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DAVID LIPSCOMB & E. G. SEWELL.

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THE  
GOSPEL ADVOCATE

VOL. XIII

LIPSCOMB & SEWELL, Editors.

NO. 1.

NASHVILLE, TENNESSEE, JANUARY 1 1870.

INTRODUCTORY.

*Dear Brethren and Sisters in the Lord :*

WITH the present number I enter upon my labors, in connection with Brother Lipscomb, to assist him in editing and publishing the **ADVOCATE**. In so doing, I deem it proper to say a few things: First, I know there are many brethren of my acquaintance, who are opposed to my leaving off general Evangelizing, and going into the work in which I am now engaged. In reply to this, I must say, that if I were merely to consult my own personal feelings in reference to the matter, without any regard to my family, I should be inclined to continue in that work. But when I take my family into consideration, I think otherwise. I have been traveling most of my time for the last ten years, until my children, all but one of whom are boys, have grown up to a size to need my presence more than I can possibly give and travel. In order to do this, I<sub>3</sub> will have to teach school, farm, or something of that character, or take a position as preacher in a

way that would not suit my understanding of the Scriptures.

To engage in farming or school teaching would hinder me just as much from traveling and preaching, as will the work I am now engaged in. While in this, besides being more of my time with my family, I can be all the time working for the good of the cause through the **ADVOCATE**, to an extent that I could not do in any other calling known to me. Besides, I still expect to preach every Lord's day, and some times more. Then, by going into the office and taking charge of things here, as soon as I get to understand the matter, I can give Bro. Lipscomb an opportunity of traveling much more of his time, and thus enable him to do more for the cause, in that way, than he is now doing, because he can travel and write at the same time, and can even devote more of his attention to writing than he has been able to do heretofore. So that upon the whole I think I can do as much good for the cause as to continue traveling. For I am perfectly certain, from my observation in traveling round, that the **ADVOCATE** is having a very fine effect upon the

hearts and lives of the brethren, as well as upon the world wherever it is read by them.

From these considerations, I am certain that I am justifiable in what I have done. Then in the next place, I expect to make the Word of God my guide in whatever I may say through the *ADVOCATE*, just as I have endeavored to do in my preaching. I have no confidence in anything in religion, which is not fully authorized by the Bible. I expect to devote a portion of my labor, in endeavoring to show what the Scriptures require of the people of the world in order to become Christians. Many are the delusions that are palmed off upon the people under the name and claim of Christianity. Such, for instance as that, man is unable to derstand and obey the Word of the Lord and be saved, without some direct spiritual aid. That the Word of God is a dead letter. That baptism, though a command of God has nothing to do with remission of sins, or pardon, and other things of a similar character. Among these erroneous teachings, the prayer system of conversion also is prominent. All these things shall receive more or less attention from me, "the Lord willing." In all of which the Word of God shall be my only guide.

The practical workings of Christianity also shall employ a prominent portion of my time and labor. I consider this subject one of the most important ones with which we have to do. Not that I propose to enter into the discussions about "Church officers," "Organization," "Missionary Societies," and such like things. Not that I do not regard them as matters of importance, but I

prefer at present, at least, to leave such things to the older and more experienced brethren. While I shall endeavor to devote myself to the encouragement of that *daily* and earnest *piety* and *devotion* so essential to the true Christian character required in the New Testament. There are various departments or relationships embraced in these: such as the family, in all the relationship, of husband and wife, parents and children, brothers and sister, older and younger members in the congregations. An earnest, zealous Christian life on the part of the members of the Church will do more to advance the cause of Christ, than all the eloquent preaching that can ever be done, will, without that.

Prominent among the things that are necessary to bring about a better state of things in the congregations, are the reading of the Scriptures, and prayer. The untiring efforts of all the members to "set their affections on things above, not on things on the earth." I desire by the help of God, to contribute whatever I am able, to assist in bringing about these desired ends. The full extent of what the Apostle meant when he said to parents: "Bring up your children in the nurture and admonition of the Lord," has certainly never been appreciated by Christian parents in general. The motives that should be set before children to stimulate them to qualify themselves to become useful members of society, have not always been such as should have been, and this subject needs looking into from a Scriptural stand-point. It is a well known fact, that there has not been much difference between the Church and the world in this

matter, and consequently worldly positions of honor and profit, have generally absorbed the attention of our young brethren instead of positions in the Church, which is doubtless one reason why we have so few young men willing to labor in up-building the cause of our Savior. I hope to be able to give some attention to these matters from time to time, through the ADVOCATE.

The pride, the follies and fashions of the world have perhaps never had more influence upon the Church, at any period of its history than at the present. That humble, self-denying principle that made the Savior a homeless wanderer in the earth, and caused him to spend his time in going about doing good, is surely not cultivated enough by Christians, at the present time. Would to God that we all, the Disciples of Christ, had more of it. If that earnest devotion that caused the early Christians to forsake their homes and property and become wanderers in strange lands, and which induced many of them even to yield up their own lives for the cause of their Master, was more generally cultivated among us now, it would no doubt be better for us and the cause.

We are now beginning another year. The year 1869, with all its labors, anxieties and toils, is past, never to return. Shall we not all make an effort, this year, to do more good than any previous year of our lives. If we want to be happier than we have ever been, let us secure that happiness by doing more good than ever before. Then brethren and sisters, let us all see how much good work we can do in the Kingdom of

our Savior during the year Eighteen hundred and seventy. The extent of good that we shall be able to accomplish through the ADVOCATE, will depend upon the co-operation and assistance of our brethren and friends. A little effort upon the part of each subscriber to extend the circulation of our paper, would greatly extend our opportunity of doing good, and would cost no one much trouble, and would be very thankfully received by us. I desire the present to be most laborious and useful year of my life, "If the Lord will."

I must also say, that while it is true, as we stated in the outset, that many errors are still in the world, many things that subvert the Gospel of Christ and blind the minds of the people; that it is also true that there is an increasing confidence manifested in the Word of God, and a disposition on the part of some, at least, who perhaps have sneered at "Book religion," so-called, to regard the Bible as the only means of information upon the whole subject of Christianity, and that all claims of light and knowledge outside of the Bible are visionary and vain. We should thank God for every manifestation of the kind, and pray and labor for the time to come when all shall put their entire confidence in the word of truth, and that alone. When all the creeds and confessions of faith, all the canons, laws and regulations of men for the guidance of the people in matters of religion may be laid aside. Then, and not till then, may we expect to see union and harmony prevail among the people of God, while party names and party spirit will be done away.

E. G. S.

### Pastors.--Hirelings.

IN the *ADVOCATE*, of the 9th Dec., No. 47, I observe an article from the pen of the editor, under the heading, "Teachers—Their Relationship to the Taught;" in which some strong language is used about "hirelings" and "pastors," which seems to me to require some further consideration. I only intend, at the present writing, to notice one sentence, which I extract as follows, from page 1107:

"The Scriptures teach, that the teacher should be sustained as plainly as they teach that Christ is the Son of God."

From the context and heading, I conclude that the congregation taught is the one which should sustain the teacher. As I have made this a special subject of study, more or less, for about five years, and never found those Scriptures, I would be glad for you to copy them into the *ADVOCATE*, for my special benefit. They may also benefit others. I do not want any argument about it at present; all I want is the Scripture to be copied, teaching the duty of the congregation taught to sustain "the teacher." I have found that the following Scriptures have been used for that purpose, but as they do not apply to such a case at all, I do not require them to be referred to, namely: "Let him that is taught in the word participate [or share. Anderson,] with the instructor in all good," [Acts]. Gal. vi: 6. That is the one instructing or teaching in a congregation is not the only one to "do good" as the opportunity presents itself, (see verse 10); but the one taught is also to share with him in the "good" doing, or deeds or

acts; in "bearing one another's burdens" (verse 3,) and so fulfilling the law of Christ; that each one is to love his neighbor as himself, and "while we have opportunity let us do good [the same word in Greek and English here are in verse 6] to all, especially to them who are of the household of faith," verse 10. It was with congregations then, no doubt, as it is now; those teaching or active men, in the congregation were left to do all the work which should not have been the case as the Apostle so forcibly enjoins. I do not need reference either to 1st Tim. verse 17. "Let the Seniors who preside well, be counted worthy of double honor, especially those who labor in word and teaching." As "honor," is not salary, money or pay in money or money's worth, this Scripture does not apply. If the word "honor," which is the only English word that truly represents the Greek, means "sustenance," then it is to be "double;" and no congregation, to my knowledge, obeys the injunction. If, again, it means a "double stipend" or maintenance, then all "the Seniors" are to get it, those who preside well, as well as those who labor in word and doctrine. "The teacher," is not to receive "double honor;" but "the Seniors, who preside well," a number of them, and that in the one congregation, as at Ephesus. See Acts xx: 17; 1 Tim. i: 3. "The laborer is worthy of his reward, "that is," those Seniors are to be "doubly honored" who do their duty well." If again, it means what is claimed for it sometimes, it contradicts what Paul said to the same "Elders of the congregation" at Ephesus; as we

read in Acts xx: 34, 35. With this congregation Paul lived *three* years, and taught them publicly and from house to house all that time and was able to tell them at the conclusion of such a lengthy service: "I have coveted no man's silver or gold or apparel. Yes, you yourselves know *that these hands have ministered to my necessities*, also to them that were with me, *I have shown you all things how that thus laboring* you ought to assist the infirm, and to remember the Words of the Lord Jesus that he himself said. It is much happier to give than to receive." This law was given to those too, concerning whom it was said, "Take heed to yourselves and to the whole flock over which the Holy Spirit has constituted you overseers; *to feed the congregation of the Lord* which he has purchased with his own blood." I do not think Paul contradicted himself, so plainly, as some contend he did—if their claim is good that he taught Timothy that the Elder should be paid or sustained. See the verse immediately preceding (1 Tim. v. 16,) where when the Apostle directs the widows to be "relieved" or supported he uses another word. See, also, 1 Tim. vi: 1, only a few verses further on where he tells the servants "to count their own masters worthy of all honor; It is not very likely they were to "sustain" their masters, with everything that they needed. It was not the way "slaves" acted towards their masters in Ephesus or Tennessee, as far as I am aware, though I never was in either Ephesus or Tennessee. If Gal. v: 6, means what some people claim for it, then Peter contradicts Paul, when he (Peter) was writing to the same Galatians,

the Epistle to them, 1 Peter i: 7; 2 Peter iii: 15, when he says to the Elders, "Feed the flock of God which is with you overseeing not by constraint (as by a call or an election) but willingly; *neither for shameful gain*, but from a good disposition. 1 Peter.v: 2. Gain received in this way is unlawful; contrary to the law of Christ; those do not "fulfil the law of Christ," who are paid for "bearing the burdens" of their brethren; and therefore such gain is to them "shameful," and all such are of the class of "hirelings," so vividly pictured by our Lord. John x: 12. Let us have the "Scriptures that teach that the teacher should be sustained," and I will be satisfied.

## BETA.

THE most difficult position for a man to occupy, in moral and intellectual as well as military operations, is that in which he is subjected to a cross fire. It is often the position that fidelity to truth requires to be occupied. It is so, we feel sure, in the present case. Notwithstanding Bro. Randolph thinks the position damaging to the teacher, and Bro. Beta that it honors him in a position and manner not taught in the Scriptures, we feel sure in the first place, that it is the only position that will give the teacher his true position; a position that will let him feel free and independent, and that will permit him to command that respect and influence that he should in society. On the other hand we feel sure the Scriptures require the congregation to pay "money or money's worth" to the teacher who gives his time to instructing and guarding the members from the paths of sin and death when he is in need of it.

Our brother asks for the Scriptures that teach this and proceeds to tell us what Scriptures he does not wish, and after presenting some of these Scriptures undertakes to show they mean something else than this. Now we propose, in the first place, to rescue these Scriptures from the position to which he has assigned them. It is true our brother says he does not want any argument about it at present, but if he wanted none on one side he should have made none on the other.

In the Scripture, "Let him that is taught in the word communicate unto him that teacheth in all good things." The word translated *communicate* is *Koinonia*, have in common, share, distribute or communicate. The same word is used, Rom. xii: 13, "*distributing* to the necessity of saints;" Roman xv: 27: "For if the Gentiles *have been made partakers* of their spiritual things, their duty is also to minister unto them in carnal things." Phil. iv: 15: "No Church *communicated* with me as concerning giving and receiving but ye only." The word then translated "*communicate*" means communicate in giving or sharing with another.

Communicate or give, *to him teaching* is the simple natural translation of the dative following *koinonia*. It will require a goodly amount of argument, to show that a translation so natural and simple should not be adopted as the correct one. Again, our brother translates the last clause "*in all good acts*" instead of all good things. The sense of the context must determine this as the Greek word may mean "good deeds," good persons or money or money's worth bestowed on man, for his relief. Our

brother says the same word is used in verse ten, where it says: "Let us do good unto all men," that is, let us bestow needful favors on all men. So the verse teaches, bestow all needful temporal blessings on your teacher. The Apostle is telling the Disciples the duties that devolve on them. After telling their mutual dependence one on the other and yet their individual responsibility to God, he says, "Let him that is taught share with his teacher in all good things." He then warns them against spending their goods on their fleshly desires, warns them not to be weary in well doing, and then adds and extends the command, "do good to all, especially to those of the household of faith." This is the true and natural order. Our brother's theory makes the 9th verse but a repetition of the 6th. We have not the least objection to the idea that the taught should share in the good works of the teacher, for fellowship carries the idea. Mutually share one another's joys and sorrows, blessings and burdens. The taught share the labors of the teacher, the teacher share the goods of the taught.

The same term translated in "*all good things*," is used—Mat. vii: 11—"If you know how to *give good gifts* unto your children, how much more will your Father *give good things* to them that ask him." Luke i: 5—"Hath filled the hungry *with good things*." Luke xii: 18—"And there will I bestow all *my goods*." 19—"And I will say unto my soul, soul thou hast much *goods* laid up for many years." We quote these merely to show that the Scriptural use of the term perfectly justifies the translation "*goods*" as referring to "*money*

or money's worth. In reference to the next Scripture, 1 Tim. v: 17, "Let the Elders who rule well be counted worthy of double honor, especially they who labor in word and doctrine. For the Scripture saith thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his hire." Our brother labors to prove that *honor* is not "money or money's worth." We would by no means confine it to this, but certainly it is poor honor that praises a man in word, that is deferential in manner and yet starves him. The use of the word translated honor is referred to. Our brother has certainly regarded it from a one sided stand point. *Timee* is the word translated honor. The Lexicon gives as its meaning, "a pricing, estimate of worth, price, value. Honor, dignity, careful regard, veneration are secondary meanings. The Scriptural use of the term may be learned from the following passages of Scripture: Mat. xxvii: 6, referring to the price paid Judas for betraying Christ, "It is the *price* of blood," 9—"the *price* of him that was valued." Acts iv: "for as many as were possessors of land or houses sold them and brought the *prices* of the things that were sold and laid them at the Apostle's feet. Acts v: 2—Ananias sold his and "kept back part of the *price*;" 3—"Why hath Satan filled thine heart to lie to the Holy Ghost and keep back part of the *price*?" Acts vii: 16—"Abraham bought for a *sum* of money;" Acts xix: 19—"Many of them which used curious arts brought their books and burned them before all men, and they counted the *price* of them and found it fifty thousand pieces of siver." Now

in all these instances, the word translated *price, sum of money*, is *timee*. The same word that is translated *honor* in the sentence under consideration. How, then, can our brother, from the Greek word, conclude that *honor* does not mean "money or money's worth?" It certainly does in the sentences above quoted, yet we would not mislead any—there are many passages in the Scripture where it does not mean "money or money's worth." The connexion must determine this. Now what does the connexion here indicate. The Apostle illustrates his meaning, illustrates the work of the teacher and its results to himself by a reference to the Old Testament, admonitions. "Thou shalt not muzzle the ox that treadeth out the corn;" "the laborer is worthy of his hire or reward." Now what is the meaning illustrated in these. The ox must have his living of the work he is performing; the laborer is entitled to the fruit of his labor. Now this connection shows conclusively that the support of the teacher was necessarily embraced in the Apostle's idea of honoring "the elders that ruled well." We see no possible way of evading this; yet we would not limit the term even in this connection, to "money or money's worth," but give to him respect, deference, meat, drink, bread, or any other mark of esteem and regard that his labor and necessities, entitle him to or demand.

Thus we think these two passages when rescued from the *arguments* of our brother teach as plainly as any truth of the Bible, that the teacher may receive "money or money's worth" from those he teaches. The teachers are of the Elders not the

youths of a congregation. But these are not the only Scriptures that plainly teach these things. In the ixth chapter of 1st Cor., this matter is clearly presented by the Apostle, "Or I only and Barnabas, have we not power to forbear working? Who goeth a warfare at his own charges? Who planteth a vineyard and eateth not of the fruit of it? Or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man or saith not the law the same also? For it is written in the law of Moses thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that poweth should plow in hope, and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things. If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things lest we should hinder the Gospel of Christ. Do ye not know that they which minister about Holy things live of the things of the Temple? And they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel."

Now we feel sure it takes no argument to develop the meaning of this passage and no argument can obscure it. He, who planted a vineyard should eat of its fruit; he who feedeth a flock shall eat of the milk of the flock; he who treadeth out the corn shall live of his work. He who sowed spiritual things, should reap carnal from those who received the spiritual seed. He

who ministered in the Temple should live of the offerings of the Temple he who preached the Gospel should live of the Gospel.

Now in the Jewish temple were the offerings of the Jews, and as all those employed in the temple service, lived of its offerings, so in the Church there must be the treasury of the Church and of these offerings all who employ their time in the Church, whether as teachers or ministers to the poor, must live, if they are in need. The same principle is referred to as appears in the 15th chapter of Paul's letter to the Romans, "It has pleased them verily and their debtors they are for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." I am perfectly content to let these Scriptures go without argument or comment, and on nine hundred and ninety-nine out of every thousand of the simple hearted they will make but one impression.

What then means the expressions of Paul, referred to by our Brother when he says, "I have coveted no man's silver or gold or apparel. Yea, yourselves know that these hands have ministered unto my necessities, and to them that were with me, I have shewed you all things how; that so laboring, ye ought to support the weak and to remember the Words of the Lord, which saith it is more blessed to give than to receive?"

There is one response to this: Paul continually asserts his right to partake of their goods; and asserts their obligation to give of them to support one teaching them, but announces that he has forborne to exercise the right lest the Gospel of



Christ should be hindered. "If others be partakers of this power are not we rather? Nevertheless we have not used this power." II Cor. xi: 7—"Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel freely. I robbed other churches, taking wages from them, to do you service, etc." He pursued the same course toward the Thessalonians, but he says, II Thes. iii: 9, "he did this, not because he had not power, but he would be an example to you to follow us." To follow us in what? in labor and industry, "for this I commanded: if any would not work neither should he eat." Again, to the Corinthians 2nd letter xii: 13—"For what is it, wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong." The meaning of this must be that while to the teacher it was a source of influence and strength not to be burdensome it was a wrong to the Church." It was depriving the Church of a privilege it had and one that would benefit it. The Church then that esteems it a burden and not a privilege to sustain its teachers, has not appreciated this matter in its true light. It is a benefit and a blessing to the Church to aid its teacher and Christian teachers, either at home or abroad. It is a laudable and praiseworthy ambition as well as source of strength to the teacher to strive to teach without being dependent. When each esteems this as it should, there will be no bickerings about churches not supporting their teachers. Teachers were not Sunday preachers. Teachers should labor with their hands

and brains at some honest calling when not engaged in teaching. All are not like Paul. Some have families and need help—they should have it. Paul only and Barnabas preached without charge in ancient time; other Apostles received aid and did no sin. Those who are able to teach without aid ought to have a Holy ambition like Paul to do it without charge, lest the Gospel be hindered, and they be suspected of teaching for filthy lucre. They should be careful while teaching without charge lest the taught should have their desire of lucre excited, and be grievously wronged by being prevented the privilege of offering in the Lord; other good works should be sought out in which they may engage, and their duty to engage in them should be enforced. But should a teacher or other servant need aid, it should be given him freely. The Elder who rules well, in his labors, should be esteemed worthy of double attention regard, and aid when in need. But when the teacher makes his hire the condition of his teaching he degrades the calling and hinders the Gospel of Christ. Would we speak too strongly were we to say from the foregoing Scriptures that the duty of the taught to sustain and aid the teacher in all needful things is as plainly taught as the truth that Jesus is the Christ of God, and that a refusal to do it, on the part of the taught is a crime equal to the rejection of Christ himself? We do not wish to speak too strongly, and we try to avoid extremes in this as all other questions save where truth leads to an extreme. D. L.

GRACE keeps the precious germ alive, when and wherever sown.

## Church Officers.

*Bro. Lipscomb:* Your letter, informing me that the articles about which I had inquired, had never come to hand, was received by due course of mail. I have waited thus long, hoping they would either turn up at your office; or be returned to me by the Post Office Department; but as neither seems likely to come to pass, I will scribble down some thoughts, supplying the place of the last one, as well as I can from memory—not having retained a copy of either.

As well as I now recollect, the last one occasioned by an allusion, by Bro. Fanning, to Bro. Creath and myself, as holding that *Elders* were made by election and laying on of hands. To this I entered my disclaimer; remarking, that he had read my unspoken speeches at the "Louisville Meeting," to very little purpose, or he would not impute so absurd a notion to me: that I had long believed, and taught, that *elders* were made such by the course of nature; and that from such, and such only, had the Lord ordained, that the ministering servants in His Church should be taken. Some other qualifications however, besides that of age alone, are necessary to qualify a person to serve, either in the *episcopate* or *diaconate* of a Christian congregation.

But Bro. Fanning, if I understand his position, repudiates any kind of official position, except that of age, in the Churches. In this I *think* he is mistaken, with due deference to his superior age and learning. To say nothing about Scripture, examples or precepts, common sense

teaches us, that any society, either religious, political or social, must have some recognized functionaries, call them officers, servants, leaders or what not, through whom all their acts as societies are performed. And there *must* be some point in the history of every given member's connection with such society, at which this functionary relation commences. If age alone, be the condition of it, a specific law, fixing the age at which a member becomes an *elder*, and as such, a functionary, is indispensable; but Bro. F. will not affirm that there is any such specific law touching this question in the Christian Scriptures. If he does, will he please give us chapter and verse? What kind of proceeding would he propose, by which both the Church and its functionary in any given case—to say nothing of the outside world—could know of the existence of such functional relations between them?

I am aware that in the primitive churches, God set "some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers," Eph. iv: 11; or as expressed 1st Cor. xii: 28, "first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." This was a temporary arrangement—only intended to continue till the necessary qualifications for performing the work of the ministry could grow up without supernatural endowment. And yet, in *setting* these in the churches, the Lord employed human instrumentalities. The Lord himself, while in human flesh, chose and commissioned the Apostles, and then, by the laying on of their hands, a formal act, always

visible and palpable, both to the recipients and the people—he invested those subordinate functionaries with the gifts immediately pertaining to their respective functions.

But we are specially interested in finding the divinely ordained model of a Church of God in Christ, where these extraordinary functionaries do not exist, only as we have them, in their recorded sayings and doings in the New Testament Scripture. If there is no such model, we are at sea without rudder, compass, or quadrant, so far as organization is concerned, and liable to drift wherever the wind and waves of popular caprice, on the one hand, or the designing arts of an ambitious clergy, on the other, may carry us—the latter to a religious despotism no better than popery, and the former to a spiritual anarchy equally disastrous to the cause of truth and righteousness in the earth.

Now I, for one, am happy in the conviction that the Lord has not left us in so sad a dilemma; but it only confuses our minds to look for said model, anywhere in the early part of the Apostolic ministry, or among those elders who were, by the Holy Spirit, made overseers for a temporary purpose. The titles finally appropriated to designate the permanent officers of the churches—*bishop* and *deacon*—are never, in the inspired text, applied to any of them. Prophets, evangelists, pastors and teachers, are the titles generally applied to them; and they seem to have been wholly dropped in the permanent organization, and other terms, not involving the idea of supernatural endowment, adopted instead. *Bishop* and *deacon*—literally *overseer* and *servant*—seem to have been chosen by

the spirit of inspiration, on account of their adaptedness to express the exact relations intended by the head of the Church, to subsist between His under shepherds and the lambs of the fold. For instance:

Jesus taught his Disciples substantially, (I quote from memory,) as follow: "The kings of the Gentiles exercise lordship over them, and they that use authority are called benefactors; but it shall not be so among you. He that will be great, let him be your minister, and he that is chief, as the servant of all." Accordingly, when Paul goes to define the qualifications of him that would be "*chief among his equals*," (as the bishop was styled in primitive time,) he says: "If any man desire the office of a bishop he desires a good work." Why a good work? Because the Lord has ordained it as affording the most ample field for the exercise of all the Christian graces—especially that of humility. The Lord's example is ever before him; who, though lord of all was among us as the servant of all. But as no indwelling spirit of inspiration will be in the Christian Bishop, to prompt an infallibly correct decision of every question, either of word or action, that will be continually rising before him, he *must* have certain well developed and settled traits of character, as well as good, natural and acquired qualifications for the service, before he can safely be entrusted with the responsible duties of the office.

For the same reason, the Deacons and Deaconesses, *must* possess well developed and approved characters and qualifications—all of which are clearly laid down, 1st Tim. iii: 1-13—and should never be overlooked in se-

lecting from among the elders of a Christian congregation, persons to fill these Scriptural offices in it. Better get along under a provisional organization, indefinitely—calling on some one to preside at each meeting, and appointing special committees to attend to special duties that may arise, till the proper qualifications are developed—than undertake this step in organization without suitable material out of which to make officers.

But my sheet is full, and I must close this letter. It is by no means a reproduction of the *lost articles*. Many important thoughts in that have been crowded out of this. Should it become necessary, I may, as I have time and opportunity, write again on this subject.

The Lord bless and prosper you.

B. K. SMITH.

Near Indianapolis, Dec. 14, 1869.

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History and Teaching of Jesus and the  
Apostles.

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CHAPTER XXXVI.

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*Parables of the Savior.*

WE have definitions of the words *metaphor*, *fable*, *parable*, *allegory*, and *similitude*, given by Webster, Horne, Smith, and by grammarians and lexicographers generally. But as the accuracy of men's definitions depends on the correctness of their knowledge of the use of the words they attempt to define; and as words are often defined differently by different men; we should not hastily adopt any definition as infallibly correct.

Again: Where several words are nearly synonymous, we are liable to

use them interchangeably, and thus cause confusion of language.

To avoid the possibility of indiscriminate in the use of the words above named, it is proposed to treat briefly on the general subject of FICTION, (which embraces every species of fabulous, allegorical and romantic composition,) with a view to the distinguishing of the different kinds employed in ancient and modern times for purposes of instruction, amusement or entertainment.

It can be made evident to minds of the commonest capacity, that all *instructive* fiction is intended to illustrate facts, truths, qualities, or principles which, it is supposed, could not be so well illustrated in any other way. Teachers of human science are well aware, that the most successful method of imparting their knowledge of scientific and philosophical truths and principles to the young is by exemplification or practical illustration.

For instance: The rules and principles of the Mathematics must be taught by means of "examples," which may consist of fictitious or *supposed* cases, used arbitrarily for illustration. It may, indeed, be advisable, whenever practicable, to employ real business transactions, instead of fictitious one. But having no suitable examples at hand, we may certainly draw upon the imagination to supply such cases as will best illustrate all the principles we wish to teach.

So in moral science, or ethics, when we wish to teach certain principles of morality, and can find, in corrupted society, no visible exemplification, we may *invent* an example, by way of illustration. This is *fiction*.

But there are several varieties of fiction; the most simple, and, perhaps, the most ancient form of which is the FABLE. Fables consist of *metaphors* which are figurative representations of qualities. For instance: The FOX is employed to represent the quality of *cunning*; the LION, that of *strength*; the LAMB, *innocence, gentleness, purity*. A story or narrative, based on metaphors, is a fable or allegory.

But a fable may be either *wise* or *silly*. The "profane and old womanish fables," which Paul told Timothy to reject, were no doubt silly, useless, idle stories, calculated to amuse rather than to instruct.

An allegory differs from a fable, in being more extended; but it may not be confounded with the modern *story, tale, romance* and *novel*; which, in fact, do not consist of metaphors.

A parable differs from all other forms of fiction, consisting of *natural illustrations of natural things*, and will be understood by carefully reading the following definitions:

A PARABLE, as defined by Webster, is "a fable, or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction."

Thomas H. Horne informs us, that "according to Bishop Lowth, a *parable* is that kind of allegory which consists of a continuous narrative of a fictitious event, applied by way of simile to the illustration of some important truth."

"By the Greeks," continues Horne, "allegories were called *apologues* and by the Romans, *fabulae* or *fables*; and the writings of the Phrygian Sage, or those composed in imitation of him, have acquired the greatest celebrity. Nor did our Savior him-

self disdain to adopt the same method of instruction; of whose parables it is doubtful whether they excel most in wisdom and utility, or in sweetness, elegance, and perspicuity."\*

Whether a truth should be presented *naked*, or be veiled under the pleasing form of fiction, depends either on the character of the truth itself, or on the disposition or capacity of the mind to receive it. On this point, we find Horne expressing himself as follows:†

"In the early ages of the world, when the art of reasoning was little known, and the minds of men were not accustomed to nice and curious speculations, we find that the most ancient mode of instruction was by parable and fable. It has been remarked by an acute observer of men and morals,‡ that "little reaches the understanding of the mass but through the medium of the senses. *Their minds are not fitted for the reception of abstract truth*. Dry argumentative instruction, therefore, is not proportioned to their capacity." Hence, instruction by way of parable is naturally adapted to engage attention; it is easily comprehended, and suited to the meanest capacity; and while it opens the doctrine it professes to conceal, it gives no alarm to our prejudices and passions; it communicates unwelcome truths in the least disagreeable manner, points out mistakes, and insinuates reproof with less offense and with greater efficacy than undisguised contradiction and open rebuke."

It is to be observed, that the parables of Jesus are different from the fables of the ancients. According to

\* Horne's Introd. Vol. 1, p. 336.

† Horne's Introd. Vol. 1, p. 366.

‡ Mrs. Moore.

Neander, "a fable attributes the qualities of human beings to brutes," as in the fable of the Ape and the Dolphin. (See Smith's Dictionary.) Webster defines a fable to be "a feigned story or tale," etc. But I cannot weary the reader with further quotations. Two valuable articles on the words PARABLE and FABLE are to be found in Wm. Smith's Bible Dictionary, to which the studious Disciple is referred.

With all these definitions before me, I could not denominate the Scripture parables, fables; though, indeed, all the fables, parables, allegories, stories, tales and novels, that have ever been related or written, come under the general head of fiction, and claim to teach some kind of useful or important lesson. The world is filled with fictitious productions of human imaginations; and, while we approve the wisdom of Jesus in employing a method of instruction calculated to benefit the people of his age and country, we should, it seems to me, in this advanced and enlightened age of the world, dispense with a very considerable part of the idle stories and soul-polluting fictions of modern romance, novelette, and Sunday-school story-book writers.

[We are now prepared to enter at once upon the study of the Parables of Jesus. The "*Parable of the Sower*" will be the subject of the next chapter. In resuming this series I feel like inviting the attention of the readers of the ADVOCATE to the subject of Sacred history, as one of the highest importance to the scholars of our Divine Master. Portions of subsequent chapters will, no doubt, appear crude and imperfect, as regard matter and composition; and I shall

not demur, if some brother occasionally offers a criticism or suggestion, or proposes amendment or modification. I hope to furnish the chapters weekly; or, at least, semi-monthly.]

W. PINKERTON.

St. Johns, O., Dec. 11, 1869.

### A Book of Sermons.

AN 8 vo. Volume of Sermons, by Eld. John T. Walsh, will be put to press in January, 1870, and be ready for subscribers early in the spring. These discourses will be the best and most mature thoughts of the author, eminently practical and suited to all classes of readers. The book will contain Sermons on the following and other topics:

- 1st. The Fall of Man and its Consequences.
- 2nd. Salvation by Grace.
- 3rd. The Lordship of Christ.
- 4th. All for Christ.
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- 6th. The School of Christ.
- 7th. Humanisms in the Worship of God.
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The work will contain about 360 pages, printed on good book paper, neatly bound in Morocco Cloth, and furnished to subscribers at the following rates:

Single copy by mail, post paid \$1 75. By Express, purchaser paying freight, \$1 50.

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will be given. The cash must accompany every order. Address

JNO. T. WALSH,  
Newberne, N. C.

WE cannot believe in the experiences and such projects of great souls until we have had such ourselves.

ALWAYS manage so as to have some path open to return to kindly sentiment.

### Letters to Young Ministers.

NO. XVIII.

"BIG HEAD."

Dear Brethren.—It is the common opinion that young men—a few young preachers included—are liable to attacks of the above disease. That the disease is incurable in unregenerate men is pretty well agreed upon. That *Christians* can and will recover from it, sooner or later, is also a matter about which there is little controversy. A speedy cure, however, as in the case of any other dangerous disorder, is devoutly to be wished for. The sooner a cure is effected, the less harm will be suffered by the patient.

"Big head" is a compound disorder, so to speak, made up, in different proportions, perhaps, of pride, selfishness, vanity, ambition and forwardness. Men of small brain and little cultivation are most likely to be attacked by it, though men of mind and parts are sometimes its victims. When a great man has a great distension of the head, he is sure to do great harm, because he draws others

after him, as the engine draws the train.

In treating of this malady, we may mention its *peculiarities*, its *symptoms*, its *results*, and its *remedies*:

#### ITS PECULIARITIES.

1. The subject of the disease is like a childish old man, not at all aware of his disability.

2. Tell the patient he has the disorder, and he loses his temper, as does the old man when told that he is in second childhood.

3. The patient has the faculty of detecting the "big head" in others with much ease.

These are some of the peculiarities of the unfortunate class treated of, and others may be pointed out by the reader.

#### ITS SYMPTOMS.

1. The patient—of course we are speaking to and of preachers—finds scarcely any one who can perform a given work to his liking. He could always, in his own opinion, succeed much better than another.

2. The patient is jealous of his honor, and will keep up a newspaper war with half the world to carry his point. He would often prefer victory to truth, as is seen in his inability to confess error under the plainest proofs.

3. Wherever he goes he must rule, or else he cannot consent to appear in public at all.

4. He is jealous of titles, and must have them to his name when it appears in print. If he have no title, then he writes his name after this style, *D. Humboldt Bookersteth!*

5. In private, his auditors are sure to hear of his remarkable exploits,

and to obtain his opinions on all-subjects discussed.

6. His warmest admirers will fail to discover the evidences of humility about him, at least such humility as befits the Disciple of Jesus.

If, besides these, there are other symptoms, the thoughtful reader can think them out. But, surely, this list is long enough for one letter!

#### ITS RESULTS.

1. If the man with "big head" is of much force, he will divide his acquaintances into two classes, satellites and opponents. By the one he will be worshipped, and by the other cordially disliked—even hated. But if he be a weak man, he has nothing but ridicule and contempt to expect. All will unite to condemn him.

2. Such a man can expect to do little good in the world, and he may make up his mind to die in obscurity, "unwept, unhonored and unsung."

#### REMEDIES.

1. Let the patient ask some one on whose judgment he can rely to tell him if he has the disease. To avoid all mistakes, it will be nothing amiss for every young preacher to ask such a question of some friend.

2. Time, with the experience and extension of knowledge which it brings, is an excellent curative.

3. Adversity and affliction are powerful curative agencies. The Lord will be sure to send these on his ministers when they have such a disorder, for they *must* be cured before they can enter the holy city.

4. *Burning* is fine medicine, though for the time, it commonly produces *inflammation*. The older brethren know well how to use this latter appliance. Let them always have it

ready. If it kills the patient, he deserves to die, and ought to be dead. If it only stings him, he will recover, and then thank his physicians. In passing, it may be well to ask the old brethren if they are as faithful in this matter as they should be? Could they not kill or cure many a patient by the short method, whereas, if they let him alone, he may linger for years.

In conclusion, we may offer some cases illustrative of the method, of burning for "big head":

A very old story is told of a young man who went into the pulpit with an old minister, and undertook to preach for him. The young man was full of airs and pretentiousness. He began his sermon with the pompous style of a Johnson. In a little time, he lost the thread of his discourse, and came to a close in great confusion. On coming down from the pulpit, the young man had an air of humiliation that was really distressing. But the old preacher had no cordial to administer. "Young man," said he, "if you had gone into the pulpit as you came out of it, you might have come out of it as you went into it." This was a terrible rebuke, but who shall say it was unmerited?

Young Bro. H. was preaching before an aged minister, to whom he was a stranger. H. was, perhaps, a little puffed about the head—what young man is not?—and made something of a flourish in his sermon. He forgot, or at least omitted, to say anything about Jesus in his sermon. On descending from the pulpit, he was introduced to the elderly minister. After a few words, the latter proposed this question to H.: "Is not Jesus Christ the way?" H. re-



plied affirmatively. "Well," he continued, "you did not so preach to-night." This rebuke was kindly given, and it was "a word to the wise."

Another little story is told among preachers, for preachers have a set of stories peculiarly their own, and is much like the above. A meteoric youth filled the pulpit in the presence of an old father in Israel. The young man walked for a time, so to speak, then ran, next took wings, and finally soared off from earth, sped out among the stars, illumining his line of flight like a rocket. How he managed finally to return to this poor little world does not appear; but we suppose he did. When all was over, the old brother was requested, perhaps, but indirectly, to give his opinion of the performance. His reply was that he thought "the young man had better pluck a few feathers from the wings of his imagination, and stick them in the tail of his judgment!" This was bad medicine, but it is hoped, had a delightful effect.

W. M. D.

### Prospectus of the Christian Monthly.

DEEPLY impressed with the necessity which now exists, in this broad and sunny land, for a fair and full discussion of those cardinal and vital truths upon which the Christian religion is based, and upon which every plea for a restoration of the ancient order of things depends; and fully persuaded that the degree of religious advancement in this country demands a publication adapted thereto, that one particularly acquainted with the religious issues of the section

can most effectually meet them, that we are called to this great work; after much serious, thoughtful hough without waiting to confer with flesh and blood, or to consult our own pecuniary interest, we have determined to publish a paper to be called "*The Christian Monthly*."

The great object of our paper shall be, to awaken a general interest in the study of the Scriptures, to teach the Gospel in its beauty and purity, to promote personal piety, union and activity among Christians, to oppose all unscriptural doctrines, organizations, and practices and to regard matters of doubtful propriety with great care. As we firmly believe that education, industry and economy play important parts in the drama of religion, much care and space shall be devoted to these subjects also.

Who that has ever thought of the extent and resources of the South, and of the future in store for her, can doubt the importance of an undertaking which proposes to share in shaping her religious character and destiny.

We, therefore, confidently expect the aid and encouragement of our brethren and those friendly to the cause of Christianity and education both here and elsewhere.

We intend publishing a series of sound vigorous articles which will be continued through several numbers.

The Monthly will be a pamphlet of 32 pages exclusive of handsome cover. The first number to be issued in January, 1870.

Terms \$1 50 per annum for single copy. One extra copy will be sent free to any one sending us a club of ten with \$15.

Remittance should be made in drafts,

money orders or registered letters.

The time is short, send up your subscriptions at once.

Address all communications to

J. M. PICKENS,

Mountain Home, via Courtland,  
Lawrence county, Alabama.

WE have receive as many volumes of the ADVOCATE for '67-8 as we desire at present. No one will send either now without first corresponding with us in reference to it. D. L.

#### The Little Man.

OUR friends will be glad to see in the present number an article from the pen of our friend and brother, the "Little Man," and to hear that his health has improved, so that we may hope to have frequent contributions from him for the new volume.

I think it will help to cure him, to know that the "Lambs" have made many inquiries after his health, and expressed many regrets at the prospect of losing his kindly lessons. M. L.

AMERICAN AGRICULTURIST, for January, 1870, has brought its usual bountiful supply of good things. We can confidently recommend all our readers to provide themselves with this paper. It is always filled with practical, useful information on every subject pertaining to soil culture, including the Garden, the Lawn, and Flower bed, and has always a word for the housekeeper and something entertaining for the children. Terms \$1 50 a year, 4 copies \$5 00, ten copies, \$12 00. It is richly worth all it costs and more: Orange Judd & Co., Publishers, 245, Broadway, New York.

WE are now in an office of our own, with type and fixtures for doing our own work. We hope to get it done in better style, and more promptly than heretofore. We propose too, to publish tracts more frequently and develop a good publishing house for Christian works. Our arrangements will be, necessarily restricted at first, as our means are limited. We shall act on a safe plan—shall not hasten into any efforts we are not able to accomplish. We ask the earnest co-operation of our brethren in extending the circulation of the ADVOCATE. Bro. Sewell will give personal attention in the office. He is not afflicted so much with bad bile as we are, but has a little more of the *suaviter in modo*, so that those who object to the ADVOCATE because of our being a little too sharp, may not have objections to the same extent. But brethren, whatever our faults have been we tried not to hide them from ourself and have tried to cure them as we could.

We hope we may all strive to so live, so work, so school our hearts and lives during the year that we may be enabled to more fully benefit ourselves and our fellowmen and glorify our Father in Heaven. Brethren, labor with us to extend the cause of Christ and benefit our fellowmen. D. L.

SOME weeks ago we mentioned that brethren Moss, Bond, Carland and Gooch had sent us a good list from Hillsboro. Bro. A. Jones was the man instead of Bro. Gooch. They have sent us another quite large list, for which we thank them.

WE have moved in our new office, No. 37½ Union Street, Third Story, between College and Cherry streets.

THE prospectus of *The Christian Monthly* was intended to appear in No. 50 of last year. The manuscript was left in the hands of Bro. J. T. S Fall, for printing in circular form, and we did not know of its being here until the number was sent to press. But as the present number is out almost as soon as that no injury is done, we hope, by the delay.

By too much sitting still the body becomes unhealthy, and soon the mind. This is Nature's law. She will never see her children wronged. If the mind, which rules the body, ever forgets itself so far as to trample upon its slave, the slave is never generous enough to forgive the injury, but will rise and smite the oppressor. Thus has many a monarch mind been dethroned.

HE who never changes any of his opinions, never corrects any of his mistakes.

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#### CORRESPONDENCE.

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*Brother Lipscomb*: A short statement of my humble service may be of some interest, however, should you see fit to publish it.

During this year I have visited six congregations, in three counties. I have traveled fourteen hundred miles, preached sixty-five discourses and have had forty-two additions in the above bounds. Prejudice is fast giving way. The religion of our Lord is prospering. I have made plenty to live on for another year. May the Lord have all the praise.

Your brother in Christ,  
NATHANIEL KING.

Fulton, Miss., Dec. 26, 1869.

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#### OBITUARY.

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*Bro. Lipscomb*: I pen this communication under circumstances of deep affliction, having just lost, by death, my beloved wife, the partner of my joys and sorrows in life. The sad tidings reached me while holding a protracted meeting with one of our Churches, some thirty miles from home.

At first I could scarcely credit it, as I had left her only three days before apparently in usual health, but alas! it was true, too true. May my Heavenly Father sustain us under our severe bereavement.

Her disease was congestive pneumonia of the most violent character-giving little time for medical skill to effect anything. Oh! that I could have been present to smooth her dying pillow and close her eyes in death, but I have the assurance that she sleeps in Jesus, freed from the sorrows and disappointments of earth.

She was one of the original few names who composed the Christian Church at Ervinton, the starting point of the "Reformation" in this State who took their stand upon the Word of God in opposition to human creeds. Excommunication and persecution followed, but encouraged by the Divine promise, "Great is your reward in Heaven," they lived to see the truth triumph, and the number of the Disciples increase.

Her death occurred on Lord's day morning, Dec. 12th, aged 59 years and 8 months.

My prayer is that her memory fondly cherished by myself and children may seem to strengthen our determination to live for Heaven.

Your brother in Christ,  
J. S. HAVENER.

December 20, 1869.

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**FIRE-SIDE DEPARTMENT.**


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**Hymn of Bernard of Clugna.**

Here brief is the sighing—  
 And brief is the crying,  
 For brief is the life.  
 The life there is endless  
 The joy there is endless,  
 And ended the strife.

What joys are in Heaven?  
 To whom are they given?  
 Ah! What? and to whom?  
 The stars to the earth-born—  
 Best robes to the sin-worn—  
 The crown for the doom.

O, country the fairest—  
 O, country the dearest—  
 We press toward thee.  
 O, Zion, the golden,  
 Our eyes are now holden  
 Thy light till we see.

Thy crystalline ocean  
 Unvexed by commotion,  
 Thy fountain of life;  
 Thy deep peace unspoken,  
 Pure, sinless, unbroken,  
 Thy peace beyond strife.

Thy meek saints all glorious,  
 Thy martyrs victorious,  
 Who suffer no more;  
 Thy halls full of singing,  
 Thy hymns ever ringing,  
 Along thy safe shore.

Like the lily for whiteness,  
 Like the jewel for brightness,  
 Thy vestments, O, Bride;  
 The Lamb ever with thee,  
 The Bridegroom is with thee,  
 With thee to abide.

We know not, we know not,  
 All human words show not,  
 The joys we may reach—  
 The mansions preparing,  
 The joys for our sharing,  
 The welcome for each.

O, Zion, the golden,  
 My eyes are still holden  
 Thy light till I see;  
 And deep in thy glory,  
 Unveiled then before me,  
 My King, look on thee.

◆◆◆  
 THERE is one thing worse than ig-  
 norance, and that is conceit. Of all  
 intractable fools an overwise man is  
 the worst.

**Food for the Lambs.****TWO KINDS OF RATTLESNAKES.**

IN this day of Railroads, telegraphs, steamboats, towns, villages, cities, improvements of conceivable and inconceivable kinds, the aged alone retain the memory of the fact that a few years only have passed away to be added to the immense volume of time, since the wild Indian lived and hunted right where we find our comfortable homes now and tis a matter of difficulty for the young to conceive that they at times, tread the war path of the Savage; roam over his sanguine battlefield and hold their merry picnic, where a short while ago the rude wigwam stood. I called the Indian a savage. He is so considered by the Pale face. Yet I have but little doubt that the forefathers of this generation taught him to *lie*, steal, swear and get drunk. Can you think of four lessons more ruinous to man, body, soul and spirit? Be he savage or not, in one thing he excelled Jew and Gentile. He worshipped no calf, no bull, leeks, onions or garlic; no warlike Jupiter or amorous Venus; no carved or heroic God, but the great Spirit. This race of people have many peculiar traits in their character. One of them, of whom I heard much in my boyhood, allowed his eccentricity to run into a passion for playing with snakes. This may seem strange, but there is a rich head man of my acquaintance, not an Indian either, who has a fondness for this hazardous peculiarity. I remember an ancient feud that has long existed between my kinsfolk and his, caused by a trick he played upon my primeval grand mother. I have no disposition to compromise or make

peace, but persist in a family habit of bruising his head. I hate snakes and that is not all, I fear them too. That a man will trifle with a dangerous serpent of a venomous nature, I dare say will excite surprise in some, disgust in others. Now there are some things more hurtful than snakes and yet hundreds, yes thousands, who claim to be sensible manifest the same indifference of the untutored Indian. Many friends and spectators remonstrated with the peculiar Indian. But still he persisted in frequenting public gatherings with his grim spotted rattlesnake and sported before the crowd for such little pittance as curiosity extorted from the lookers on. At length a rusty forest creeper, whose good humor had been disturbed by some accidental rude treatment, from his deceptive coil, inflicted a death blow upon the unsuspecting wild man. In his native dialect he said, "snake kill me" and died. The Indian has gone and many of the poisonous reptiles of this kind have passed away too. We are now in a civilized land, sometimes denominated a christian land. 'Tis not uncommon to see churches pleasantly lodged among the trees on occasional hills, as you pass along the highway. The Bible is placed in the hands of all. Those who cannot buy are made possessors of this greatest earthly treasure gratuitously. Yet men profane the name of the God of the bible. They defraud one another and lie to one another. This is not all. Another species of rattlesnake has been introduced into the land. 'Tis even as poisonous as the other and much oftener met with. Death by it is a slow one but sure. Many thousands are bitten by it daily. You may know those who have unfortunately come in contact with it by

bloated, feverish looking faces. The limbs lose their strength, the victim often falls helpless upon the ground, the mind is impaired, the subject oftentimes has fits or spasms, becomes a maniac, sees frightful sights and dies. What is strange, this civilized christian land, grants to men for a certain sum of poor pitiable, sordid trash, the right (I doubt that,) and privilege of keeping and selling this rattlesnake just on purpose to bite men! The love of money is the root of it's share of evils truly. Another strange thing is, that men will give their hard earnings just to be bitten. I know several industrious, honest men, who toil all the spring and summer, but carry the proceeds thereof, in the fall and offer them as a sacrifice at the snakery. I have known some men to disgrace the high calling of a christian by becoming the keepers of snake-shops. Again other notable christians think they drown the soundings of conscience by doing a wholesale business in poison vending. To kill a man is a high crime. To kill several thousands is heroic and noble. So to keep a little snake which injures only a community, is with some, wrong; but to dispose annually of a thousand large ones of the same, and thus inflict misery upon States, is in perfect keeping with the christian character. Many introduce this great enemy of morals, happiness, prosperity into their homes. But Æsop's fable is in almost all cases, practically illustrated. The farmer again nourishes and cherishes a viper which brings misery and ruin upon himself and family. The Indian's snake only injures his body and no one but himself. This one however, ruins body, soul and spirit, inects

the moral atmosphere around, makes families miserably wretched, and friends unhappy. Although this monster is so dangerous and so great an evil, few seem to fear it. Law makers are not christians. Even preachers play with it's fangs and admire the fiery glow of it's mouth. Tis fashionable to tamper with it. Tis introduced like Samson, at the feast, the ball, the fair, the wedding, for the merriment and entertainment of the light hearted. But like Samson it treats thousands of it's admirers to a sad repast of DEATH.

#### THE LITTLE MAN.

##### A Fashionable Suicide.

WE would scorn to discuss so puerile and ridiculous a subject as fashion, were it not for the suicide of our daughters in their anxiety to be fashionable.

We allude to-day to the fashionable "ladylike" waist which has again become a leading object with mothers, daughters, mantua-makers, and we fear with our teachers, both temporal and spiritual. Corsets are again "all the rage." The decree has gone forth from the center of all fashionable abomination that the cultivation of the waist has been too much neglected, and the wasp form must be restored.

Our attention is called to this subject by a case that has just come to our attention. A girl of sixteen, three years ago, was healthy, rosy and natural. She is now pale, feeble, unable to exercise, "pinched up" with the morning and evening cold, and altogether spiritless and uncomfortable. Three years ago the parents and friends of this girl became alarmed at the healthful completeness which her waist was

likely to have—a form considered coarse and vulgar by the genteel, and especially by 'the mantua-maker. Two years ago she put on corsets of 21 inches.

A year of compression had reduced her to nineteen, and a few months more to eighteen inches—showing the success of that instrument in improving upon God's work and bringing a healthy figure into the genteel form, ruining the health and hastening the victim to a consumptive's grave. The other day this girl was told by her dress-maker that her waist was yet altogether too large, and the work of the corsets must go on.

But a fact which we wish to call attention to concerns our public schools. This girl was attending one of the Intermediates, and was, with the other girls, told by the teacher of gymnastics to loosen her corsets, as breath was needed in his department.

The female teacher of the school told her pupils that the gymnastic professor was a vulgar man—and she thus counteracted what little influence he hoped to exert in saving the girls from suicide!

Is this the extent of the practical qualification of our teachers?

Is it not time that our young were taught the most important of sciences—that of health, which is of more value than all else that is, ever was or ever can be taught?

Are we preparing our daughters for sickly, miserable wives, to fill with misery households that should be happy, and to fall under this fatal stroke of fashion before ten years of married life shall have passed? Is not this a sin against both God and humanity? Should not the Church attack it, the schools attack it, and all

who have respect to good morals wage war upon it as one of the greatest crimes of the age?

Intemperance is nothing compared to it. Murderers kill a few—corsets kill many, yea countless numbers. The rebellion killed 400,000 men—corsets are killing thrice that number of women and six times that number of babes.—*Cincinnati Times.*

#### A Word to Mothers.

IN these days of the sewing-machine, and when almost every article of clothing can be bought ready-made, there is a danger that hand-work may be undervalued and neglected, so that young girls now growing up in many homes will be untought in the use of the needle for plain work. Highly as the sewing-machine is to be esteemed, yet, if it has this effect on the training of our young people, it will be a great injury. There is an absolute necessity that every woman should be skilful in the use of her needle; for mending, altering, contriving the clothing of a family, can never be done by a machine.

The machine can work swiftly and beautifully; it is a wonderful, ingenious helper, but it cannot *think*. There are head-work and hand-work both required if the best is to be made of half-worn garments, and the household are to be kept neat and comfortable in their every-day wear. Then mothers, see to it that your little daughters learn the good old-fashioned hemming, sewing, darning, button-hole making that their mothers and more especially their grandmothers, were taught, and that were considered then, and by sensible people always will be so considered, a proof of a girl being well trained and fitted for her duties as wife and mother

in a good man's home, able to make her husband and children look well dressed and respectable on a small sum.

The skilful workers at the sewing-machine must have the ability to cut out well, and place the work carefully. They must know how it ought to be done to look well and last properly; they cannot exactly know this, unless they can work well by hand with their needle. The best needlewomen were, at first, the best machine workers—perhaps are still so. Therefore, even in families where there is a machine, there must be a training first of all in the good old way, to ensure judgment and skill. In the immense number of homes where they cannot have a machine, the under-clothing that is bought ready-made will want repairing—will require, if economy is studied, to be made into smaller garments when unfit for the first wearer; and if there is no skill with the needle, shabbiness, discomfort, extravagance and rags will be more common than they now are, and that surely is needless. Mothers, look to it!

#### HOW TO MAKE MOTHER HAPPY.—

“Why mother how bright and cheerful you look to-night! what has happened?”

“I feel very happy, my dear, because my little boy has really tried to be good all day. Once when his sister Katie teased him, and he spoke quick and cross to her, he immediately turned round of his own accord, and told he was wrong, and asked her to forgive him. I believe I should grow young, and never look tired or unhappy any more, if every day my little boy and girl were as thoughtful and unselfish, and loving as they have been to-day.

### The Great Authority.

The mother of a family was married to an infidel who made jest of religion in the presence of his children; yet she succeeded in bringing them up in the fear of the Lord. I asked her one day how she preserved them from the influence of their father whose sentiments were so opposed to her own.

This was her answer: "Because to the authority of a *father*. I do not oppose the authority of a *mother* but that of *God*. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible, and the Bible answered, reprov'd or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises 'you.'—*Reverend Adolphe Monod*.

An old tobacco chewer finds that the Bible sustains his favorite habit. He quotes: "He that is filthy, let him be filthy still." Let every tobacco chewer take notice.

APPREHENSION.—Better to be despised for too anxious apprehensions, than ruined by too confident a security.

WHEN Providence has good will toward a man, it appears to him in the likeness of a faithful friend.

Do not take away from any one opinions that render him happy, if thou canst not give him better ones.

### How to be Happy.

SAID a venerable farmer, some eighty years of age, to a relative who lately visited him: "I have lived on this farm for over half a century. I have no desire to change my residence, as long as I live on earth. I have no desire to be any richer than I now am. I have worshipped the God of my fathers with the same people for more than forty years. During that period I have rarely been absent from the sanctuary on the Sabbath, and never lost but one communion season. I have never been confined to my bed by sickness a single day. The blessings of God have been richly spread around me, and I have made up my mind long ago that if I wished to be any happier, I must have more religion."

It is not a good plan, after you have driven a nail in a sure place, instead of just clinching and leaving it, to keep hammering away till you break the head off or split the board.

BENEFIT your friends that they may love you more dearly; benefit your enemies that they may become your friends, is an old Arabian maxim worth cultivating.

WHO is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

BE careful of your good name, for "it is better than precious ointment," "rather to be chosen than great riches."



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Co-operation Meeting.

*Bro. Lipscomb:* Many brethren in Texas, are charging you with inconsistency. They say that you have ever been active in pulling down—and prejudicing the Church against co-operation meetings, which were gotten up solely for the purpose of *jointly* doing what could not have been done by one congregation alone, to-wit: Sending the Gospel to the destitute portions of our country. That while you have done all in your power to prevent this co-operative work, you have never presented—so far as known by them—any better plan. While you have condemned these as unscriptural you have failed to present one that was Scriptural.

Such are some of the charges uttered against you at a meeting I attended not long since. I informed the brethren that I should present to you these facts plainly, and ask of you:

1st. Your objections to co-operation of churches in sending out the Gospel—in Evangelizing.

2d. How shall the work of Evangelization be done most efficiently?

It is argued that to the 2nd ques-

tion you will answer, that the Church should do the work. But HOW? This is the work which you are requested to definitely point out, and upon which you will please be very plain.

Your brother,

JOHN T. POE.

*Huntsville, Texas, Dec. 21, 1869.*

THERE is quite a wide distinction between co-operation and organization. There is also quite an extensive range in the use of the term co-operation. All who work in harmony with the same laws for the accomplishment of the same end necessarily co-operate. Men co-operate either with or without organizations. They do it either intentionally or unconsciously. Two men at the antipodes of the earth, without any knowledge one of the existence of the other, teaching the lowly and fallen the way of salvation, according to the teaching of the Scripture are co-operating for the salvation of the race, and are both co-workers with God in saving man and honoring God. So, two men, at different extremes of a forest, each unconscious of the other, laboring to fell that forest, are co-

operating in this work, are working, aiding one another in the accomplishment of the same end.

So when neighbors in proximity to each other engage in farming, and one has work to do, that he cannot do himself and asks his neighbor to aid him, the neighbor aiding him in the needed work, then each pursuing his own course cooperate together.

Other co-operative efforts are organized, must have some human head with laws regulating the association. The first organization may be voluntary but then all operations are according to certain laws—are forced and involuntary. Of such organized co-operations are banks, railroad companies, human governments, denominational church judicatories, missionary societies, etc.

Both characters of these co-operations exist among Christians rightly and justly. The congregations of the Lord are organized co-operative bodies, ordained of God. God is their head. The laws directing and controlling them are given by God himself. God is the organizer of this co-operative body and it exists by and in accordance with his laws. All proper work in these organizations of God, by every member in his or her proper sphere, is true Christian co-operation. Every individual in different parts of the world working in accordance with the laws of God is in complete co-operation with every other individual working in harmony with the same laws, even though utterly unconscious of the existence of the other. Every organization partakes of the spirit and nature of its organizer. The spirit of the author

of an organization, is as necessarily breathed into that organization as like begets its like. An organization of God is necessarily good, pure, perfect and strong. It may, in its operations be weak, impure, corrupt by virtue of its contact with and operation by man. But the essential, inherent, necessary element of God's institution, is purity, strength, power add God-like perfection. His organizations are promotive of purity, holiness and spiritual power.

Man's organizations must partake of the characteristics of their author. They can no more rise above the Spirit, temper, imperfections of their author than a stream can rise higher than its fountain. Hence no human institution can ever elevate man higher than the founder of the institution himself. All human institutions, possess the seeds of mortality, decay corruption, weakness and death. As man is sinful, his organizations must be corrupt; as he is weak they must tend to decay; as he is mortal they must perish. All man's organizations naturally float into corruption. Hence our railroad companies, banks, political governments, sectarian organizations and all other societies of human origin necessarily are seething cauldrons that breed corruption and tend to decay. It is the essential and leading characteristic of all human organization. Were it not so, they would be immortal, and if immortal, mortality begets immortality. God's, on the other hand, become corrupt only as they are perverted. Hence, they promote virtue and purity and are immortal, while man's tend to corruption and death.

We, not only lack faith in human organizations to promote or preserve moral and spiritual good, but we have strong faith that they necessarily promote corruption, weakness and death.

No Church can foster human organizations, without thereby working its own moral and spiritual decay and corruption.

God has ordained no organized co-operations save the simple congregations of the Lord. All others are of human origin. All others are necessarily destructive of spiritual life and activity among the people of God. "Hence every plant that my Heavenly Father hath not planted shall be rooted up." We believe that God has reserved to himself the sole right to organize religious and spiritual bodies. We believe that all attempts on the part of man to organize new or form new combinations of old organizations, or in any way change, alter, add to or amend God's organization, arise from a distrust of God and his institutions, and are always and necessarily sinful, and heretical, productive of weakness, corruption and spiritual death, to those persisting in them.

We sincerely and earnestly believe all organized bodies for religious purposes outside of, within, above or below the congregations of the Lord are sinful and treasonable.

We believe they are not only sinful and treasonable, but we believe they are practically destructive of activity, zeal, devotion and energy among the people of God. No company business is ever managed so faithfully, economically or energetically as private and family business.

The true interests of the company, are sacrificed for personal favoritism, selfish ends and private interests. It is just so in the churches. In the large organizations the same motives control. The sense of personal responsibility, personal honor, personal activity and energy are merged and lost in the agglomeration of large numbers. Material ends that individual activity cannot effect may be accomplished by these large masses of organized beings, but it is always at the sacrifice of moral power and influence. And to sacrifice moral power in the Church, is to sacrifice everything.

But there is a voluntary co-operation among churches developed under the law of God, that can exist only in the absence of human organizations. This co-operation is devoid of any tendency to evil as no evil, selfish, human spirit, is breathed into it by its author. It becomes frail and imperfect only as it is made so by the human beings through whom it is operated. This co-operation is attained by each Church seeking to work according to the law of God, without any reference to what other churches are doing. Every Church that so acts, will be in perfect accord and co-operation with every other true church in the Universe. But sometimes in its operation, a church will find a work to do which it cannot do alone. How shall it act then? Precisely as the family acts, which finds itself unable to roll its own logs, raise its own house, harvest its own grain or pick its own cotton. Let it make known its weakness and wants to its nearest sister congregation or congregations. And let these con-

gregations without any human organization say whether they will aid the one asking aid or not and send the aid to sustain the teacher, or feed the poor, as congregations without the intervention of any human organization. So soon then as the work is done each congregation is left perfectly free to pursue its own course without any entangling alliances, with burdensome and frail human machinery or with its sister congregations. This was the manner in which congregations under the guidance of the Holy Spirit co-operated in ancient times, in sending once and again to Paul and in feeding the starving Christian of Judea. During the late season of want in the South the same plan worked effectually, and every human society was a hindrance to the work. The work was done, more of it, more effectually and more cheaply done, than such work was ever performed in this country, and yet not a vestige of embarrassing human machinery was employed or left to trouble the Church after the work was completed. When then, a congregation has a teacher to send out to work, and is not able to sustain him let her call on her sister congregations and without any organizations, let each do in the work what it is disposed and let the matter there end until another case of necessity arises. Thus the congregations keep themselves and their work under their own control.

This we are aware seems simple and foolish to human wisdom, but it is divine and such foolish and weak things God uses for overthrowing the mighty.

Usually these human organizations are gotten up for the benefit of a few

individuals, or that a few individuals may through them control the churches and brethren in certain districts. They engender jealousy, bitterness and partizanship among brethren. They discourage and dishearten ten modest unassuming men where they encourage one. We have seen districts of country in which the churches would organize co-operations; one or two men would be put forward as the employees of the co-operation, a dozen churches, more or less, must contribute to sustain these. Half a dozen modest, worthy men, within the bounds of these churches who with a little assistance from some of them, could do much good are deprived of this assistance, and discouraged from work. In a year or two through bickerings, jealousy, bad faith, the whole thing tumbles to pieces, confusion, discouragement and prostration of the churches result.

\*These organized co-operations are perfect preacher starvers. The co-operation employs the preachers; the churches and individual Christians lose their sense of responsibility; the preacher looks to the co-operation for his support. But what is the co-operation? Organized co-operations like corporations are soulless things. Nobody is responsible for them. We speak from a very intimate and familiar acquaintance with their operations, when we say not one in ten in our State ever fulfilled their contracts with the preachers. Distrust, complaint, hard feelings were the results. They teach Christians by their examples to be covenant breakers with their teachers. If any teacher will trust for a series of ten years to a permanently organized co-operation,

(if one should ever exist so long) for a support and at the end of that time does not find himself an impoverished and badly dealt with man, and will report his case to us we will make a very humble apology for this article.

All these human organizations however simple and unpretending in the beginning, either die prematurely or appropriate to themselves new powers and grow into ecclesiastical despotisms. This is natural to all human institutions. The large and strong, the extended organizations absorb the powers and assume the prerogatives of the weak, and soon become despotic. It is so in politics. This has been the history of the rise of every Ecclesiasticism in the land, from Romanism to the least pretentious that curses the earth. No organized body but loves to grow. Hence our co-operations have by sure but successive steps grown from simple voluntary associations to a proposed centralized ecclesiasticism that would appail us, were it not for a strong faith that it has been "still born." These organizations assume not only to do the missionary work for the churches, but direct even the teaching of the children and not a single feature of the Church is safe from their grasping spirit.

When you speak of organized co-operations of churches or individuals under other than the simple congregations of the Lord, understand us fully as always opposed to them and every other organization by man for religious purposes.

The very first elemental principles of our faith in God as an allwise and merciful provider for the salvation of

man, providing all things necessary to man's salvation, necessarily throws us in direct antagonism to every institution for saving man that has not been framed and formed by God himself. Our conception of man's weakness and frailty, arising from our own conscious infirmity and of our observation of how difficult it is for man to walk in the path that God has marked out for him, how liable he is to err even in complying with the simplest of God's appointments, teaches us plainly to distrust man's capacity to devise appointments, or even to make combinations, new and different from God's without marring the whole beauty and excellence of the plan of salvation. If it is so difficult for man to walk aright in paths that God has marked out, how can he walk in the uncertain space beyond the bounds of these paths. If it is so difficult to operate successfully and properly the simple Church of God's own framing with God's laws to guide, how can he hope to frame and operate with success ponderous organizations without a single law or ray of light to direct.

To frame new combinations and organizations for religious purposes, to my mind, necessarily exhibits a distrust in God and his appointments, and is adding to the word and the appointments of the living God in its most offensive sense.

Then our trust in God and his appointments, our distrust of man and his works, our conceptions of what is practicable among men from our experience and observation of the world, our love for the prosperity, activity and life of the Church, our interest

in the well being of the teacher of the Christian religion, our anxiety for his independent Christian manhood and our regard for the well-being of his family, all join in making us uncompromisingly opposed to all human machinery in the Church of God.

The strangest thing is that just as the practical, earnest men among the sects are repudiating all such machinery, on grounds of expediency, as expensive, cumbersome and destructive of true activity and life in the churches, Christians should violate the fundamental principle of their profession, to-wit: the all-sufficiency of the Word and appointments of God, for all true spiritual ends, and on grounds of expediency now adopt what the experience of others condemns! We have no plan. We emphasize this. Our fealty to God, prohibits any plan that involves any organization save his own simple churches. When one had work to do that it was not able to perform, in a sensible, neighborly way it asked its neighbors to help it, and they as neighbors aided in the work without organization.

D. L.

## History and Teaching of Jesus and the Apostles.

### CHAPTER XXXVII.

#### *Parables No. 1—The Sower.*

To be made acquainted with the circumstances under which anything of importance was spoken or written, is to be prepared to understand and appreciate it. We know that the popular "Sermon on the Mountain"

was delivered near Capernaum to a mixed multitude of Galileans, *in the absence* of the prominent Rabbinical teachers of Jerusalem. And we know that sermon to have been a popular one, because the people—the *laity*, the *populace*—said: "He speaks with authority, and not like the Scribes." Now, when Jesus changes his manner of teaching, and begins to speak in *parables*, we discover that he has a different audience to deal with.

After the events of that day, on which the "Sermon" was preached, Jesus went to Nain and other places in Galilee, preaching and performing wonders; but he appears to have returned to Capernaum; for Mark, in introducing the Parables, says: "And he began *again* to teach by the sea-side." This was on the shore of Lake Tiberias, as we would naturally infer, from reading the first three chapters of Mark.

Jesus had been accused of breaking the Sabbath; and, having expelled a demon, is *again* accused, (by the "Scribes, who," Mark says, "had come from Jerusalem,") of expelling demons by Baalzebul. After answering his accusers, he is again censured for not observing the Pharisaic custom of washing before dinner. He talks very plainly to the company, which consists of Pharisees, Scribes, and Lawyers, "who pressed him vehemently with questions," seeking to "entrap him," that they might "accuse him."\*

Now, "on the same day," says Matthew, † "Jesus went out of the house, † and seated himself by the

\* See the 35th chapter, Gospel Advocate, 1869, page 235.

† Matth. xiii: 1.

‡ Clark thinks this was Peter's house, and refers to Matth. xvii: 24.

sea-side. And great crowds of people flocked around him, so that he entered a boat and sat down. And the whole multitude stood on the shore.

Then he discoursed to them about many things in parables, saying :

"See here !\* The Sower went out to sow. And as he was sowing some seed fell near the road ; and the fowls came, and ate them up. Others fell on rocky places, where they had not much earth ; and they sprang up immediately, because they had not depth of earth. But when the sun was up they were scorched ; and because they had not root, they withered away. Others fell among thorns ; and the thorns sprang up and choked them. Others fell on good ground, and yielded fruit ; some a hundred fold ; some, sixty ; some, thirty. Whoever has ears [with which] to hear, let him hear."

Up to this time, the Teacher had spoken in plain terms, and performed many miracles. But the leading men—in fact—the great body of the Jewish nation, had rejected both his teaching and his claims to Divinity, attested by his wonder-working power. Now he begins to employ a less offensive, as well as a more attractive and impressive mode of teaching. The Disciples observed this, and, coming to him, said :

"Why dost thou speak to them in parables ?"

He replies : "To you is granted [the privilege] of knowing the secrets of the Kingdom of Heaven ; but to them it is not granted. For

whoever has, to him [more] will be given, and he will possess an abundance. But he who has nothing, even what he has will be taken from him." This last seemingly paradoxical language occurs again in the parable of the "Talents," (Matthew xxv : 29.

That it belonged to the Disciples, exclusively, to be made acquainted with the *secrets* of the Heavenly reign, is evident ; for why should matters, which do not immediately concern the world, be divulged to them. The Gospel, *which is no secret*, should first receive their attention ; and when they shall have obeyed it, then it will become *their* privilege to learn all the particulars about the internal affairs of the Kingdom. But let us hear the Savior a little further :

"For this reason I speak to them in parables ; because, when they see, they do not see ;" (that is, when they see the wonders I perform, they do not see the design in performing them ;") and when they hear, they do not hear [attentively,] nor regard [what they hear.] And in them is verified the prediction of Isaiah ; who says : "You will surely hear, but you will not heed ; you will surely see, but you will not perceive [the Truth.] For this people's heart has become stupid ; and with their ears they can hardly hear ; and they have closed their eyes ; lest they should see with their eyes, hear with their ears, understand, and turn to me, and I should heal them.' But blessed are your eyes, for they see ; and your ears, for they hear. For I tell you, truly, that many prophets and righteous men desired to see

\* The Greek word is, "*idou!*"—It is used in calling attention to any matter ; and it would not be inelegant for an orator, under similar circumstances, to exclaim in English, "SEE HERE!"



what you see, and did not see; and to hear what you hear [yet] did not hear."

The Teacher seems here to make a difference in favor of his Disciples. And, indeed, they were peculiarly blessed, in being permitted to see and hear what had been providentially withheld from "prophets and righteous men." But we naturally incline to ask, why should any important truth be so veiled under the form of fiction, that those blinded, stupid, untoward people could not be profited by it? Did Jesus intentionally, because the Scribes and Pharisees had mistreated him, conceal the truth from them, lest they should be saved? Or, are we to understand, that the truth was purposely withheld from the people because they were *reprobates*; and that, because the Apostles were of the *Elect*, and predestinated to glory, they were specially cared for in the dispensation of grace?

It is indeed true, that the people were stupid, dull, and carnal-minded, that they had, as it were, closed their eyes and stopped their ears, to keep from learning the truth. But is this a sufficient reason for keeping them in ignorance? I have read Clarke on the subject of Parables. (His "Dissertation" would fill more than five pages of the *ADVOCATE*.)

Among other things, he says:

"But it is not intimated that our Lord spoke to the Jews in parables, that they might *not* understand: the very *reverse*, I think, is intended. It was to lead them by a familiar and appropriate mode of instruction, into the knowledge of God, and the interests of their soul."

Now, whether Clarke's opinion be correct or *not*, of this we may be

certain: The ability of the Teacher to make such comparisons, as are contained in his inimitable parables, evinces a superhuman wisdom, that, in the minds of the *common people*, placed him above the wisest of Jewish philosophers. And, if he meant to be understood by the Disciples only, in the matters relating to the Kingdom, he certainly did not fail to tell the people, in the plainest terms, their sins and duties, and the conditions on which they could obtain eternal life.

W. PINKERTON.

St. Johns, O., Dec. 20, 1899.

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### Query?

*Bro. Lipscomb*: In my day school I require all my students, who can read, to read at least two chapters per day. After we have read a chapter I then ask questions, and give all the privilege of asking explanations, presenting difficulties, propounding questions, etc. I am sometimes at a loss to know how to answer some of the questions propounded. And as our object is to learn all we can about the will of our Great Teacher, Will you be kind enough to help us a little?

Is the following language of Christ applicable to us of the present day, or merely to those whom he was then addressing? viz:

Swear not at all.—Matt. v: 34.

"But I say unto you resist not evil. And if any man will sue thee at law and take away thy coat, let him have thy cloak also. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."—Matt. v: 39, 40, 42.



If these passages are applicable to us of the present day, is not *all* he said on this occasion, also applicable to Disciples at the present day, and hence too, the prayer recorded in the next chapter?

"But if ye forgive not men their trespasses neither will your Father forgive your trespasses."—Matthew vi: 15.

In order to rightly divide the word of truth must I apply this to any one now? If so, whom, citizen, alien or both?

See, also, Matt. xviii: 34, 35. "And his Lord was wroth and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if you *from your hearts forgive not every one* his brother their trespasses."—Mark xi: 25, 26. James ii: 13.

Yours in the love of the truth,  
J. C. OLIVER.

Dec. 10, 1869.

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Reply.

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THE two passages in the above, from the fifth chapter of Matt. are certainly applicable to Christians at the present time.

The Savior was here laying down to his Disciples beforehand the principles that were to govern his people in his Kingdom, when established. We find these very things repeated by the Apostles in their letters to Christians. The one in regard to swearing is reiterated almost in the same language by James, v: 12. The other one is fully presented in principle, if not in word, by Paul, in Rom. xii: 19, 20. The great prin-

ciple of Christians not resisting evil, is just as strongly required by the inspired Apostle, as by the Son of God himself. Again, the same principle is repeated by Paul in 1st Thes. i: 11. Also, Peter enjoins the same when he says: "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Peter iii: 9. Indeed we may safely say that every thing spoken by the Savior to the Disciples while he was on earth, in regard to their manner of life, and then required of Christians by the Apostles in their letters to the churches, is applicable to Christians now; always has been, and always will be. But it is asked, is not the prayer recorded in the sixth chapter applicable at the present time. We think it is, with the exception of one clause, in the tenth verse, "Thy Kingdom *come*." In regard to this matter, the kingdom had not come when the Disciples were taught to pray this prayer. They could then very appropriately pray for the coming of that kingdom, which had been long promised and was now near by, but not yet established. This prayer was appropriate so long as the Savior was personally on earth. But from the day of Pentecost, (at which time we date the full establishment of the kingdom) forward, there is not one word said about this expression. The simple reason is, the kingdom was then a present reality. We think Christians now may appropriately pray for the spread and increase of this kingdom, but not for its approach. Indeed, we as Christians *ought* to pray for this, for "Paul may plant, and Apollos water, but God

gives the increase." 1st Cor. iii; 6. All the rest we consider applicable just as it is, at the present time. It is a short, but full, beautiful and expressive form of prayer.

The passage also in Matt. vi: 15, is certainly applicable to Christians at the present time. Paul enjoins the same thing upon the Disciples, in Col. iii: 13. "Forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." If all Christians would learn, and humbly practice these things, they would honor God, benefit themselves and show in their lives the beauty of the Christian religion.

So far as the alien sinner is concerned, in regard to this matter, the first thing for him is to learn and obey the Gospel of Christ and become a Christian, and then all these things are applicable. The language also of the Savior, as quoted in the the above from Matt. xviii: 34, 35, was to his Disciples, in answer to Peter, when he asked how often he should forgive his brother. The passages also quoted from Mark and James, were both directed to those who were already Disciples. The main point in the last passages is, if we do not exercise a forgiving spirit, as the Word of the Lord requires, we need not look for any mercy or favor at the hand of God. Many Christians certainly do not realize the importance and obligation of forgiving one another.

E. G. S.

THE whole of a well-spent human life is but the development of a noble thought, and that thought is "godliness."

Dr. Richardson's Memoirs of Alexander Campbell.

THE ardently cherished expectations of the brotherhood—are at last gratified in the happy completion of this great work—and truly a complete work it is!

To mention that it is executed in the happiest style of the gifted biographer, printed on the finest toned paper, and bears the finished imprint of Lippincotts' great establishment, is to declare it worthy of a most conspicuous place in any library. But however creditable these two ponderous octavos unquestionably are, in point of literary and mechanical execution, the chief value of the book is still more highly to be appreciated in the line of spiritual esthetics.

What St. Luke did for the *establishment* of the truth, in narrating some of the acts of the Apostles, the same has our beloved physician, scribe and philosopher, St. Richardson, done for the *restoration* of the truth, in writing these acts of the "Reformation." And the numerous, interesting and edifying incidents with which these volumes abound—identifying the noble spirits who first co-operated with the illustrious Reformer, against such fearful odds and bitter opposition—impart to the work a still increased value and relish. Dr. Richardson has thus rendered the brotherhood an invaluable service; and it is at the same time, an imperishable monument of his own ability, modesty, industry and devotion to the cause of truth and righteousness—"monumentum are perennisis."

Nothing is hazarded by the asser-

tion that no Christian preacher can afford to dispense with this invaluable Thesaurus of our ecclesiastical history. And the library of any Christian family that is minus this lucid evolution of primeval Christianity from the chaos of sectarianism is minus a great blessing.

Moreover: do you wish to disabuse the mind of some beloved relative, or dear friend, or even an enemy, of that unaccountable prejudice that closes the eyes, stops the ears, and seals the hearts of so many around us? Put these volumes into their hands; and long ere their perusal is half completed, the work is done! Do you wish to maintain one of the best of all evangelists in the field, and make the loudest possible appeal for Christian union? Circulate this work; and you are accomplishing this most desirable object. Does any sister—Priscilla-like—desire to instruct any of her clerical friends more perfectly in the ways of the Lord, let her induce them to read this work; and confidently may it be expected that, sooner or later, they will rise up and call her blessed!

That it is destined to have a very widely extended circulation; and to engage the attention of some of the greatest intellects in this country and in Europe is almost as certain as it is desirable; and truly it is a circumstance most devoutly to be wished. I know of but one book that is more highly to be commended to all; and that book is the *BOOK OF BOOKS* of which it is so lucid an exposition!

J. T. B.

WE commend the foregoing communication to our readers. Lest our

failure to notice the work be misapprehended, we state, that no copy of either volume has been furnished us as is customary with such works and as this work was furnished our other papers. Hence no notice of the work has appeared in the *ADVOCATE*.

#### The Meeting in Jackson, Miss.

*Bro. Lipscomb*: Our meeting in Jackson, on the 11th, 12th, and 13th of December, was not attended by as many as we desired, and expected; still there were brethren present from different parts of the State, and several congregations, as well as individuals, were represented by letter. Altogether we had the best meeting we have had since the war, and we trust that much was done to advance the cause of Primitive Christianity throughout the State.

The reports of the Evangelists were cheering indeed, as their labors have been greatly blessed. There were other reports that showed great destitution in some sections of the State.

All the brethren who were present were fully alive to the great work before them, and deeply imbued with the spirit of love and unity. They came together, therefore, not to wrangle about plans, but to work for the Lord.

All were of one mind and of one heart; hence what was done at all, was done unanimously. The great object of the meeting, as well as the desire of every heart, was to have the Gospel preached as widely as possible in order to the edification of Christians, and the conversion of sinners.

A consideration of the ways and

means by which this desirable object can best be accomplished in our present condition, occupied most of the time of the meeting. The condition of the freedmen in a religious point of view received special attention. As they are manifesting a greater degree of readiness to receive the Gospel from white preachers than heretofore, all were anxious to embrace the favorable opportunity.

Our preachers were requested to embrace every opportunity of preaching the Gospel to them; and it was suggested to the brethren generally that much good might be done by collecting them in small numbers on the Lord's day, in order to read the Scriptures to them, and instruct them in their religious duties, privileges and enjoyments. Having learned that Bro. T W. Caskey purposed visiting many of the churches North and East, he was heartily commended to the brethren wherever he may go, and requested to present the claims of the freedmen.

Bro. Munnell, of Cincinnati, corresponding Secretary of General Missions, was with us during the meeting, and by his faithful admonitions, earnest exhortations, and words of cheer so kindly spoken, added much to the interest of our deliberations.

He gave a brief account of the origin, character, and design of the Report adopted by the late Convention of brethren at Louisville, Ky., and requested us to adopt the same programme, and thus co-operate with the general missionary movement. After careful consideration of the subject, and free and frank interchange of thought with Bro. Munnell, it was deemed advisable to refer the matter

to the churches. They were, therefore, requested to take the subject into consideration, and to examine the proposed plan of general co-operative labor in the light of Scriptural teaching, and then decide for themselves whether they will adopt it or not. From the report itself, and from the explanations of Bro. Munnell, we came to the conclusion that it never entered into the minds and hearts of the brethren assembled at Louisville to assume any authority or control over the churches, that the plan proposed is simply a voluntary co-operation of churches generally, presented to the churches for their adoption, that if adopted it places the whole work into the hands and under the control of the churches, but, if not adopted, why there is the end of it. In this view of the matter the plan proposed was recommended to the churches. This is a point, however, which each church must decide for itself in view of its own responsibility, and according to its own conviction of duty. We think that the character, labors, and sacrifices, of the brethren who met at Louisville, demand of us a brotherly consideration of what they propose and a candid examination according to the fair import of the language used.

Arrangements were made at the meeting which were satisfactory to all concerned, to secure the services of brothers Barbee, and Ellett, in special fields of labor. There are several other fields that are not only able, but willing, yea very anxious, to employ and sustain an earnest, faithful Evangelist. One of these is perhaps supplied by this time. Others

we hope soon will be, as we will labor constantly and earnestly to call our home preachers into constant and active labor. We are making an earnest effort to help ourselves, still we are glad to receive assistance from abroad, especially in the way of preaching, and will cordially welcome any good brother who may come among us to faithfully preach the truth as it is in Jesus, and that only.

It was deemed best by the brethren to have but one general State Evangelist, to which labor I was called.

It is my earnest desire to visit every congregation in the State, and as many of our isolated brethren as possible, during the year. Churches and individuals desiring a visit will please address me at Carrollton, Miss., and inform me of their location, the prospects, etc.

May God bless the faithful everywhere.

B. F. MANIRE,

P. S.—Will the Review, Standard and Times please copy, as they circulate to some extent in our State. By so doing they will much oblige me, and assist us in our work.

B. F. M.

OF course, each Church, all over this broad land of ours, is and ought to have the political right to act as it pleases, to adopt what system it pleases, to add to the Bible teaching as it pleases and to subtract from its teachings as it pleases or to reject the Bible altogether as it pleases. But to talk of a Church having the Scriptural authority to enter such an organization as that proposed at Louisville seems strange to me.

We have no idea that the brethren

at Louisville had the least intention of assuming authority or control over the churches, further than they could influence them by the force of public opinion manufactured and operated by a powerful and wide-spread organization. We have no idea that the Baptists ever intended to assume control over their churches by their associations, and yet they have done it, only by the power of public sentiment exerted through their associations, yet as despotic a power as religious organizations ever exerted that did not wield the sword of State.

We have not the least idea that, originally, Presbyterians intended their presbyteries or synods to assume control and authority over the churches. They are representative bodies. They claim that the government is congregational and the synods subject to the control of the churches. Their organization is as simple as human representative organization can be made.

Yet the presbyteries and Synods exercise absolute control over the faith of the churches. The original, voluntary, representative bodies, that began to meet in districts and provinces of the Roman empire, about one hundred and fifty years after the establishment of the Churches of Christ, had no intention of assuming the control and direction of the churches, yet those same voluntary associations, after which the present scheme adopted at Louisville and recommended by the meeting at Jackson, is exactly modelled, are represented by the œcumenical council with its papal head, now in session in Rome legislating for the faith of Christendom. We have no idea that

the framers of the political govern-

ment under which we live, ever intended that the general government should absorb the powers and assume the control of the separate States, yet just as has been the case in every other instance in the history of the world, this work is going on and will continue to so do until it is complete. Every religious and political organization of earth has traveled precisely the same road and every new one formed will, until the end of time. Human nature must be changed before this tendency of the large and stronger organizations to control and absorb the weaker ones cease.

We do not apprehend the establishment of a papal power or Romish hierarchy or Presbyterian dynasty. The peculiar shape such organizations take is the result of the spirit of the age. The Romish hierarchy, is the peculiar religious development that the spirit of the middle ages produced on a church cut loose from, the sole rule and simple organizations of the Bible. Were that work all to be done over again, in the present age a very different organization would doubtless be the result, because the spirit of the age differs. So with reference to Episcopalianism, Presbyterianism, and Lutheranism. Each of them is but a development of the religious feelings, only partially controlled by the Bible, modified by the spirit of the age and country in which it took its rise.

Whenever a people cut loose from the absolute rule of the Scriptures and the simple forms of the original Churches of Christ, they have nothing to guide them save the spirit of the age and country in which they live. Exactly what kind of a development,

the present age with its multiplicity of contending and contradictory influences would produce we cannot tell. It would not be a divine one. Respect for the laws and models of Heaven is not one of the moulding and controlling influences of this age.

So long as Christians enter largely into political institutions and imbibe their spirit, religious institutions will partake largely of the spirit of the political institutions. At one time, the political current runs wildly toward anarchy and mobocracy. The tendency in the Church is then usually in the same direction. But the political current again changes and tends toward centralization, the absorption of power and authority in one central organization. The religious current is controlled by the same spirit. The present effort at centralized power, the absorption of the work, labor and prerogatives of the churches by a strong, central organization is but a sympathetic movement, with the centralizing and absorbing tendency of political power in our government. We do not mean this is intentional on the part of the movers, but they are swept into this current, by the spirit of the age. But the spirit of this age is not a safe one for Christians. Hence we would enter a protest, make an appeal to Christians to stem the current and cling to the Word of God with its pure, simple Divine institutions and not be drifted to and fro by every wind of doctrine and flood of passion that sweep over the land. But we entreat them be "ye steadfast and immovable, always abounding in the work of the Lord, for that ye know that your labor in the Lord is not in vain."

The character of the brethren at the Louisville meeting we certainly respect, but we respect the Word of God and his institutions more. And we hold our selves responsible to meet any of the advocates or apologists of the Louisville scheme at any point, in Mississippi or Ohio, and prove that the adoption of that scheme, by a church, is an abandonment of the Word of God as the only rule of faith and practice, and is a rejection of God's Church as the ground and pillar of the truth and the all-sufficient institution of God for the conversion of the world.

What the special labor or sacrifices of the brethren at Louisville were, we know not. They thanked the railroads and steamboats for carrying them safely, comfortably and cheaply to Louisville. They thanked the brethren, sisters and citizens of Louisville, for their generous and bountiful hospitality, for the abundance of creature-comforts they bestowed, with unstinted hands, (we know they are proverbially characteristic for this.) They got up a complete Methodistic furor of excitement and enjoyed themselves finely. So we do not know in what consisted *their* labors and sacrifices; we do know of one, who gave up the honors of Heavens, who made himself poor and of no repute, who labored, who sacrificed life with all its comforts and joys, who died as a malefactor, who struggled in the dark charnel house of Hades, with the powers of death and hell, who triumphed over them, who burst asunder the prison doors of death, who brought life and immortality to light, who through

this suffering, sorrow and death, established simple churches without organic connection in which he proposed to save man. He gave laws for the government and control of these churches, which thoroughly furnish every church and every child of God to all good works, and we think the labors and sacrifices of that meek and lowly one of God, demand at our hands, a candid, grateful, trusting consideration and acceptance of his words and institutions according to the fair import of his language and acts without adding to or subtracting from their divine perfection.

This word and church has never been honored by any convocation of the learned and honorable, even of his own followers, for eighteen century, so far as history teaches us.

D. L.

#### Human Governments.

ONE of the signs of the great Apostacy, was the union of Church and State. Its chosen symbol was a woman upon the back of a seven headed and ten horned beast. It is almost uniformly admitted, among American Protestants, that this is, a well chosen symbol to represent the absurd, and unnatural union of Church and State. It is generally conceded; that the woman represents the Church and the beast the old Roman civil government. This being true, it would appear far more natural for her to be riding the beast, than for him to have his locomotion promoted by the help of the woman!

When the State comes forward and proffers its assistance, and the Church voluntarily accepts of such help, it might be a question, which would be the most to blame; the Church for accepting, or the State for offering such assistance. But when the Church gives, unasked, her power to

the beast, no excuse can reasonably be pleaded. If the State supporting the Church, is called an adulterous union, I am unable to see, why the union is not equally intimate, and criminal, when the Church supports the State, by participating in all its responsibilities. When the Church offers her fellowship, and co-operation in framing all the laws of the land, and in choosing its judicial and executive officers—when even her members refuse not to become legislators, and are even forward to fill all the offices of human governments, I cannot see, but the relation between church and State, is as intimate as ever, and just as illegal.

Ezekiel chided the ancient Hebrews for seeking such union with the nations; and he compares Israel to a woman of the lowest infamy.

It is exceedingly painful to me, to see how aptly the symbol of John and Ezekiel apply to modern professors. But how greatly would I rejoice, if the reformation of the 19th century would arise and put on her beautiful garments, and show herself to be the true spouse of Christ. May the good Lord grant that this noble brotherhood, that I so dearly love, may soon see the whole truth!

But here, I am met with the objection, that these institutions are ordained of God. And he who resists them resists an ordinance of God, and shall receive punishment. Let me here pause, and remark, that I would sooner be understood as taking the popular view of this passage, rather than appear to countenance any kind of war. Nothing is further from my intention.

But the fact of civil government

being ordained of God, is no proof of Divine approbation. So long as it can be clearly shown, that he has ordained, that one sinner should punish another, so long as we read in Isaiah, that Cyrus was sent against Babylon, although he knew not God, so long we find it not difficult to admit the application of the above passage, to civil government, whether such be its meaning or not. To make the admission saves much time, and leaves the argument much more compact. Something is gained and nothing lost by granting all we can to our opponents.

That God can overrule sin, without being responsible for its commission, and without having any complicity with it, is a thing so plain, that to turn aside to explain it would almost be an insult to those for whom these columns are written. Let a hint suffice. Pharaoh was raised up by God for a certain purpose, although his behavior was far from being approved of God.

With a few axioms I will close this article.

Axiom 1st. No man has the right of making laws for his own government. For such a right would include the double absurdity of making him independent of God, and responsible only to himself!

Axiom 2nd. A republican government is one in which power is thought to be delegated by the people to their rulers, in their act of voting.

Axiom 3rd. But a man cannot delegate a power he himself does not possess.

Hence, *inference* 1st. As man has no inherent legislative power, he cannot transfer it to another.



Hence, *inference* 2d. Voting is therefore a deception, and a sham, making a deceiver of him, who votes, and a dupe of him who fancies himself the recipient of delegated power.

B. U. WATKINS.

*Maine Prairie, Minn.*

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### CORRESPONDENCE.

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*Bro. Lipscomb*; This year, about ten copies of the Advocate came to this place. I send you eighteen names and think we will be able to make out the twenty for next year, and thus double this year's list. I am glad to assure you that the Advocate is steadily gaining ground in this portion of Texas, notwithstanding a certain brother, who has been writing to the Review, concerning matters in Texas, under the cognomen of "Honestus," says the Advocate is not worthy of support, that it is a wolf in sheep's clothing, etc. Howbeit the brethren will take the Advocate.

I regret to learn that "The Little Man" will not contribute more soon on account of the state of his health. His articles are very interesting and instructive. I should like to know who the "Little Man" is.

What has become of Bro. Brents? He does not write for the Advocate now.

I am glad that you have gotten Bro. Sewell to assist you.

The second term of our school begins next Monday. We have an excellent school, and our prospects are better than they have ever been. I think we will have two hundred students next term. I hope to be able to send you more subscribers in a few days.

Hoping that 1870 may be the most successful year you have ever had, I am your brother.

T. J. ABERNATHY.

*Bonham, Texas, Dec. 1869.*

THE ADVOCATE intends so to conduct itself that Honestus will be ashamed of his uncalled for course toward it.

The "Little Man" is Bro. J. Mc-Barnes, of Greenville, Ala. His health has improved.

Bro. Brents has been in feeble health, but is improving. He will write more this year than heretofore. We will give first instalment in number three. We feel truly thankful that our efforts to publish a paper devoted to the religion of Christ in its purity meets so universally with the approval of the good and true. Our lists give promise of large additions through the year. We feel sure, if our friends will be active and earnest, we will be able to double our circulation.

We are now fixed, with new type, in an office of our own, all paid for. We intend to extend our operations as fast as we are able. We are now using a heavier white paper, and will keep it uniform through the volume. Brethren, present the claims of the ADVOCATE to your friends. We have no institution or interest to subservise with the ADVOCATE save the Church and cause of Christ. We will advocate this with earnestness and singleness of purpose.

D. L.

*Bro. Lipscomb*: Bro. F. Whitehead, a few weeks past, sent me a package of the Gospel Advocate, for 1868, which, to me, was a feast of soul indeed! You will, if you please send to me, five copies of the Advocate and I will distribute them.

Bro. Lipscomb, there is not a Christian proclaimer within forty

miles, known to me. Here I am all alone, contending as best I can, for the truth, against every imaginable species of bigotry, ignorance and prejudice, which a sectarian people is capable of! Is there no help for me? There are three Churches, in this county, and some 150 members. Through my humble instrumentality there has been some one hundred accessions to the good cause, within the three last years. We are poor, but a working people. We suffered much from the late war. We need help, but have never asked for it. Our object is, to be "rich in faith."

Is not the South a fine missionary field? Why compass sea and land then?

Yours in Christ,

L. D. RANDOLPH.

*Big Pond, Ala., Jan., 1870.*

*Bro. Lipscomb:* I want to say Amen, to the article written by you in No. 49 Gospel Advocate, under the caption of "Bible Colleges." I was well pleased with your reply to the brethren in Alabama; never would have known that it was awkwardly done, if the graceful brother of the Times had not written his article. Bro. Lipscomb, continue to think and write in your awkward manner, and many who love all such awkwardness will unite in asking Heaven's richest blessings to rest upon you. The good cause is still onward at the various points I have visited, in Jackson county, Tennessee and Monroe county, Kentucky. There has been about forty additions within the last few months.

H. M. LOVELADY.

*Gibbs' Cross Roads, Tenn.*

*Bro. Lipscomb:* There have been about forty additions to the South Warsaw congregation the present year.

I am trying to get as many as possible to subscribe for some of our papers. If you have a few extra copies of the Advocate send them to me and I will try to introduce it among the brethren here.

The brethren have recently organized a congregation at Lima, Allen county. The cause is prospering here quite well, to the God be all the praise.

Your brother in Christ,

W. D. TAYLOR.

*Lima, Ohio.*

*Bros. Lipscomb & Sewell:* During the last six months, I have had, in all, about fifty additions. People are generally disposed to hear, when they understand what is preached. Much of the preaching of the age is not adapted to the minds of the masses. I am happy to say, that so far as I have informed myself, the brethren are glad that you have associated with Bro. Sewell in editing the paper. Go on, your paper is doing good. May the Lord bless you and make your paper a blessing.

T. M. SWEENEY.

*Leona, Texas.*

*Bro. Lipscomb:* I preached at a private house, on Thursday night, November 4th, in Burleson county, Texas, by request—just after which I started to move to this (Wood) county—at the conclusion of my discourse three persons came forward and confessed Christ, and were immersed; one from the Baptists, one

from the Cumberland Presbyterian and one from the world.

W. LYLES.

*Quitman, Texas.*

*Bro. Lipscomb* : I have been preaching this year in the counties of Obion, and Weakly, where I have co-operated with brothers H. D. Bantau, John Nash and others. At the the different points where I have labored there have been about forty additions ; and at some points much prejudice has been removed, and good seed sown that will bring forth fruit hereafter.

Your brother in Christ,

I. C. SEWELL.

*Union City, Tenn.*

*Bro. Lipscomb* : I send you two dollars and fifty cents for the Advocate, for 1870. I hope to be able to send you some more names and money from Cross Roads.

Bro. Smithson has been with us all the Christmas. We have a protracted meeting at Cross Roads every Christmas, by this course we keep young members from straying off and edify the older members.

Truly you brother,

SMITH BOWLIN.

*Bell Buckle, Tenn.*

*Bro. Lipscomb* : QUERY? Why is it so common for people to speak of the Savior's *three hours'* suffering on the cross.

Can you not inform your readers that it was six hours from the crucifixion to the expiration.

Yours respectfully,

U. WRIGHT.

*Dry Fork, Ky.*

*Bro. Lipscomb* : I enclose you Exchange on New York, for \$30, \$20 of which Sister \_\_\_\_\_ sends, and \$10 Sister \_\_\_\_\_ for the cause of Christ in the South. knowing your impartiality and your ability to distribute, I send the money to you.

Trusting you may find a good and useful place for it, I remain your brother in Christ.

L. H. COLEMAN.

*Springsfield Ill.*

*Bro. Lipscomb* : Enclosed find check for \$42 50. Forty dollars for the poor, to be distributed as you think best.

A FRIEND.

*Louisville, Ky.*

#### Words of Encouragement.

In addition to the letter we publish elsewhere, we give a few extracts from brethren in distant sections. Bro. W. T. Crenshaw, from Morrison, Mo., writes: "I do not ask any improvement in matter or style of the Advocate, if we can only get it regularly as it is, filled with lessons of true wisdom, we will be satisfied."

Bro. Meny, of Dover, Mo. says: "Continue all your numbers to this office, and I will send more money. We in this county, regard the Advocate as the best of our papers.

Bro. McGaughey, of Monroe, Ga., writes: "I am well pleased with the Gospel Advocate, think it, one of the best papers I ever read. No man or woman can read and practice its teachings without being a better person, without living nearer to God and walking closer in the path marked out by Christ and his Apostles for us."

### The Cash System--The Lord's Plan.

*Bro. Lipcomb*: Next year I occupy the Evangelical field in North-east Georgia. No salary promised. The brethren say I shall be sustained. I go out under the *cash* system—the brethren all oppose the old credit system. I believed they learned it from you. I visit the month of January, four of the most prominent churches, Antioch, Union, Corinth and Chapel, and hope to be able to forward you a good list of names. I will do all I can for you.

Praying God to bless you and to give the Advocate an enlarged circulation, I am sincerely yours in Christ.

P. F. LAMAR.

*Jefferson, Ga.*

WE give the foregoing extract from a private letter, from Bro. Lamar, for the sake of a remark. If the brethren have learned the whole lesson we endeavored to teach them, and will faithfully practice it, we will be perfectly willing to underwrite a guarantee for an improved manner of getting on, more complete harmony between the teacher and the taught, and a more satisfactory style of living and more true enjoyment of a pure holy spirituality in Christ Jesus. But the Lord's plan is one that must be taken as a whole, and heartily practiced to be effective. It was never ordained for doubters, half believers or those not in earnest. God never intended his course to succeed in the hands of those not truly and thoroughly devoted to Christ. So when men are only half in earnest as Christians, they must invent some other way of acting than the Lord's way.

Now if our brethren will adopt the cash plan of living throughout, it will succeed, but if they adopt only the cash plan with reference to the Church and run in debt for property, for fine apparel, to gratify their pride, lust or appetite, the result will be, they will never have any cash for the Lord. If we go in debt to or for the Devil he will always keep us so hard run, we will never have any cash for the Lord. We have always insisted 'if it is lawful to go in debt, it is lawful to do so to advance the cause of Christ. The lesson we have endeavored to teach is to be economical, industrious and prudent. Never spend a dime before you get it. You will always then have something. Give, then, freely as the Lord has prospered you. The Jew never gave less than a tenth of his earnings. The Christian who enjoys much higher advantages, and whose honor as a Christian has been trusted rather than have a specific tax laid on him should not think of doing less. He should give of the first fruits of his earnings. He should not spend what his pride, his appetite or his love of gain prompts and then give the pittance remaining to the Lord. But when he receives the reward for his labor, he should then consecrate of it, first to the Lord. Lay aside the Lord's portion first. Do this of the brightest and best dollars you have, not the mutilated, doubtful pieces. God never would accept as an offering any save the best. The first born of the family, of the herd, that without spot or blemish, was his. None other would he have. So of your earnings take the first fruits for the Lord. Take the newest, best bill, or the brightest dollar and give conscientiously and you will be blessed. Blessed not only spiritually, but we have a strong confidence that a man

or woman pursuing this course will be blessed in his basket and store. You will, by this means, have to supply the necessities of your teacher or other servant, to help the poor and afflicted and magnify very greatly the name of Christ in your midst. Yourself will be saved from harassment, trouble and difficulties. But the religion of Christ, the plan of the Lord cannot be dove-tailed into any system of human machinery or manner of living other than that ordained of God. Who ever will adopt the Lord's rules and plans as a whole and live in accordance with them will be blessed, and in no other way can any child of mortality enjoy the fullness of the blessings of our Father who is in Heaven.

D. L.

THE MASONIC RECORD, John Frizzell & Co., editor and proprietors, Nashville, Tenn., a monthly of 64 pages, devoted to the interests of the Masonic Fraternity and to general literature. The January number is before us. It is beautifully printed, on excellent paper, and is altogether a handsome publication. Terms \$3 per annum.

THE Sunday Magazine for January is on our table, and is a handsome some journal, with interesting and instructive articles. Edited by Dr. Guthrie, and published by Lipincott & Co., Philadelphia. Price, \$3 50 per annum.

CHANGE OF RESIDENCE.—Bro. I. C. Sewell has located at Troy, Tenn., at whic place his friends can address him.

## FIRE-SIDE DEPARTMENT.

### "Angels Unawares."

BY T. POWELL.

Little can we tell who share  
Our household hearth of love and care!

Therefore with grave tenderness  
Should we strive to cheer and bless

All who live this little life—  
Husband, children, sire or wife—

Lest we wrong some seraph here,  
Who has left a starry sphere.

Exiled from the Heavens above,  
To fulfil a mortal love.

### To the Little Folks.

In my last I promised little Snsie, of Panola, Miss., to say something about the intermediate state between death and the resurrection. I have had a job of work to do, which has kept me so busy for many days that I have had some delay in redeeming my promise. I have been fearful that Susie and the most of my little readers would become impatient. You must bear with Uncle Joe this time for he often thought of you during his toils, and was anxious to communicate with you at the earliest opportunity. In the *American Christian Review*, of the 23d of November, I find an article on the intermediate state, written by Bro. J. S. Bell, which corresponds so well with my views that I shall avail myself of the benefit of his labor in telling you what I have to say on this subject. In the first place, my little readers, we learn from the writings of Josephus, the great Jewish historian, who was in the city of Jerusalem when it was destroyed, in the year 70, that the Jews entertained the idea that there, is beyond the grave, a place which they called

*Hades.* That the souls of the departed go to this place immediately after death. That there are two separate and distinct departments in Hades; the one called Paradise, and the other Tartarus. Paradise was sometimes called Abraham's Bosom. Paradise is the abode of righteous spirits, and Tartarus that of the wicked. This was the understanding the Jews had in the days of the Savior. When Jesus spoke to the people concerning the state of the dead and used the terms they themselves were in the habit of using, he certainly used them in the sense which they were accustomed to, or he would have explained that he used them in a different sense; otherwise they would not have understood him, and he would have talked to no purpose. To the thief on the cross Jesus said, "This day shalt thou be with me in Paradise." He certainly used the word paradise in the sense in which it was then generally understood, that is an intermediate state between death and the resurrection for the departed spirits of the righteous. It could not be that he meant Heaven, the final abode of the righteous after the judgment; for two reasons: first, his language did not convey that idea to his hearers. Second, Jesus did not ascend to Heaven the day he was crucified; for on the morning of his resurrection he said to Mary, "Touch me not; for I am not yet ascended to my Father." He and the thief had been in the same place after death together. He had left the thief and arisen from the dead. Where had he left him? Not in Heaven, evidently. If Jesus did not go to Heaven immediately after he "gave up his spirit,"

neither did the thief—neither does any one. Those who live obedient and faithful servants of the Lord till death, die in the Lord, "fall asleep in Jesus," as Paul expresses it. When Jesus shall appear the second time all who are in their graves shall come forth—Death and Hades shall give up their dead, and, "all shall appear before the judgment seat of Christ, that every one may receive the things, in the body, according to that he hath done, whether good or evil," "they that have done good unto the resurrection of life, and they that have done evil to the resurrection of condemnation." "When Christ, our life, shall appear, then shall the righteous also appear with him in glory"—and *not till then*. There would be no consistency in departed Spirits going immediately after death, to their final destiny, and afterwards being brought to judgment, neither do the Scriptures teach this.

Peter said in his day, "David is not ascended into the heavens." The host of worthy patriarchs that Paul mentions in the eleventh chapter of Hebrews, though they all had obtained a good report through faith, received not the promise, that they without us should not be made perfect. Then, my little readers, the idea that we so often hear advanced, that the soul is wafted to its final destiny as soon as it leaves the body, is incorrect; has no authority in the Bible. I might say much more to you on this subject, but it is thought the foregoing is sufficient. Let me say to you. "Be faithful until death, and you shall receive a crown of life." Paul said "there remains for me a crown of righteousness

which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them also that love his appearing. Then my dear little folks, let us all strive to receive that crown of righteousness. How happy the thought, that when the last trump shall sound, the spirits of those who are asleep in Jesus will arise, their bodies come forth from their graves, and in this newly created state, they shall be caught up to meet Jesus in the air, and so be forever present with the Lord.

UNCLE JOE.

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Food for the Lambs.

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THE LORD'S LIFE INSURANCE.

The effects of war do not pass away with the loud cannon's roar, the rattle of musketry, the rush to and fro of soldiery, maneuvering of hosts, planting of batteries, advancing and retreating, encamping and decamping. The armless and legless are living monuments of the terrific strife of the past. The deep furrows digged in the bosom of mother earth remain for coming generations to wonder at and sadden over the folly of fathers. but the still deeper trenches made in the hearts of the grieving ones, are regarded by the indifferent world as the small things. The storm cloud has left the zenith clear, but the sullen banks of sorrow hang heavily over the hearts of many hidden from the eyes of the busy, the giddy, the gay, by the mists of the distant horizon. Such a gloom enshrouded the house of S. B. He returned from the war only to die in peace, in the arms of his family and be buried by

his neighbors. He did not have his life insured and his little family were left to draw their support as best they could. Application was made to the church and the demands of the occasion were supplied. Paul had said that those who will not work shall not eat and again the beneficiary of the church must be three score years and of a high order of character. The second demand was satisfied and she was informed that she must go to work. What must I do? she asked. What can a woman do? I remember how she saddened, at first, and then became offended, when told that christians must work. There being nothing better, she was advised to insure at once, by diligence, in the Lord's Life Insurance company. The idea is current in the world, that women can do nothing. God made the world and he made woman and there is much for her to do. But the widow has regained her good humor, and has made this year, a bale of cotton and picked enough besides to support her little family, has a stock of hogs, some goats and lives independently in the enjoyment of a nice little policy in the Industrial Frugal Life Insurance Company. The Lord presides over this. It is true it takes a little annual pains and perseverance to keep the family machinery greased. I have never seen more concern manifested about this life, than at this time. It is nothing uncommon to hear men, strong and healthy, complain that they cannot make a living for their families. Some move off, others brood in sorrow, over conjectured evils, interspersing their sighs with the chorus "*Bad Luck,*" Much of the difficulty, I fear, arises from a disposition to mix ease with the matter of life. To an industrious and

economical man, the troubles in the way of making a living, are small. It is to the indolent, improvident, extravagant, easeloving that life is a burden, and there are some such in the church. Paul said that a man should work so as to give to others who are in need: But the home needs of a large per centum of christians are so great that they cannot see other's wants from behind them. Paul thought that christians should take care of their aged parents and widows. In some countries children strive with one another about taking care of their aged parents, each anxious to do it. I have known some in this country to quarrel about the same cause, each anxious to get rid of the trouble. I have known furthermore, some young men, who would not get married because they could not, as they said, take care of a wife. When a man cannot take care of one wife with all the interest that may accrue single or compound, a father, a mother and still have to give to the poor and communicate to the necessities of some who like Paul preached to the poor, it is a poor comment upon his energy, providence and frugality. But in order to succeed thus a man must follow Paul's instructions to the Romans. "Be not slothful in business." A leisure hunter, "go slow" kind of man cannot succeed. It is not the absolute necessities of life that make it burdensome, but it's luxuries. Thirteen bushels of corn at a cost of thirteen dollars, one hundred and fifty pounds of meat cost say thirty dollars, a few dollars worth of the stouter fabrics of the times, fill the bill of actual needs. It is when men and women become worshippers of the two great goddesses of the U. S. to wit: Luxury and Fashion, that they become abject slaves and bow the face as hewers of wood and drawers of water. Paul said "be not conformed to this world." How much, trying to be like the world, costs

christians annually will never be estimated til the long lines of figures and facts confront us at the day of judgment. It is then the extended account for coffees, teas, sweets, soures, spices, tobaccos, snuffs, cigars, mer-shaums, liquors, exotic nuts, and fruits, silks, satins, merinos, cassimeres, cloths, laces, leghorns, frills, flowers, whalebones, jets, diamonds, pearls, curled horse hair and every other kind that will frizz, will stand in fearful preponderance over the ministrations to the sick, the poor and the gospel. These are things that make life drag heavily. Do you know any man happier than I? said Cræsus to Solon: Yes answered the sage of Greece, a poor husbandman of Achaia. Were that Merchant brother who dresses his wife in all the extravagant splendor of the age, and rejoices that she attracts the admiring gaze of the blind devotees of madame Fashion, to ask me knowest thou any more happy than I? I would be compelled to respond, yes the poor woman who by honest toil of her own hands draws her support from the Lords Working Insurance Company. Her mind is not fretted by the disquieting desire to have the world see a display of her fashionable taste. Industry then belongs to the christian life along with temperance, patience etc. A lazy christian does not sound right and there is nothing of the kind. Any thing that draws man away from the exercise of his working faculties is wrong. There are too many young do-nothings, girls and boys, put them to work. No doubt if there were more like Paul who mixed with their preaching, a little hand-exercise for support and fewer salaried pastors the church would be purer. Work has a purifying effect upon society. Idleness breeds mischief.

THE LITTLE MAN.



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Hereditary Total Depravity.

BY T. W. BRENTS.

Having previously disposed of unconditional Election and Reprobation as taught by the Presbyterian Confession we come now, to notice another doctrine taught by the same authority as well as by most of the denominations, which obtains much more general acceptance than the Calvinistic view of election and reprobation; but which is equally fatal to the obedience of faith required in the Gospel, to which we deem it proper to call attention before we set out to learn the duty of man in order to his adoption into the family of God. This is what is called by its advocates

"HEREDITARY TOTAL DEPRAVITY."

We will make a few quotations from the Presbyterian Confession of Faith, as the highest authority of which we know that contains this doctrine, which will correctly set it before the reader. And we do not make these quotations for the purpose of following this doctrine into all its legitimate results in detail, but for the pur-

pose of showing *its bearing* upon the subject of *obedience to God*.

"By this sin (eating the forbidden fruit) they (our first parents) fell from their original righteousness and communion with God, and so became dead in sin and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity-descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."

Now it seems to us that if this picture correctly represents the disposition of the human heart at birth, the Devil can be no worse. His Satanic majesty cannot be more than utterly indisposed, disabled, and opposite to all good and wholly inclined to all evil. Nor can we very well see how man can get any worse in the scale of moral turpitude. He cannot get worse than wholly defiled in all the faculties of soul and body; and this

is his condition at birth, if the doctrine be true; yet Paul tells Timothy that "evil men and seducers shall wax worse and worse," 2 Tim. iii: 13. How can they get worse? Wholly defiled in all the faculties of soul and body! Opposite to all good and wholly inclined to all evil, and still wax worse and worse!! Does not the common observation of every man contradict this doctrine? The theory is, as we shall see directly, that this corrupt nature remains until the man is converted to christianity, as some teach, while others insist that it remains through life even in those truly regenerated. Then we cannot be wholly defiled, opposite to all good by nature; for we see many men who make no pretension to christianity at all, quite as ready to visit the sick and administer to the wants of the poor, as many who claim to have had their hearts cleansed by the Spirit of God. These persons are surely not opposed to all good while thus doing good; if they are, then their feelings and actions are strangely inconsistent.

But we are told that from this original corruption do proceed all actual transgressions. If this be true, how came Adam to sin? This corruption of nature is the cause of all actual transgression, and it was the consequence of Adam's sin but not the cause of it, according to the theory; and hence he was not under its influence until after he sinned. As this inherited corruption of nature is the source of all actual transgression now, what caused his transgression then? His transgression must have been caused by some other influence than the corruption of nature sup-

posed to be the consequence of his sin; and if so, why may not the same or similar causes influence others now? We are now subject to many temptations from which he was then free. He could not have been tempted to steal from his neighbor for there was no one then living to be his neighbor, and no one owned any thing but himself. He could not have been tempted to kill, for there was no person to kill but his wife. He could not have had a temptation to adultery, for the only woman on the earth was his wife. Notwithstanding he was free from many sources of temptation that beset our pathway, he failed in the first trial he had of which we have a record. Then surely other causes than corruption, inherited from him on account of his sin, may cause transgression now.

But we are told that "this their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory." Chapter 6, Sec. 1. It does not seem to us that "permit" is exactly the word here. We have already been told that "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass." It did come to pass that they ate of the fruit whereof God commanded them not to eat. Then does it not follow that God not only permitted them to eat, but unchangeably ordained that they should eat the fruit, and violate the law he had given, having "purposed to order it to his own glory."

But how God could be glorified by this violation of his law, especially if we contemplate it's results in the

light of this theory, we are not very well prepared to see. We have been accustomed to think that the best way to glorify God was to honor his authority by obedience to his commands. How could God be glorified by the direct violation of his positive command, when it made man wholly defiled in all the faculties of soul and body? Did he glory in man becoming opposite to all good and wholly inclined to all evil, that he might punish him in hell forever? Could there be any justice in placing man under a law which God had unchangeably ordained he should break? Was it not downright mockery for God to command him to obey when he had previously decreed that he should disobey?

But was God glorified by the corruption of his creature, man? Let us see. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. vi: 5, 6. Did God grieve on account of his own glorification? If God was glorified by Adam's sin, the consequence of which was the entire corruption of the nature of his offspring, from whence flow all actual transgressions, the wickedness of the antediluvians was as much the result of it as the wickedness of any other people; hence, we cannot see how he would grieve over the result of an act which he had previously determined to order to his own glory, and which he had unchangeably ordained should come to pass.

Again: Would God have given man

a command that he had unchangeably fore-ordained to be broken, that he might subject him to "death, with all miseries, spiritual, temporal, and eternal," then tell us that he "so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," John iii: 16; and at the same time restrict the benefits of his death to a few elect ones, and allow the Devil to have the many, and thus be glorified by their destruction—it being no fault of theirs? But if all actual transgressions proceed from this supposed corruption of nature, it is difficult to account for the difference of inclination to sin, which we see manifested by different persons. We are accustomed to expect the same cause when surrounded by the same circumstances, to produce the same effect on all occasions; yet we see persons, even in the same family, surrounded by as nearly the same circumstances as human beings can be in this life, somewhat differently inclined to sin, and as circumstances differ these differences increase until one is a moral, upright man, another a drunkard, another a thief, and another a murderer. Can any one tell, in keeping with this theory, why Cain killed his brother? They were both possessed of the same corrupt nature, and precisely to the same extent. Why, then, was one more vicious than the other? We cannot increase or intensify the meaning of such words as *wholly*, *all*, *total*, *etc.* We cannot say more wholly defiled, more all the faculties, more all evil, more all good. If all Adam's progeny are *wholly* defiled in *all* the faculties of soul and body, opposed to *all* good and *wholly*

inclined to *all* evil, Cain could not have been more corrupt than Abel. And if this corrupt nature is the source of all actual transgressions, it was the cause of Cain's sin; and Abel being possessed of this corruption of nature to the same extent, would have been just as much inclined to kill Cain, as Cain would have been to kill Abel. Men differ as widely in their inclinations to sin as it is possible for them to differ in anything; and they could not thus differ if the same corrupt nature influenced all, and was possessed by all to the same extent.

But worse still. From our stand point the theory necessarily damns every infant that dies in infancy. If all infants come into the world with natures inherited from our first parents, wholly defiled in all the faculties of soul and body, then those who die in infancy must go to Hell on account of this defilement, or go to Heaven in this defilement, or they must have it removed in some way unknown to the Bible. The makers of the creed plainly saw this difficulty, and attempted to provide for it. Chapter x : Sec. 3. They tell us that "*elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth.*" Thus they provide for elect infants dying in infancy; but they make no effort to save any but the elect, telling us plainly that Christ died for none others.

But the Calvinists are but a very small part of those who adopt this theory—how will the others escape? The Cumberland Presbyterian Confession of Faith substitutes the word *all* for *elect*, thus "All infants dying

in infancy are regenerated and saved by Christ, through the Spirit who worketh when, and where, and how he pleaseth," Chap. x : Sec. 3. And how did the authors know this? Where is the proof that Christ, by the Spirit removes this depravity from those dying in infancy and allows it to remain in the living ones? The creed refers us to Luke xviii : 15, 16. "And they brought unto him also infants, that he would touch them; but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, 'suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God.' "We have two objections to this proof, First; These were living, and not dead or dying children; how can it, therefore prove anything about what the Spirit does for those dying in infancy. Second : *It proves just the opposite* of infantile depravity. If Jesus had said, "Suffer little children to come, and forbid them not, that the total depravity and corruption of their little defiled hearts may be removed by the Spirit; for of such as they *will then be* is the Kingdom of God"—then the text would have been appropriate. But as it is, it would fill the Kingdom of God with subjects wholly defiled in all the faculties of soul and body, opposed to all good, and wholly inclined to all evil. "Suffer little children to come unto me, and forbid them not, for of such (not as they will be, but are now) is the Kingdom of God"—that is, of such total depravity, and subjects wholly defiled in all the faculties of soul and body, is the Kingdom of God !!!

Mr. Jeter, the great Baptist lumin-

ary of Virginia, says: "Infants dying in infancy, must, by some process, known or unknown, be freed from depravity—morally renewed—or regenerated, or they can never be saved—never participate in the joys of Heaven." Jeter's *Campbellism Re-examined*, pages 51-2. And on page 49 he says: "I shall now proceed to show that in the case of dying infants and idiots, regeneration takes place by the agency of the Spirit without the word." Thus we see that one error assumed and adopted creates the necessity for, perhaps many others. The false assumption that infants are wholly depraved has forced upon these authors and their ilk, the doctrine of *infant regeneration* and *abstract spiritual influences*. Nor is this all. *The doctrine of infant baptism originated here.*

Does any one demand proof? Dr. Wall, the most voluminous and authoritative writer that has ever wielded a pen in defence of Infant baptism, says:

"And you will see in the following quotations that they often conclude the necessity of baptism for the forgiveness of sins, even of a child that is but a day old." Wall's history, vol. 1, page 48. After making a quotation from Justin Martyr, who wrote about 40 years after the Apostles and about A. D. 140, our author says: "I recite this only to show that in these times, so very near the Apostles, they spoke of original sin affecting all mankind descended of Adam; and understood, that besides the actual sins of each particular person there is in our nature itself, since the fall, something that needs redemption and forgiveness by the merits of Christ. And that is ordi-

narily applied to every particular person by baptism." Ibid 64.

On pages 104-5, Dr. Wall quotes Origen as follows:

"Besides all this, let it be considered, what is the reason that whereas the baptism of the Church is given for forgiveness of sins, infants also are by the usage of the Church baptized; when if there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them. \* \* \*

Infants are baptized for the forgiveness of sins. Of what sins? Or when have they sinned? Or how can any reason of the laver in their case hold good, but according to that sense that we mentioned even now: none is free from pollution, though his life be but of the length of one day upon the earth? And it is for that reason because by the sacrament of baptism the pollution of our birth is taken away, that infants are baptized."

In the writings of Cyprian, bishop of Carthage, is a letter written by a council of sixty-six bishops to one Fidus, about the close of the second century. Dr. Wall gives that part of this letter which pertains to the subject in hand; and says of it: "These bishops held, that to suffer the infant to die unbaptized was to endanger its salvation." Wall's history, vol. 1, page 139.

In support of infant baptism, Mr. Wesley says: "If infants are guilty of original sin, then they are proper subjects of baptism, seeing, in the ordinary way, they cannot be saved unless this be washed away by baptism. It has been already proved that this original stain cleaves to every child

of man, and that hereby they are children of wrath, and liable to eternal damnation." This comes to us not only as written by Mr. Wesley but it was "Published by order of the General Conference" in New York, in 1850. Doctrinal Tracts page 251. Many other quotations might be given from various authors held in high esteem by the various parties of these days; but surely these are sufficient to show that infant baptism grew out of the false assumption that infants are totally depraved in all the faculties and parts of soul and body—children of wrath, and liable to eternal damnation for Adam's sin unless baptized. We know that modern defenders of the practice are unwilling to admit this; but Dr. Wall, as a historian, gives authority for what he says; and historical facts, though ignored, can not be wiped out. They are events of the past and must so remain though erased from the pages of every book on earth. If, therefore, we have succeeded, or do succeed in showing that the dogma of hereditary total depravity is untrue *we will have shown, not only that man has the power to believe and obey God, but also that the doctrine of abstract spiritual influences, infant regeneration, and infant baptism, as dependencies upon it, are necessarily untrue.* Then let us continue our examination of it. If Adam's posterity inherited the corrupt nature described after the fall, then why do not children of Christians inherit their parent's purified natures after their conversion? Surely if God directly controlled the matter, he would have had as much pleasure in the transmission of purity of na-

ture to the children of the faithful, as he would have had in entailing corruption of nature on the children of the disobedient. And if he had not specially controlled it, but left it to the laws of nature, we can see no reason why purity of heart would not have been as readily transmitted to the children of the Christian, as defilement of nature would have been to the children of the wicked. But the creed tells us that "This corruption of nature, during this life, doth remain in those that are regenerated." Presbyterian Confession Chapt. 6, Sec. 5, page 41. Here, as usual, the creed and the Bible are in direct antagonism. When Peter addressed his fellow Apostles and elders, on one occasion, he said: "Men and brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the Word of the Gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost even as unto us; and put no difference between us and them, purifying their hearts by faith." Acts xv: 7, 8, 9. In writing to his brethren he says: "Seeing you have purified your souls in obeying the truth." 1 Peter i: 22. Now if this corruption remains in those who are truly converted, how is it possible for persons to be wholly defiled in all the faculties and parts of soul and body, utterly indisposed, disabled, opposite to all good, and wholly inclined to all evil as described by the creed, and yet their hearts purified by faith, and their souls by obedience, as described by Peter. Surely the converts to the creed are not the brethren of Peter; nor are they the blest of the Lord for he

says, "Blessed are the pure in heart for they shall see God." Matt. v: 8.

Jesus, in his explanation to the parable of the sower,—Luke viii: 15 says, "But that on the good ground are they which, in an *honest and good heart*, having heard the word, keep it, and bring forth fruit with patience." If there was not another passage of Scripture in the Bible bearing on the subject this one would be quite sufficient to spoil the whole theory. Had Jesus been educated in the theological schools of our day, he would not have spoken of honest and good hearts receiving the word, for he would have been therein taught that there are none such; but, on the contrary, all Adam's race are wholly defiled in all the faculties of soul and body, opposed to all good and wholly inclined to all evil. It seems to us that all speculative theorizing about doubtful interpretations of Scripture, to sustain our favorite dogma, should bend before such direct, plain, and positive statements of the Savior, as the above quoted.

But we are told in the creed that our natures are not only made totally corrupt by Adam's sin, but that the GUILT of it was imputed to all his descendents. This we regard as a fatal mistake growing out of a failure to discriminate between *guilt* and *consequences*. It is certainly true that we suffer in *consequence* of Adam's sin but that we are in any sense guilty of it, or morally accountable for it, is not exactly clear to us. To suffer the consequences of an act is one thing; but to be held guilty of it, by imputation or otherwise, is quite a different thing. A man, for illustration, may own an estate sufficient to

abundantly supply the wants of his family for life; but by gambling he may have it all swept away in a single day. His wife and children may be reduced to poverty and want by his wickedness, and they are thus made to keenly feel the consequences of his act, but surely no one would regard *them guilty* in consequence of their misfortune. So we suffer death as a consequence of Adam's sin, as we will more clearly see directly: but this is not quite sufficient to show that we are guilty of, or responsible for it. If we are guilty of, or responsible for his *first sin* why are we not accountable for *all other sins* committed by him? As he was childless when driven from the garden, and was an hundred and thirty years old when Seth, his third son, of which we have an account, was born, and was nine hundred and thirty years old when he died, it follows that he lived more than eight hundred years after eating the interdicted fruit. It is next to certain, therefore, that he did many things wrong during this long period. Is there any good reason why we are guilty of his *first sin*, and guilty of *no other sin* committed by him? And if we are responsible for, and guilty of Adam's sin are we not equally guilty of all the sins committed by our own father? He is much nearer us than Adam, and we can plainly see in ourselves some things inherited from him. If then we are guilty of the sins of Adam, we see no escape from the guilt of our father's sin. And as these are but two extremes in the long chain of parentage from us to Adam, we can see no reason why we may not be held guilty according to the same rule, of all the

sins of every parent between them; if so, well may we ask "Lord who then can be saved?" When we do the best we can, we have quite enough in our own record to answer for; and if we are thus charged with the sins of those who have lived before us, then the last lingering ray of hope for the salvation of man is forever extinguished. We are encouraged, however, by the fact that God has contradicted the whole theory, saying, "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezk. xviii: 20. It seems to us that the prophet intended to describe the false reasoners of our day, when he said, "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 there is no profit." Jer. xvi: 19.

But is it possible, in the nature of things, that sin can be transmitted from parent to child? In order to arrive at a satisfactory solution of this question, it may be well to ascertain what sin is. And this we can do with great certainty, for we have a definition of it given by inspiration. John says: "Sin is the transgression of the law." 1 John iii: 4. In the light of this definition, how is it possible that a transgression by one man may be transmitted to another, or from parent to child? God has said, "Thou shalt not kill." In violation of this law, a man thrusts a dagger to the heart of his neighbor. This is sin. Now this act, being the act

of a father cannot possibly become the act of his child; nor can the child be made responsible for it. He may approve the act and for this approval may receive merited punishment; but it was the wicked approval that brought guilt to him, and not the act of the father. Without such approval he may suffer in consequence of his father's act—may be made an orphan by it, but surely the act itself can not become his act. Sin is nowhere in God's word, defined to be a weakness, or hereditament, but a transgression, or act of the guilty himself. "God is love," and cannot punish man for that which he has no power to prevent.

But we have said that we die as a consequence of Adam's sin. This is true, and yet we are not guilty of it. *When Adam fell from the plastic hand of God, he was as mortal as he was after he ate of the interdicted fruit*; how, then, is death a consequence of that act? He was placed in a garden, or orchard in which grew, among others, two trees respectively called the *tree of life*, and the *tree of the knowledge of good and evil*. For his government in this garden, God gave him a law saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof dying thou shalt die." Gen. ii: 16. 17. We have adopted the marginal reading of the Polyglot Bible, because it is agreed, by scholars, to be an improvement upon the king's translation. It will be seen, by an examination of this law, that Adam had access to the tree of life before he ate of the interdicted fruit, and the properties of the fruit of this



tree were such as to counteract the mortal tendencies of his nature, and keep him alive as long as he had access to it. But when he violated God's law, it was only necessary that he should be driven from the garden, so that he might no longer have access to this life-giving fruit, that, under the laws of mortality to which his nature subjected him, he might suffer the penalty of the law which said, "dying thou shalt die." Hence God said, "Behold the man has become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life and eat and live for ever: therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubim and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii: 22-3-4. Thus we see how Adam died in consequence of his sin; and that he would not have died had he not sinned; hence says Paul, "By one man sin entered into the world, and death by sin." Rom. v: 12. Not that he possessed physical immortality before he sinned; for he did not: but he had a remedy for his mortality of which he was deprived after he sinned. We are sometimes asked whether or not the lower animals die as a consequence of Adam's sin? We answer they do not; but they die as a result of the common laws of mortality to which the whole animal creation are subject. They have been subject to these laws from the time they were created, not having had access to the fruit of the tree of life as Adam did before he sinned.

From this stand-point it is easy to see how Adam's posterity die as a consequence of his sin. His children inherit from him just such an organization as he had, both *before* and *after* he sinned; and as they are born out of the garden of Eden, and away from the tree of life, they can not have its fruit to counteract the mortal tendencies of their nature, and hence, like him, dying they die. Shall we hence conclude that Adam's offspring are guilty of his sin? As well may we conclude that the African child, that falls a victim to cannibalism, sinned by being born in Africa. It was its misfortune to be born in a locality where men eat each other; so it is our misfortune to be born out of the garden of Eden, where, for a time, we can not get fruit from the tree of life; but if we do our Father's commandments there is coming a period when we will have a right to the tree of life and may enter through the gates into the city.

There is much speculation in the world with reference to the *kind of death* Adam and his posterity died as a consequence of his sin. Mr. Ewing, in his lectures, page 63, tells us that, "By reason of our union with our federal head and representative, we sinned in him, and fell with him, and death is the consequence. Death spiritual, temporal, and eternal." If the death which Adam and the human race died was not only spiritual and temporal, but *eternal*, then we see no remedy that can reach such a case. *Eternal must mean without end—of endless duration.* Then if this death be eternal there can be no more life, and hence all our efforts to save those who are eternally dead can do no good, and the whole family of man is

lost—hopelessly lost. If a single son of Adam be saved it follows that he was not eternally lost, for it matters not in what sense he be dead, if ever made alive that is an end to his death, and consequently his death could not have been eternal.

But Mr. Ewing further tells us, page 62, "The whole soul of man is entirely depraved, corrupt and alienated from God, a child of wrath, an heir of hell, going astray from the womb, conceived in sin, an enemy to God, having a heart deceitful above all things and desperately wicked; the understanding darkened, the affections earthly, and the whole man sensual and devilish." Truly this is an appalling picture of our nature at birth, entailed upon us for no other reason than that we descended from Adam, with whom, by a single act of his we fell into this deplorable condition six thousand years before we were born. And when we add to this thought the language of the Presbyterian Confession, that "This corruption of nature, during this life, doth remain in those that are regenerated," we have a most ridiculous description of Christian character manufactured by this theory. Behold a Christian with a heart not only entirely depraved, sensual and devilish; but hating God, and an heir of hell!!! We do not suppose the authors of these books believed this monstrous absurdity themselves, or intended to teach it to others; but they were involved in it by the blinding influences of a false theory. Be this as it may, however, we can not admit that this is a correct picture of that "Holiness without which no man shall see the Lord."

The mind of man is composed of numerous faculties which may be divided into two grand divisions, called respectively *Animal*, and *Intellectual*. By animal faculties we mean such as are possessed by man and beast; or we might simply say by *animals*; for man is only an intellectual animal. As examples of this class of faculties we may mention Alimentiveness, Combativeness, Destructiveness, Amativeness, Philoprogenitiveness, etc., etc. In man they are usually called *propensities*; but in lower animals they are called *instincts*. Paul calls them "The carnal mind" and tells us, "It is not subject to the law of God neither indeed can be," Rom. viii: 7. It would do but little good to read the ten commandments to a horse, as he would not be subject to them; neither indeed could he be; and it would do about as little good to read them to the purely carnal mind of man (if it were possible to do so) composed of similar constituents, which knows no law but animal gratification. But God has given to man an *intellectuality* capable of appreciating law, and has given him a law adapted to his organization by which his carnal propensities are to be exercised, and by which the whole man is to be governed. And while the whole man is governed by laws received from God, and applied by the intellectual man, all is harmony and order and without sin; but when these laws are superseded by animal propensities, such as appetite, passion, and lust, then come confusion, violence, and crime, and thus originated sin in the garden of Eden. God gave Adam a law for the government of his appetite, and while he obeyed it he had life

and peace; but when law was sup-  
planted by appetite, sin came, and  
death by sin. From the description  
of man's nature found in the creeds,  
it would seem that the authors re-  
gard these animal propensities as fill-  
ing the entire measure of the human  
mind. But the *duality* of mind is  
well established by experience, ob-  
servation, metaphysics, reason, and  
the Bible. The carnal mind we have  
seen already: the *perceptive* and *re-  
flective* faculties, of which there are  
many, and the *moral sentiments*, such  
as benevolence, veneration, conscien-  
tiousness, firmness, hope, etc., make  
up the intellectual and moral nature  
of man, to which God's law is ad-  
dressed; and Paul tells us "They  
that are after the flesh do mind the  
things of the flesh; but they that are  
after the Spirit, the things of the  
Spirit: for to be carnally minded is  
death; but to be spiritually minded  
is life and peace." Rom. viii: 5, 6.  
The antagonism of these two depart-  
ments of man's nature is well shown  
in Paul's description of himself. "I  
find then," says he "a law, that, when  
I would do good, evil is present with  
me; for I delight in the law of God  
after the inward man: but I see  
another law in my members, warring  
against the law of my mind and  
bringing me into captivity to the law  
of sin which is in my members."  
Rom. vii: 21-2-3. Had this dual  
nature been dispensed with in the  
creation of man, he must have been *all  
animal*, and therefore nothing more  
than a brute; or he must have been  
*all intellectual and moral* without  
any counter tendencies in his nature  
and therefore would have been a mere  
machine, acting as compelled to act,

under one set of principles; and  
hence there would have been neither  
merit nor demerit in any thing he did;  
nor could he have had the slightest  
freedom of will; and therefore could  
not have been in the slightest degree  
accountable to his Creator; who, in  
that event, would have been operating  
him, as a mechanic does his machine.

But if we can arrive at the mean-  
ing of the language "Dying thou  
shalt die," as connected with the law  
given to, and violated by Adam, then  
we think we may arrive at a knowl-  
edge of the kind of death he died.  
This we certainly can do with great  
clearness; as we have an exegesis of  
the language by God himself. After  
Adam violated the law, God adjud-  
icated his case, and pronounced the  
sentence upon him. Both as the *giv-  
er of the law*, and as God, he certainly  
knew what he meant by the lan-  
guage of the law; and he certainly  
pronounced the sentence in accord-  
ance therewith. What then was the  
sentence? "Dust thou art, and unto  
dust shalt thou return." Gen. iii:  
19. Surely this must mean literal,  
physical death: nothing more, nothing  
less. Moses wrote the history of this  
affair about two thousand five hun-  
dred years after it occurred, when  
the word *die*, in all it's forms, was of  
no doubtful import, but had a well  
settled meaning in the current usage  
of that day. A few examples may  
not be out of place here. In the 5th  
chap, Genesis, we have the word em-  
ployed by the same writer no less  
than eight times as follow: "And all  
the days that Adam lived were nine  
hundred and thirty years; and *he  
died.*" ver. 5. "And all the days of  
Seth were nine hundred and twelve  
years; and *he died.*" ver. 8. "And all

the days of Enos were nine hundred and five years; and *he died.*" ver. 11. "And all the days of Cainan were nine hundred and ten years; and *he died.*" ver. 14. And all the days of Mahalaleel were eight hundred ninety and five years and *he died.* ver. 17. "And all the days of Jared were nine hundred sixty and two years; and *he died.*" ver. 20. "And all the days of Methuselah were nine hundred sixty and nine years; and *he died.* ver. 27. "And all the days of Lamech were seven hundred seventy and seven years; and *he died.* ver. 31. These cases clearly show what Moses understood by the word *die*, and as he is the same writer that recorded the law violated by Adam, he must have meant the same by "*die*," in the law, that he meant in the other cases referred to. Again: The word *die* must certainly mean just the *opposite* of the word *live*. This word in its various forms occurs in the same chapter to indicate physical life. Had God afflicted Adam with greater punishment than the terms employed, indicated to him, then would he not have deceived him? And if He determined upon other, and greater punishment for him, after he committed the act, than that threatened in the law violated, then we insist that it was *expostfacto* in its character, and therefore unjust. The circumstances under which Adam violated God's law would rather invoke a *commutation* of punishment, than an increase of it. He did not know good and evil, until he acquired a knowledge of it by eating the fruit of the tree of the knowledge of good and evil. This is evident from the language of God after he ate of it, "Behold the man is become as one of us,

to know good and evil." Gen. iii: 22. He could only appreciate the law as a *positive* prohibition, but his *moral* obligation to obey God, as his Creator, he could not appreciate. He did not so much as know that he was naked; for God said, "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" Ibid 11. Certainly then if ignorance be a mitigating circumstance Adam was entitled to the full benefit of it.

From our stand-point such a thought as spiritual corruption by inheritance is utterly impossible. Paul says "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?" Heb. 12: 9. Does not this passage plainly prove that the fathers of our flesh are not the fathers of our spirits? To our mind it shows that while our bodies are inherited from our parents, the Spirit is not so inherited but comes directly from God. Hence the style "*Fathers of our flesh*," "*The Father of Spirits*." Our bodies we inherit from our parents and consequently physical impurities may be transmitted from parent to child; but is the body the seat of moral depravity? We suppose all will agree that the mind, the spiritual, or inner man is the seat of moral depravity. If then we do not get our spirits by inheritance, it is impossible that we should inherit spiritual depravity from Adam. May we further examine the Scriptures on this subject? "The burden of the Word of the Lord for Israel saith the Lord, which stretcheth forth the Heavens, and layeth the foundation

of the earth, and formeth the spirit of man within him." Zec. xii: 1. If God forms the spirit within man it seems improbable that he gets it by inheritance. Again: Solomon says, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Ecl. xii: 7. By this we learn, not only that the spirit returns to God at death, but that God originally gave it. The words "returns to God" clearly imply that it had been there before. We can not say we returned to a place to which we had never been. In returning it did not go in or with the body, as the body returned to the ground as dust. As, therefore, the spirit returns independent of the body, is it not likely that God gave it to man, not *by or through* the body; but *for* the body? The words "God who gave it," have somewhat the same ring, too; nevertheless they alone, would not be quite conclusive; for he gives us food, raiment, and many other things through *means* prepared to produce them. The question for us then is, does He give the spirit *through* means, or *without* means—does He give it directly, or indirectly—does He give it as we have seen that He takes it; or does He give it by procreation, organization, or some other means? Let us see. When Jesus restored the ruler's dead daughter to life, Luke says, "Her spirit came again, and she arose straightway." Luke viii: 55. The spirit of the damsel *came again*. From whence did it come? Solomon says the spirit returns to God who gave it. Then it is clear that her spirit went to God when she died, and came directly from him when she was made alive. The words

"*came again*," imply that it had done the same thing before; and as we have no account of her being miraculously made alive before, it follows that it was at the beginning of her existence that her spirit came directly from God the previous time.

But we are told that the spiritual man did not come directly from God; but is the creature of the organization. We have not room for a thorough examination of this objection here, but we must notice it briefly; not by way of respect for materialistic infidelity of which it is the cornerstone; but in respect to our own argument, against which it may be presented. First then; if the spirit came not from God, how are the scriptures above quoted and the reasonings therefrom, to be met? And how can a material organization create an immaterial soul capable of existence separate from the organization after the latter has ceased to be? Or if the soul, created by materiality, is itself *material* why is it not subject to chemical analysis? The material organization is not only subject to chemical analysis, but has been analyzed repeatedly. The ultimate elements of it have been found, and if the soul is also material, why has it not been subjected to the same process? Surely the advocates of materialism have the ability to do it, if it were possible; and the defence of their theory would invoke the disposition to do it; if they, then, have not done it, it is clear that, because of the soul's immateriality, they can not do it. That the soul is capable of existence after the separation of soul and body, is clear from what we have already quoted from Solomon; that the body returns to the ground

and the spirit returns to God who gave it. Not only so, but it is clear from numerous other passages. Paul says, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. \* \* \* We are confident, and willing rather to be absent from the body and to be present with the Lord." 2 Cor. v: 6, 8. John "Saw under the altar the souls of them that were slain for the Word of God." Rev. vi: 9. We might further quote Luke xvi: 24, 27, concerning the rich man and Lazarus, and many other Scriptures on this subject; but enough has been quoted to satisfy those who read and believe the Bible; and others will not likely read what we write about it. The body may be likened to a machine controlled by the mind or spiritual man. No machinery has ever been known, capable of generating its own motive power; hence the "Perpetual motion" has not been invented. If the human organism creates the soul, its own motive power, then it is an exception to all known law on the subject. If then our argument holds good and the spirit came, not by inheritance, but directly from God, it follows that when it is given it is not only good, but very good, and the whole theory of hereditary depravity is most certainly false. The child comes into the world with its infantile mind composed of numerous faculties susceptible of being cultivated, and developed by impressions made upon it through the senses; and when all its faculties are properly balanced, educated and governed they are calculated to make the man useful and happy; but if neglected, may make him vicious

and miserable. And his inclinations to virtue or vice depend much upon the circumstances and influences surrounding him, hence inclinations to sin are as different in different persons, as the circumstances have been different by which they have been influenced from infancy to manhood. We most firmly believe that many men, who were raised under improper influences and became desperately wicked—perhaps terminated their being upon a scaffold, or suspended by a rope; who, if they had been raised under wholesome influences, would have been useful members of society and finally saved in Heaven; and *vice versa*; Thus we see the importance of observing Solomon's admonition "Train up a child in the way he should go, and when he is old he will not depart from it;" with which Paul agrees, saying, "Bring up your children in the nurture and admonition of the Lord."

But there are differences of mental power, manifested by different persons growing out of a difference in the physical machinery *inherited from our parents*. This we not only admit, but firmly believe; but these do not affect our position in the least. An engine may run a vast amount of well made and properly applied machinery and thus exhibit great power; but were we to apply the *same engine* to heavy, cumbersome, unwieldy unbalanced machinery it could do but little, though the same man operated it. So a man who has inherited a fine organization, large and well balanced brain, of fine material, will exhibit much more mental power than one who has inherited an imperfect organization of coarse material. But inherited weakness, whether physical or mental, is not sin; no guilt can attach to it; and therefore the differ-

ences in mental power spoken of, can not prove the doctrine of total depravity; on the contrary, if they prove anything concerning it, they contradict it, for these differences cannot be the result of total depravity because all who are totally depraved are, in this respect, exactly alike. There is no comparative degree in total depravity.

But we must briefly notice some of the proofs relied on to sustain the doctrine. First, we are told that the infant gets angry as soon as born, and thus gives evidence of total depravity. If this proof be conclusive then God is totally depraved too; for He said to Moses, when the people worshipped the calf made by Aaron, "Let me alone, that my wrath may wax hot against them." Ex. 32; 10. And again; "God is angry with the wicked every day." Ps. 7: 11. Does not the infant smile as well as cry? And does it not very soon divide it's toys and food with it's associate thus exhibiting feelings of kindness as well as anger?

But we are referred to some Scriptures which we must notice. "As it is written, There is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known. There is no

fear of God before their eyes." Rom. iii: 10-18. Now we only need to carefully read this quotation in order to see that it cannot apply to any inherited corruption of nature existing at birth, but to such as had *corrupted themselves* by wicked works. Infants are not expected to be righteous; for righteousness consists in doing right. Nor are they expected to understand—seek God—to have gone out of the way, or in the way—to have done good or evil. Their tongues have not used deceit, nor are their mouths full of cursing and bitterness, for they cannot talk at all. Their feet are not swift to shed blood, for they cannot hurt any one. And it will be borne in mind that the passage is relied upon to prove an inherited corruption of nature that comes into the world with us by ordinary generation. Paul makes this quotation from David, [Ps. 14] where he tells how they became corrupt. "They have done abominable works." Hence their corruption came not by Adam's sin, but by their own wickedness.

Next we examine the language of David—Psalm li: 5. "Behold I was shapen in iniquity, and in sin did my mother conceive me." Whatever may be the meaning of this passage it *cannot be the imputation of sin to the child*. In sin did *my* mother conceive me; that is, *she* acted wickedly when I was conceived. Were the wife to say, "in *drunkenness* my husband beat me:" or the child that "in *anger* my father whipped me," surely no one would attribute drunkenness to the wife, or anger to the child; neither can they impute the *sin of the mother* to the child. We come now to notice the language of the

Prophet with regard to "Judah and Jerusalem." Is. i: 5, 6. "Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores." This was not spoken with regard to any inherited defilement attaching to any one, but with regard to the Jews as a nation. As a nation they had become corrupt, not by inheritance, but by actual transgressions of their own. And God had scourged them, and afflicted them for their own wickedness, (not Adam's sin) until, as a nation, they were comparable to a man full of wounds and bruises and putrifying sores; and still they would not reform; hence by His Prophet, He asks, why should you be stricken any more? You will revolt more and more. As much as to say, I have sent fiery serpents to bite you, by which thousands have died—I have allowed you to go to war with the nations around you until multiplied thousands have been slain in battle; and in various ways I have chastened you as a father chasteneth his children; but all to no purpose. Why should I afflict you further? It will only make you worse and worse. "Your country is desolate; your cities are burned with fire; your land strangers devour it in your presence, and it is desolate as overthrown by strangers"—thus clearly speaking of national calamities that had befallen them as a nation. Not a word of allusion to Adam's sin or its consequences in the whole connection.

We are next referred to the language of David, Ps. lviii: 1-8, "Do

ye indeed speak righteousness, O congregation? do ye judge uprightly O ye sons of men? Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth. The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear: which will not hearken to the voice of charmers, charming never so wisely." Here, again, we need only read the passage carefully to see that it cannot apply to infants at birth. In heart *these* work wickedness: children at birth do not work wickedness.

The wicked are estranged from the womb: the theory says all are wicked and estranged. They go astray as soon as they are born; speaking lies: the theory says they are *born* astray. These persons spake lies: infants cannot speak at all. Shall we hear David's prayer for them? "Break their teeth O God in their mouth." Do infants have teeth in their mouth at birth? He continues, "Break out the great teeth of the young lions O Lord. Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces." Surely this was a singular prayer coming from David for the punishment and destruction of infants!!! This was simply strong language used to describe the wickedness of the congregation and judges mentioned in the first verse.

We are next referred to the language of Paul to the Ephesians, chap. ii: 1-3, "And you hath he quickened who were dead in trespasses and sins." This does not fit the theory,



for then it should read "*dead in trespass or sin.*" But how came their death? "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others." This shows us clearly how their nature became corrupt, which was by wicked works, or as Paul expresses it, fulfilling the desires of the flesh. Not a word about Adam's sin. They were dead in their own sins.

But we are referred to Rom. v : 12. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." This passage does have reference to Adam's sin, and its consequences; but it falls very far short of proving that all men, or even Adam, became totally depraved. David sinned very grievously; yet his *heart was perfect with the Lord his God*, (1 Ks. xv : 3.) in so much that he was a man after God's own heart. (1 Sam'l. xiii : 14. Acts xiii : 22.) If his sin left his heart perfect with God, how did a single sin of Adam totally deprave him and all his posterity. If a man were to commit a crime worthy of death, and were to have the sentence of death passed upon him, still all this could not prove him totally depraved, opposed to all good and wholly inclined to all evil; he may have some 'good emotion yet. Here we might safely dismiss the passage having shown that it does not prove

that for which it is introduced; but can we learn the meaning of it? The fact that almost every exponent of it has a theory of his own, derived from it, is quite enough to prove the import of it to be doubtful. *A doubtful interpretation of an obscure passage must not come in contact with a plain passage about the meaning of which there can be no mistake.* When the phrase "all have sinned" is interpreted to mean that the whole race of man sinned in Adam, it seems to us a plain contradiction of God's law which says, "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." The theory says the children of Adam do bear his iniquity, and his wickedness is not only on him, but also on them. It is also antagonistic to John's definition of sin, that "sin is the transgression of the law;" and also with the fact seen already that a transgression, or act (for sin is an act) of one man cannot be transmitted to, or become the act of another. We regard the passage as clearly *metonymical*. The consequences of Adam's sin being suffered by all, the sin is said to have been committed by all; the consequences being put for the act. The Apostle alludes to the sin of Adam, as a consequence of which all suffer death in accordance with the laws of their mortal nature inherited from Adam; they not having fruit from the tree of life with which to counteract mortality as Adam had before he sinned; and thus "Death reigned from Adam to Moses, even over them that had

not sinned after the similitude of Adam's transgression." Ver. 14.

It is somewhat strange to us that those who profess to disbelieve universalism can believe that the death here spoken of is spiritual death. If spiritual death passed upon all men because they all sinned in Adam, then universalism must be true; for the Apostle goes on to say, "If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ hath abounded unto many." The grace of God and the gift by grace has abounded to just as many through Christ, the last Adam, as are dead by the offence of the first Adam. "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." Verse 18. The same *all* who suffer by the offence of one, are made alive by the righteousness of another. This is not only the teaching of Paul here, but he communicates the same thought to his brethren at Corinth. The fifteenth chapter of his first letter to them is devoted to the resurrection of the dead; and in the twenty-second verse he has the following very significant language. "For as in Adam all die, even so in Christ shall all be made alive." As in Adam all *die*, not *died* back yonder in the garden; but die now, in Adam. And who dies in Adam? All men most certainly. Even so in Christ shall the same *all* be made alive; the infant and the aged, the wicked and the just, all die and their "dust returns to the earth as it was;" but when the trump of God shall sound, they will be raised

from the dead through Christ. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." Ver. 23.

But we are sometimes told that if man is not guilty of Adam's sin, then Christ's mission and death were useless. Surely such persons have very narrow views of the subject. How shall we escape the punishment due us on account of *our own* sins? And how shall we be raised from the dead only through Christ? It is no where said in the word of the Lord, that Christ died to save man from Adam's sin; but we have abundant testimony proving that he came to save man from *his own* sins. Joseph was told by the Lord to call the infant Savior *Jesus*, because he should save his people from *their sins*, not Adam's sin. Peter commanded his hearers, when preaching from Solomon's porch "Repent ye therefore, and be converted, that your sins may be blotted out." It was *their sins* which were to be blotted out, and not Adam's sin. God's promise, in the new covenant, to his people was, "And their sins and iniquities will I remember no more." The new covenant made no provision for Adam's sin, therefore if God ever remembered it against his people under this covenant He is remembering it yet. Paul said to the Colossians, "You being dead in *your sins* and the uncircumcision of *your flesh*." They were not dead in *Adam's sin*, nor in the uncircumcision of *his flesh*. Under the Jewish law God made provisions for pardon of sins committed against it, and he mentions many sins for which offerings were to be made in a prescribed form; but he provided no remedy for Adam's sin, nor did he ever speak of it as

chargable to the Jews. Surely if God has Adam's sin in remembrance against Adam's posterity he would have mentioned it somewhere, or in some dispensation made provision for the pardon of it. Christ came, then, "Who his own self bear our sins in his own body on the tree," but he came not only that we might have pardon of our sins; but, as we have already seen, that we may have a resurrection of the dead; hence the language of Paul, "If Christ be not raised your faith is vain; ye are yet in *your sins*. Then they also which are fallen asleep in Christ are perished." Surely these are objects sufficiently important to invoke the mission and sufferings of the Christ the Son of God—salvation from sin, a resurrection from the grave and eternal life.

We come now to notice the practical bearing of the doctrine of total depravity, as an effect of Adam's sin, upon the reception of the Gospel as the power of God unto Salvation. The Presbyterian Confession of Faith tells us that "Man, by his fall into sin, hath wholly lost all ability of will to any spiritual good accompanying salvation. \* \* \* is not able, by his own strength, to convert himself or to prepare himself thereunto." Chap. 9, sec. 3. Now if the alien has lost all ability of will to any spiritual good, it follows that he cannot even will or desire his own salvation. What can he do, then? Just nothing at all! He is as passive as a block of marble in the hands of the sculptor. But "when God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do

that which is spiritually good." Ibid sec. 4. Thus we see that this theory brings man into the world wholly defiled in all the faculties of soul and body, opposed to all good and wholly inclined to all evil, not even able to will any spiritual good accompanying salvation, until God converts and translates him into the state of grace, so as to free him from his natural bondage, and enable him freely to will and to do that which is spiritually good. Then if God never converts him and he is finally lost, who is to blame for it? Surely not man, for he could not even will or desire his own salvation, or prepare himself thereunto. Why did Christ command that the Gospel be preached among all nations, and to every creature, promising salvation to those who would believe and obey it, when he must have known, if this theory be true, that they *could neither believe nor obey* it? nay, they could not even so much as will or desire their salvation, or any thing good connected therewith, to say nothing of doing anything to secure it. And why did he threaten them with damnation if they did not believe it? when, according to the theory, they have no more power to believe it than they have to make a world.

We insist that the doctrine is too monstrously absurd to be entertained by any one for a moment—antagonistic to the whole tenor of God's word and the spirit of the Christian religion—alike dishonoring to God and destructive to man. And when we remember that the world has been trught this doctrine for centuries, by the large majority of those who have spoken and written concerning it, we are made to wonder, not that infidel-

ity is abroad in the land, but that there are not an hundred infidels where there is one. God never, at any time, commanded man to do that which he was unable to do; and the very fact that he commands man to believe and obey him, is evidence, high as heaven, that he has the ability to do the things required of him. All things necessary for man's salvation and happiness, which he is unable to do for himself, God has done; or will do for him; but what he is able to do for himself, God requires of him, and will not do for him. These fundamental truths however, we must leave the reader to amplify for himself; we cannot pursue this branch of our subject further at present. Though we have not exhausted it, we fear we may exhaust his patience ere we get before him some remaining thoughts deemed important to our investigation.

If God charged Adam's posterity with the guilt of his sin, we wish to know when it was, or will be forgiven. Was it forgiven when Jesus made the atonement? If so, the whole theory of man's present guilt of that sin is destroyed, for he can not be guilty of a sin already pardoned. Is it pardoned when man is pardoned for his own sins? No, for the creed tells us that it remains through life in those who are regenerated; and it also tells us that it is appointed unto all men once to die for that all have sinned. Surely he would not yet have to die for a sin that had been pardoned. Is it forgiven at death? Where is the proof of it? And what are the conditions, if any, upon which it is to be done? Or, if unconditionally pardoned what are the means to accomplish it? Is it forgiven in the inmediate state

between death and the judgment? If so why cannot all other sins be pardoned in that state? And if they can, why the necessity of having them pardoned in this life? Is it pardoned at the final judgment? If so, then we will be judged according to the deeds done in *Adam's body*, and not every one according to the deeds done in *his own body*. Is it not pardoned at all? Then will the Christian be damned for the guilt of *Adam's sin after having been pardoned for his own sins?* If so, the sentence will not be "Depart from me ye workers of iniquity." but "Depart from me all ye that have washed your robes, and made them white in the blood of the Lamb. Though *your sins* have all been cancelled from the book of God's remembrance, in accordance with the provisions of the new covenant, and though *your righteousness* is as robes of linen, clean and white; there is one sin, which, though not committed by you, is imputed to, or charged against you, for which you must go with the devil that deceived you *in Adam*, into the lake of fire and brimstone, where the beast and the false prophet are, where you shall be tormented day and night forever and ever. Or if he does not go to hell on account of it, will he go to heaven with it still charged against him—with a nature totally depraved, wholly opposed to all good and inclined to all evil? We most confidently deny that any one of Adam's posterity ever has been, or will be sent to hell for Adam's sin. As we have stated more than once, all die as a consequence of it, and through Christ, will be raised from the dead. Those who are intelligent and therefore responsible, and who have heartily accept-

ed and complied with the terms of pardon for *their own* sins, as offered them in the gospel through Christ, will be raised to the enjoyment of life eternal. Here they will gain even more in Christ than they lost in Adam. As saith the Poet:

“ In him the tribes of Adam boast,  
More blessings than their father lost.”

They exchange not only temporal, for eternal life, but they exchange *mortal*, for *immortal* bodies, and for the first time will they have put on immortality. Having done the commandments they will have a right to the tree of life, and enter through the gates into the city. In these immortal and spiritual bodies they will not again be subject to temptation and sin. The devil, who seduced Adam will not be there; but they will have the society of God their Father, Jesus their elder brother and as saints of the most high they will join the anjelic host in praising God and the Lamb for ever and ever.

“ There pain and sickness never come,  
And grief no place obtains;  
Health triumphs in immortal bloom,  
And endless pleasure reigns!  
No cloud these blissful regions know,  
For ever bright and fair!  
For sin, the source of every woe,  
Can never enter there.  
There no alternate night is known,  
Nor sun's faint sickly ray;  
But glory from the sacred throne  
Spreads everlasting day.”

But what of the wicked? . “As in Adam all die, even so in Christ shall all be made alive.” The wicked die as a consequence of Adam's sin, without their volition or agency; so, without their volition or agency, they will be raised from death through the merits of the resurrection of Jesus, the Christ; but not to life eternal. “*These shall go away into everlasting punishment: but the righteous into life eternal.*” They will be judged, every man according to

*his works*, not Adam's works. They will be judged, not for *his sin* because they are not, never have been, nor can they ever be guilty of it, but for *their own sins* of which they are guilty. And having refused the terms of pardon offered them in the Gospel, by which they might have been pardoned, they will be condemned. “The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone.” And how long will this awful inheritance be theirs? “They shall be tormented day and night forever and ever.” Oh! friendly sinner, is this to be thy final doom?

“ What could your redeemer do,  
More than he has done for you?  
To procure your peace with God,  
Could he more than shed his blood?  
After all this flow of love,  
All his drawings from above,  
Why will you your Lord deny?  
Why will you resolve to die?”

But there is yet another class. Infants, idiots and other irresponsible persons die as a consequence of Adam's transgression; and will be raised from the dead by the same power and through the same means employed in the resurrection of others. We have seen, that sin is the violation of law; and as they have never been subject to any law requiring any obedience of them, it follows that they have violated no law, and are hence without sins of their own. And as Adam's sin was not committed by, and therefore never charged to them, there is no sin for which they need forgiveness, and therefore, for which they may be condemned to endless punishment. Jesus said, “Of such is the King-

dom of God;" and required others to be converted and become as they are in order to enter it; therefore if their purity of heart and innocence of character were such as to constitute the standard of purity for those who would enter the Kingdom of God on earth, we think they will scarcely be refused admittance into Heaven by the same adorable Son of God who pronounced blessings on them here. In coming from the dead, however, they will exchange their natural, mortal bodies for spiritual, immortal bodies and will be thus prepared to enter

"Where the saints of all ages in harmony meet,  
Their Savior and brethren transported to greet;  
While the anthems of rapture unceasingly roll,  
And the smile of the Lord is the feast of the soul."

### How Can Churches Send Out Teachers?

WE wrote our article in response to Bro. Poe's queries without having his article at hand, from memory. We find on a re-examination that we have not met some of his queries as specifically as we wish. It seems strange that one who knows how a co-operation meeting or a missionary society can send a man to preach, should ask how a Church can send out teachers. The Church can do it precisely as a society or co-operation can send one. Its organs are just as efficient as the organs of any society in the world, provided only their efficiency has not been destroyed by disuse, brought about by the assumption of their work and duties by some human society or co-operation. The Elders of a congregation can say to a man, "go teach the religion

of the Savior" just as authoritatively as any executive committee or board of managers of any missionary society in the world. They have just as much power as, and infinitely more Scriptural authority for raising money, sending it to the teacher, directing his labors, hearing his reports, encouraging and strengthening his hands than, any human organism in the world.

Then how shall she send him? The first necessity is, the man; the man fitted for the work. His qualifications of a moral character must be undoubted. His honesty, integrity, promptness and fairness in his dealings; his prudence in not entangling himself with the affairs of the world; must be above all suspicion. He must then have a willing mind for the work. No man whose heart is not fully in his work can work for God any where. He must be a man "apt to teach." This does not mean a man with facility for speaking and teaching. Many men with fine talents and speaking powers are apt to be at law, politics and other more popular and less self denying callings than teaching the Word of God. But he must be a man who is apt to teach the Word of God to sinners. Such a man never waits for the Church to send him, but will be found engaged in this work of himself on every opportunity that presents itself. Will be found talking of the Christian religion in his private walks in his associations with his neighbors and his children. It will be the burden of his discourse in all of his companionship in the world. He will not be found talking of politics, engaging in idle conversation vulgar anecdotes with the idle and

wicked, he will not be found interesting himself in schemes of money-making and self-aggrandizement. He will be found apt to teach. The man that never teaches until the Church calls him to teach, ought never to be called. Men who are put forward to teach, merely because they have facility and address for speaking, invariably corrupt the Church. We are inclined strongly to believe no man should ever be put forward to teach who can be kept from it. No man is so poor but what he can teach his companions at labor and his associates in the humblest walks of life. Men who only teach when it is convenient and when they can do it with credit to themselves, will destroy the moral tone of any church in the world.

The man then that is worthy to teach will be found at it in an humble way of his own accord, before the Church calls him. The Church should then encourage him to continue in the same field and character of labor. He is certain to follow the path in which providence leads, and for which his taste, talent and natural bent of mind fit him. No man ought to walk in any other field than the one for which he is thus naturally fitted. The usefulness of many have been destroyed by the disregard of this consideration.

When then a church finds a member impelled by his convictions of duty engaged in any work ordained of God, it should encourage him to more devotion and consecration in that work, should aid him with money from the treasury and with whatever he needs, not only for his sustenance in the work, but for effectually carrying forward that work.

Now if the man is present and the means in the treasury or in the hands of true disciples, no one can have a difficulty in the Church sending the laborer. But suppose the Church has not the means, what then? If half as much effort was made to fill the church treasury as is made to build up some human organization and fill its treasury, not many churches would fail of an ample treasury. We have usually found that the very men who attempt to build up religious organizations decry the necessity of the church treasury, kept up in the only manner possible to keep it up, to-wit: The weekly contribution as the Lord prospers, they maintain the right of Christians to spend their time, talent and money in building up human governments; their right to go in debt and money-making speculations, so the church treasury is empty. But if Christians would keep out of debt; would consecrate their time, talent and energy to building up the Church of God; would contribute as the Lord prospers them, even according to the old Jewish rule, of giving one-tenth of his earnings (and no Christian can do less and be held guiltless before God) no church of ten members need lack for means to sustain one of their number as a teacher, in a style as good as the average of the members live. No teacher ought to wish to live better than the average members of his church lives. His family ought to be a model to all the members of self-reliant industry, economy and thrift. Now if brethren would devote their time and talent to bringing about this state of humble, earnest activity among professed christ-

tians, instead of building up large, overgrown and ponderous ecclesiasticism to override, destroy and crush out the activity, energy and zeal of the individual christians and churches, there would be but few churches not able to sustain from one to a dozen humble, earnest workers in the vineyard of the Lord. Brethren, church *operation* is much more needed than church *co-operation*.

But suppose the church has not sufficient means to sustain its teacher or messenger, how shall it then act? The Bible presents two modes of still carrying forward the work. We had just as soon have Romanism as any other system not approved in the Bible. One is let the laborer work with his own hands a portion of the time to supply his necessities as did Paul. He is on safe ground in this course. A good handicraft trade would be a great aid to him in this. No man is fit for a Christian teacher that is above or ashamed of any honest handicraft trade; that is ashamed to make shoes, tents, plough, dig, or do any other good work to enable him to advance the cause of Christ. And such a course would never injure his influence in building up a pure and holy religion. Another way is, let him communicate with other churches as did Paul; he never called them together to organize a co-operation. Or let the church aiding him communicate with other churches, and let the other churches act in this special case and every other special case without any other organization. It seems to me men who wish to act thus could not have any difficulty. But suppose a bad man was out and he should get more than he ought to have? No church out to send a bad man—a, man that could possibly betray the cause. If a bad one should get into position, much better that he should get a little more than is proper, than that an institution unknown to the church of

God should be organized to crush out the churches, and that is sure in the end to be controlled by scheming, wireworking, ambitious and selfish men. This seems very simple and foolish to wise men, but it is God's simplicity adapted to the wants and comprehension of the humble and unambitious.

These co-operations cannot be kept from assuming to dictate for the faith of the churches. As evidence, Bro. Poe's statement that at the meeting in question, the advocates of them were attempting to condemn the GOSPEL ADVOCATE, and proscribe it, and that, too, for opposing things not taught in the scriptures. All organizations for religious purpose, save the Church of Christ, are but entering wedges to be followed by greater evils; are but raising the flood-gates for error that are not easily closed after once raised.

D. L.

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#### Christian Union.

We have received the Christmas and New Year's numbers of the Christian Union, of which Henry Ward Beecher has assumed editorial control. The paper is strongly characterized by the "Beecher" tone. All public questions treated from the "Beecher" stand-point. It cannot fail to be highly satisfactory to all admirers of the editor. There are, besides a number of well-known contributors, Mrs. H. B. Stowe, Howard Crosby, D. D., Lyman Abbott, Rev. James H. Dwight, George S. Bacon, Phoebe Curry, and others. The paper is a quarto sixteen pages, with new and handsome head. See advertisement. J. B. Ford & Co., publishers, 39 Park Row, New York. Terms, \$2 50 a year.



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"Put up thy Sword."

*Bro. Lipscomb*: As a minister of Christ I have accepted an agency for the *American Peace Society* for the Southern States, and believing that the views and sentiments held and set forth by its friends, are the views and sentiments of many of your readers, I beg a small space on your pages for the statement of a few facts.

1. The organization of the *American Peace Society* is very simple, consisting mainly in an Executive Board.

2. It publishes a monthly periodical, tracts and books on the subjects of War and Peace, and all its proceedings are open to the inspection of all.

3. It makes *Peace* a speciality, and presses its claims upon all the friends of humanity, and especially upon the friends of Jesus, the Prince of Peace, and the Great Head of the Church, which church it regards as the *Great Peace Organization* of the world, and all its efforts are subordinate and auxiliary to the Church of the living God. Hence it regards war as sinful, unchristian, and con-

trary to the principles of the Gospel.

4. No one is asked to *join* this Society, but to *contribute* to its *glorious objects* of "peace on earth and good will among men." The great object of this Society, is, to so *educate* the people, and particularly all professed christians, as to develop in all christendom and the world an anti-war spirit; a spirit which will lead men and nations to settle all their difficulties and differences by *arbitration*, instead of imbruing their hands in each others blood. It is time for the cold blooded butchery of war to cease, and if all christians do not set their faces against it, and seek by all the means in their power to create a better and more healthy *public sentiment*, they will be found in the day of judgment to have been in *complicity* with the hydra-headed monster, and the blood of thousands will rest upon their heads.

Allow me, then, to say to every friend of peace—to every one among your readers opposed to war, that they now have an opportunity of *contributing specifically* for this object. An agency is established here for the Southern States, and we have

a *depository* of the Society's publications, consisting of books, tracts, and a monthly periodical, "the *Advocate of Peace*," which is sent to ministers of the Gospel for 75 cents per annum, and to all others for \$1.

If any brother, sister, or friend, to whom these presents may come, will send us a contribution, donation, or subscription to the *Advocate of Peace*, it will be thankfully received, highly appreciated, and duly acknowledged in the *Advocate of Peace*. Any amount, from 25 cents up, thankfully received.

Address,

JOHN T. WALSH,

Agent American Peace Society for the Southern States, New Berne, North Carolina.

Dec. 1869.

We have received regularly for a year or two past, the *Advocate of Peace*. It has a goodly amount of interesting matter, statistics and facts connected with war, but its basis of peace is sandy, its leaders are so manifestly peace men only when peace suits them, that we have rather a feeling of contempt for the pretension. Some of the bitterest war men in the land are leaders of this peace association. Some of the most active leaders of the late war, are represented as examples of peace men.

The war itself has been represented as waged in the interests of peace. While we have taken and now take no side in the conflicts of the late strife, we regard the man that would claim either party or the leaders of either party in the strife to be peace men, as either trifling with the subject of peace, or so blinded with passion

and hate as to be unable to appreciate what peace is.

The course of this Society and its leading advocates has been a clear manifestation to me of the utter folly of seeking or working for peace in any other organization than the kingdom of the prince of peace. Institutions of human mould, governed and controlled by human beings, are swayed like their founders by human passions. They are peaceful when it is their interest and passion to be peaceful; when not, they fiercely cry for blood. Many of the leading men of this so-called "peace society" are the most unappeasable in their wrath and most furious in their cry for vengeance of all the politicians and warriors of the land. We have no faith in any peace organization, save the church of the living God, and think a christian is wasting time in seeking peace for the world in other institutions. If you would have peace, honor the "Prince of Peace," and spread the kingdom, whose ensign is "Peace on Earth and good will to man."

D. L.

#### How to Read the Scriptures.

Christians should read the Scriptures daily. "Let the word of Christ dwell in you richly, in all wisdom," etc. Col. iii: 16. \* \* "The word that I have spoken, the same shall judge him at the last day." Jno. xii: 48. "And I saw the dead small and great stand before God, and the books were opened, \* \* and the dead were judged, out of those things which were written in the books according to their works." Rev. xx.

When we contemplate the last and final judgment of man, we always find it is to be by the word of God. No man will be judged by what he has thought merely, or by what he has felt, but "according to that he hath done, whether it be good or bad." 2 Cor. v: 10. Then since we are bound to be judged by the word of God, we certainly ought to be very careful to live by it, as the Disciples of Jesus Christ. In order to live by it, we must know what it says, what it requires at our hands. To know what it says, we must read it regularly, carefully, and often. Those who have not confidence in the Bible, may say what they please, about its insufficiency; but as certain as the Bible is true, just that certain it is, that the man who does what is required of him in the word of God will be saved. True, man cannot save himself, but when he does what the word of the Lord requires of him, he then has the divine promise that God will do whatever else is necessary to be done for him, in order to his salvation. This much is true, in relation to any one.

But we are writing now, with reference to the Christian, and we desire to make a few suggestions that may be profitable in this work. Reading merely to while away the time, or to have it to say that we have read so much in a given time, amounts to almost nothing. Another very serious difficulty in reading the Scriptures is, that we often read without having the mind fixed on what we read. I have many a time read whole chapters and not got a single practical idea, because my attention was not fixed upon what I was reading. This is always time thrown away; even worse than wasted, because in so doing we cultivate a bad habit. When we begin reading, with our minds wandering, and find that we are thinking more about something else than what we are reading, we had better stop, and go to work to concentrate our minds upon what we are reading, so that we may read to profit. To be able to fix our attention at all times in reading, we should always have some object in view. Have some particular subject before our minds, and read to see what the Bible teaches us on that subject. Suppose for instance, we ourselves have some besetting sin, which every man does have; some particular point on which we are more easily led astray than any other. Then we ought to strengthen ourselves on that particular thing. A wise general always strengthens his weak points. Christians should do the same.

Suppose we find on self-examination, that we are very strongly inclined to set our hearts on the things of this world, that we are very anxious to pile up its treasures around us, that we may gratify our fleshly desires: "That ye may consume it upon your lusts." Jas. iv: 3. Then let us go to work at once, to find out what the word of the Lord says about it. Our blessed Savior said many things on this subject. "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, man, who made me a judge or a divider over you? And he said unto them, take heed, beware of covetousness; for a man's life consisteth not in the abundance of the things which

he possesseth. And he spake a parable unto them, saying: The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits. And he said, this will I do: I will pull down my barns and build greater: and there will I bestow all my fruits and goods. And I will say to my soul, soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him. Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided. So is he that layeth up treasure for himself, and is not rich towards God." Luke xii: 13-21. In this passage, the Savior was presenting those great and general principles by which men and women in his Kingdom should be governed. Surely no worldly minded Christian can read this parable of our Savior, and not be deeply impressed with the weakness and uncertainty of things earthly; of the vanity of storing up the treasures of this world, and setting our hearts upon them for fleshly enjoyments. But some one may conclude that this was only applicable at the time the Savior was on earth, to the Apostles. Such persons should remember that the Apostles were commanded to teach them, (the disciples,) to observe all the things he had commanded them, (the Apostles.) The Apostles, faithful to this charge, have very carefully taught the things and principles commanded in this parable. Paul to the Colossians, iii: 1, 2, teaches precisely the same things, when he says:

"Seek those things which are above," and again, "Set your affections on things above, not on things on the earth." No one can say these things are not addressed to Christians, and they certainly embrace the very same. James says: "Whosoever therefore will be a friend of the world is the enemy of God." All these things show clearly that the children of God must not set their hearts on the things of this world. This course can be carried to almost any extent, for the Bible is full of information on this subject. These passages which we have presented, are sufficient on this subject, to show how we may read so as to be benefitted. We may write more on this subject.

E. G. S.

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#### A Novel Case.

*Bro. Lipscomb:* I am requested to submit the following truly novel case to you for your consideration, and hope you will give it a passing notice:

A baptized disciple, though not a member of any particular congregation, has been recently overtaken in the sin of drunkenness.

I here submit the particulars of the case, which are substantially as follows, viz: The aforesaid brother having business at the town of —, and being in ill health, said that he concluded, while on his way to the said town, that he would go into the grocery and take a dram for his benefit. He did so. He stated that under the influence of the first dram his reason was partly dethroned, but that he remembered having taken four or five drams besides, and after that he did not know how many more

he may have taken, for under the influence of the first dram he gave full vent to his fleshly lusts. Said brother presented himself before the congregation with which he had been formerly meeting, and convicted himself. He frankly confessed that he had been drunk, but that he had not sinned; that the act of drunkenness was wholly unintentional and accidental. He argued that voluntary or willful drunkenness was a positive violation of law. That in order to obedience or disobedience, the subject must necessarily have the consent of his mind. That to sin, was to depart knowingly from a rule of duty. He said that if he had had the remotest idea of getting drunk, he would not, under any reasonable circumstances, have tasted whisky; that after he had taken the first dram he then could not possibly have avoided getting drunk. He said that he was truly sorry that he had been drunk, and that he determined not to do so any more.

The Bishop then rose and said that he regarded drunkenness as a violation of law, though the act may have been *unintentional*. That he could see no difference (in the Bible) between willful and *accidental* drunkenness. That the Apostle classed drunkenness with the works of the flesh; that it had the appearance of evil; that it *was evil* and therefore required confession and restoration. He labored to get the offending brother to confess that he had been overtaken in a fault. The brother said he would, in no wise, make any confession that implied his guilt. He further said that his *pride* as a man and a CHRISTIAN forbade that he should confess to God or

man—that he had no guilt to confess. He further stated that he had taken the Bible as his guide through life, and that he was resolved to live according to its precepts to the extent of his ability. The Bishop then rose and said that while the brother persisted in the denial of his guilt, that he would regard him as being in a state of condemnation and unworthy the association of the brethren.

The brethren renewed the attempt to restore the said brother, but all to no purpose; he still denied his guilt; affirmed his innocence and determination to justify himself as above stated.

The above case, though strange it may be to you, has divided the church and the wicked leaven is still working.

We would like to have you give it publicity at your earliest convenience, together with such reflections as you may be pleased to offer. I think it will be an advantage to some, at least.

Let us hear what you have to say about *accidental* drunkenness, as it is not known in the new covenant.

Fraternally,

G. A.

Dec. 18, 1869.

We do not believe *accidental* drunkenness ever occurred. We are not much of a believer in accidents. What are called accidents are almost universally the result of carelessness or guilty neglect, or disregard of the principles of right.

But in reference to the above case; first, we do not know how a man can be a disciple of Christ and still not a member of a congregation of disciples, especially when living near

one. How can he be a disciple and not of the body of Christ? How did he get out of one and still remain a disciple? This is a question I know not how to answer.

Mr. Graves used to say there were but two ways of getting out of a Baptist Church, to be excluded, and to die out. We maintain there is but one way to get out of the Church of Christ, that is to sin out of it.

When a christian dies he does not die out of it, he only ascends up higher, from a militant, as the Theologians call it, to a triumphant state of the same church. He passes from the earthly assembly to the general assembly of the redeemed at God's right hand, but still in the same church of God.

In the second place, no christian is guiltless who enters, save under very peculiar circumstances, a place where intoxicating liquors are sold as a beverage. No christian is guiltless, who permits himself to use intoxicating spirits on every occasion of feeling ill or badly. The use of it soon creates a demand for the stimulant, and the lack of the stimulant is the cause of feeling badly, ill health, etc. The habit of visiting drinking places, and using intoxicating spirits habitually, is a sin scarcely less than open and debauching drunkenness. Indeed we have no doubt but that moderate drinking and visiting such places, are the sources whence spring all the drunkenness and debauchery of the land. The man that frequents such places and habitually drinks spirits, does infinitely more harm than the abandoned debauchee. He is the nursing mother of drunkenness and drunkards. Both practices are violations

of the laws of God, and no church should tolerate such practices among its members.

No man who knows anything of the Bible will say that sins of ignorance are not sinful. Just as well say the ignorance of the child, will prevent its being burned when it touches the fire. The excitement of the lusts and passions by whisky, must, under any circumstances, be most corrupting and debasing to all the moral sentiments and feelings of the human heart. It blunts the sensibilities, debases the moral feelings, stupifies all sense of right and justice, and tends to make a brutish demon of man, regardless of the motive that prompts him to take it. But all violation of God's law is sin. The idea that violation of God's law must be intelligent and intentional in order to make it sinful, is contrary to the plain and direct teachings of the Word of God and to all of God's dealings with man. Were this so, it is a misfortune to man to know the will of God. Without a knowledge of his law, all would be safe and secure. With a knowledge of it, but few can be saved. Were this true, the mission of Christ was a misfortune to man. The spread of the knowledge of the Scriptures is a crime against the human race. Were it true that all violation of God's law must be intelligent and intentional in order to be criminal and sinful, better burn the Bible, and cease to spread the knowledge of the Lord among men. Human law does not excuse men on the ground of ignorance or lack of intent, nor does Divine.

Under the Jewish economy, violation of law was sin, whether done ig-

norantly or not. There was a difference between the sin of ignorance and the knowing, willful sin, the presumptuous sin. See Leviticus iv, v and vi chapters, and various other passages in Leviticus, Numbers and Deuteronomy. The difference was not that one was sinful, the other not sinful. The difference was, one was pardonable on repentance, confession, prayer, sacrifice; the other was unpardonable and involved the absolute cutting off of the individual without mercy.

The same distinction is kept up between the same character of sins in the New Testament. Christ himself drew the distinction. John speaks of the sin unto death and the sin not unto death. 1st John v: 16. Paul more particularly draws it. Hebrews vi: 4-6. x: 26; and in the xii chapter of the same letter he shows how much more sacred is this law in the sight of God than was the Jewish law. The sins of ignorance unintentional, unwilling sins are the very sins that demand confession and repentance. The willing, intelligent, presumptuous sins need no confession, because they admit of no mercy, no pardon.

In the case presented, the man went into the way of temptation. He was not overtaken by the temptation; he overtook the temptation; went to it, partook of spirits that he knew maddened the soul and infuriated the passions. This itself was a sin—a violation of God's law. He partook of the spirits and was maddened by it. He did what dethroned his reason. If this be an excuse, a justification, a palliation of sin, but few sins can be condemned. But few men commit great sins, save when

the passions are inflamed. If the inflammation of the passions be a palliation of sin, then murder is usually not sinful. A man seldom murders when cool. His passions either become inflamed by anger, the love of gold or pride, till he is hardly conscious of what he does before he kills his fellow-man. A man may approach a woman without evil intent, his lusts become inflamed, dethrone his reason and he is beyond self control, and adultery is the consequence. No sin is committed according to the foregoing position. Such positions as the above set at defiance all the commands of God and give loose rein to man's passions and lusts—destroy the authority of the law of God and render null all his commandments.

A church so misinterpreting and enforcing the law of God, simply substitutes human passion, human lust, human desire for the sacred law of God. The man who persists in such a position, is unworthy a place among the children of God. His pride as a man and a church member is not the rule for a christian, but the true, plain law of God. Our pride, both as men and church members, are usually antagonistic to our duties as christians. Humility and not pride is the true characteristic of the christian.

The christian that can feel no guilt in going into a drinking house in partaking of spirits that inflame and arouse the passions, in permitting them to obtain the mastery over him, in bringing reproach and shame on the church of Christ and the cause of God, has well nigh seared his conscience as with a hot iron. We make these statements on the presumption

that the foregoing is a fair statement of the case. We know nothing of the parties or circumstances of the case, save as presented in the foregoing letter. We publish it and make the respons rather against our rule of admitting a statement of personal matters in the *ADVOCATE*. Our reason for this rule is, it is exceedingly difficult for any man to make an exactly fair statement of a case to which he is a party, and the danger in consequence of this, of injustice being done one party, or a personal controversy arising in the *ADVOCATE* between the parties, which we cannot have. To guard against this as far as possible, we suppress all names and dates accompanying this

D. L.

### History and Teaching of Jesus and the Apostles.

#### CHAPTER XXXVIII.

#### *Explanation of the Parable of the Sower.*

"Listen, then, to the parable of Sower.\* The seed is the WORD OF GOD.† The Sower sows the word.‡ When any one hears the word, and disregards it, [or, pays no attention to it,] the wicked one comes, and takes away what was sown in the heart, [or, implanted in the mind.] This is what fell along the road-side.

And that sown on rocky places—this is he that hears the word, and immediately receives it with joy; but not having root in himself, he contin-

ues only for a time; and when trouble or persecution arises on account of the word, he becomes discouraged immediately [and falls away.]

And that sown among thorns represents him who hears the word; but the cares of this world, and the deceitfulness of riches, choke the word; and it becomes unfruitful.

And that sown on good ground represents him who hears the word, and understands; who bears fruit and yields, some a hundred-fold; some, sixty; some, thirty."

It is observable, that Mark and Luke substantially agree with Matthew, in reporting this parable, together with its explanation. And that the parable itself is a fair representation of the actual state of human society in general, must be admitted by every candid observer. For, who has not observed in the promiscuous congregation, the following classification, or natural division of the people into the four classes, described in the Parable?

There are, in almost every community.

1st. The listless, the thoughtless, the inattentive, the heedless, the careless, the indifferent.

2d. The hasty, the rash, the impulsive, the excitable, the unstable, the notionate, the fickle-minded.

3d. The worldly-minded, the vain, the proud, the careful, the ambitious.

4th. The good-hearted, the true, the earnest, the confiding, the honest, the persevering.

Just here, some one, perhaps, is ready to inquire, "Why such a difference in the qualities of the popular mind, that some incline to be

\* Matth. xiii: 18-23.

† Luke viii: 11-15.

‡ Mark iv: 14-20. [The reader will please observe, that the second and third sentences above are added from Luke and Mark.]



good, while others are naturally listless, careless, or fickle-minded? Who can help his being weak-minded and irresolute?" Another we will suppose, wishes to know "how the thoughtless, the worldly, and the indifferent, are to be gained, converted, established, transformed, and fitted to belong to the class, represented by the seed sown in good ground."

Important as these inquiries are, they can only be summarily answered here. For, looming up before us, is a long list of parables, the full discussion and explanation of which would fill a respectable volume. But, in reference to the first inquiry, it may be remarked, that, while no one is to be blamed for what he cannot help; and while it is useless to complain of or deplore those unfavorable conditions of the great bulk of mankind, in which we see the principal hindrances of the Gospel; there are but few hopeless cases, comparatively speaking; and what we have to do is, to meet the difficulties, and overcome the obstacles, by adapting our methods of preaching and teaching to the varied conditions and different capacities of the human race.

To gain the attention of the listless, we must condescend to speak, so as to interest them. To confirm the unsteady, we must assure them, that it is possible for every rational creature to believe all that God has spoken, and to do all that he has commanded; and that, whoever yields a perverted human will to the influence of the unerring will of God, will soon acquire all the strength, firmness, and ennobling qualities that characterize the good and the true.

Respecting *how* to gain the various

classes of erring mortals, I would simply refer to Paul, whose example is worthy of the imitation of 'all who wish to engage in sowing the "seed of the Kingdom." He says: "I became all things to all men, that by all means I might save some."\*

This language of the Apostle must not be understood in its *absolute* sense, as though, the preacher is to become *absolutely every thing*, in order to be successful in "winning souls to Christ." Jesus became the Son of Man, that he might save the children of men. But though in the flesh, and tempted, he "did not sin." *He did not become a sinner, to save sinners.* But Paul explains himself: "For, being free from all men,† \*

\* I made myself servant to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to those under law, as under law, (not being myself under law) that I might gain those under law; to those without law, as without law, (not being without law to God, but under law to Christ,) that I might gain those without law. To the weak, I became as weak, that I might gain the weak."

W. P.

*St. John, Ohio.*

Co-operation Meeting at Huntsville,  
Walker County, Texas.

The Disciples and Churches of Christ, in this section of the State, were invited by the Church at Huntsville to meet at this place on the 3d Lord's day in December, 1869, for consultation and co-operation.

\* † 1 Cor. ix: 19-22.

† "Being independent of all."

On Monday, December 20, 1869, the brethren assembled at the house occupied by the Church at Huntsville.

The meeting was called to order, and organized by the appointment of J. H. Banton, Chairman, and J. T. Poe, Secretary.

Prayer and reading a portion of Scripture by the Chairman.

Present: The Church at Huntsville, the Church at Moscow, in Polk county, by Messenger; the Hackberry Church, in Trinity county, by Messengers; and the following brethren not representing any church, Dr. C. Kendrick, of Bryan, Brazos county; Judge R. N. Reid and L. R. Clapp, of Houston county.

Preachers present: W. T. Fuller, L. R. Clapp, J. T. Poe and C. Kendrick.

After spending sometime in deliberation and discussing the subject of the co-operation of Churches in the work of evangelization, it was unanimously resolved,

1st. That Bro. W. F. Fuller be sent as an evangelist, to labor in the counties of Polk, Trinity, Houston and Walker, for three months from this date, and that we here now pledge to him one hundred and fifty dollars for his support.

2d. That our evangelist is required to urge all the brethren and churches that he may visit, to contribute as they may be able to the furtherance of the objects of this co-operation, and that he report to our next meeting the amounts collected, and by whom paid.

3d. The churches are requested and urged to report, through Messenger or by letter to our next meeting fully and particularly their condition,

showing the locality of the Church, when and by whom organized, with how many members, the present number of members, the names of the Elders and Deacons, the number of additions during the quarter, the amount contributed to the co-operation, whether any Sunday school and its condition, and such other information as may be thought important.

4th. That the Elders and Deacons of the Church at Huntsville, to-wit: Elders J. W. Bush, J. H. Banton, and J. T. Poe, and Deacons Peter Royal, H. C. Wright, J. Lyle Smith, G. W. Grant be appointed a standing committee to act for the churches and to do any and all things necessary to be done in carrying out the objects of this co-operation in any emergency arising in the interval between this and our next meeting.

The meeting adjourned till 5 o'clock P. M.

DEC. 20, 5 O'CLOCK, P. M.

Met pursuant to adjournment.

On motion the following resolution was adopted:

*Resolved*, 1st. That we rejoice at the success that has attended the efforts made by our brethren of some of the northern counties of the State to effect co-operation, and that we regret that the shortness of time prevents us from sending a Messenger to their meeting at Plano.

2d. That we are ready to co-operate with them and all other brethren throughout the State, in organizing a general system of co-operation in this State, and to this end request, that steps be at once taken to secure a general State meeting to be held at some central point during the next summer or fall, and that we will meet

our brethren at such time and place as may be agreed upon.

3d. That the establishment of a first class journal and college, in this State, should engage the earnest attention of our brethren, and we heartily approve of the effort being made by our brethren at Bryan, and elsewhere, looking to the accomplishment of these objects, and we request our brethren everywhere to bid the enterprise God speed.

4th. That the standing committee appointed at this meeting, forward a copy of these resolutions to the co-operation meeting, at Plano, with such a letter of explanation as the committee may think necessary and proper, and also to the brethren in any other meeting that may be held in the State for similar purposes.

*Resolved*, That we hold the next meeting at Moscow, in Polk county, embracing the third Lord's day in March, 1870.

*Resolved*, That the GOSPEL ADVOCATE, A. C. Review and Apostolic Times be requested to publish the minutes of this meeting as furnished by the Secretary.

J. H. BANTON,  
*Chairman.*

J. T. POE,  
*Secretary.*  
Huntsville, Texas.

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### Why Not?

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A citizen of Georgia, not long since, requested the editor of the Phrenological Journal, to "try to induce a first rate dentist, a water cure physician, a manufacturer of agricultural implements, and any number of mechanics and school teachers to establish themselves in that progress-

ive State." The editor after publishing the request, says: "This is precisely the class 'of our best citizens' most wanted everywhere else—East, West, North and South." He very pertinently asks, "Why not grow them down South?" and adds, "Brain and muscle are there. The WILL should come, if sincerely desired. Then work and pray."

This is certainly good advice, and is equally applicable to other interests beside those represented in the request of the Georgian. From all quarters of the South, the call for preachers of the Gospel is loud and earnest. The call is also for the *best men*—men who can defend the truth, and expose error—men of learning and ability who can successfully contend against opposition from whatever quarter, or with whatever force, it may come.

Now it strikes me that such men are always in demand everywhere. It will doubtless be a long time before any part of the world is full to overflowing with such characters. When that time comes, the Millennium will not be far off. Now as such men are always and everywhere in demand, *why not* raise up some of that character among ourselves? Have we no material out of which such preachers can be made? It seems to me that good minds and good hearts, with ability to speak, ought to make as good preachers, or anything else South, as the same qualities do North. The cause we plead can never be established and sustained by transient laborers. If we would have the churches prosper and the cause triumph, we must have the means of instructing and edify-

ing the one, and of pleading and defending the other in *constant* employment.

To serve God, to cultivate and develop the spiritual life, must be, not an occasional, but a *Daily, life time* business. Every congregation, therefore, should have within itself all the means, not merely of existence, but of the highest improvement with respect to its own members, and of the greatest usefulness with reference to the world. *Why not* have all the means, the agents and instrumentalities in every congregation necessary to the attainment of this great end? Will not the brethren every where consider this matter, and act promptly?

Brethren of Mississippi in particular, will you not earnestly labor and fervently pray for the consummation of an object fraught with so many blessings, both to the church and the world. My young brother, you doubtless desire to be a useful member of the church, and to do something for the glory of God, and the welfare of your fellow-man. *Why not* become a preacher of the Gospel? They that turn many to righteousness shall shine as the stars forever.

The harvest is truly plenteous, but the laborers are few. May the Lord of the harvest dispose the minds and hearts of many to enter the Gospel field that a multitude of souls may be gathered unto the Lord.

B. F. MANIER.

Jan. 5, 1870.

We especially commend the above. It has the true ring. So long as a community depends upon others to do their work, it will be badly done. Do the work yourselves; encourage

your own men; develop your own talent and resources, and honor your own laborers, is the true watchword for success in any department of life. It is especially so in religion. No people can be pensioners upon the intellectual and moral resources of other communities and prosper. But the churches who want only first class preachers, discourage young beginners. No man can be first class without labor and experience. It takes time and experience to develop ability. Young men and old men are frequently discouraged by the cry for first class teachers.

D. L.

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#### The Christian Philanthropist.

In May, 1869, a number of brethren determined to combine their means and energies, so as to bring into the service of the Church in Texas, as far as possible, the full force and power of the printing press. Now, means having been secured, as we believe, sufficient to pay for a good publishing house, printing office, material, for a year's work, and a small supply of books and tracts, we are fully authorized to announce that, so soon as one thousand subscribers are secured, (payment to be made only when the first number is issued,) we will commence, at Bryan, Texas, a large, weekly paper, bearing the above title, and sacredly devoted to the interests of the Gospel of Christ, as it was preached and practiced by the first christians, and as we find it in the New Testament.

C. KENDRICK, Editor.

Assistant Editor.

A half-dozen regular contributors have been engaged. These are

amongst the best writers of the age, and will furnish a large portion of the matter for each number. Then will follow the editorial; then irregular contributions and correspondence; then church news. Here will be found what is sent to us, and a carefully prepared synopsis of what appears in *all* our papers. Then will follow an account of the Protestant denominations, and of the history and condition of the religious world generally. Hence, our readers, without another document, will be well posted in this important department. Our schools and colleges will receive much attention, and the subject of education generally. We contemplate, also, a family and juvenile department. The important prices current will be given, and the news items of general interest; so that those who have no political aspirations will really need no other paper.

Those who disagree with us will always be heard with candor and fairness—on the principle that, if we cannot defend ourselves, we do not *deserve* success. Bearing itself high above all mere partyism, and taking the Bible alone as its guide, the paper will proceed with dauntless courage in all that pertains to the defense and propagation of the cause of Christ, the Son of God, and the only Savior of sinners.

Terms—Three dollars per volume, and ten per cent. to agents.

Remember, we propose a first class paper.

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Books Sent.

DEC. 6TH.

J. A. Abney, Hempill, Texas; 1 doz. Hymn books.

J. P. Hewit, Lynnville, Tenn., 2 Tracts.

L. Hubbard, Eagleville, Mo., 1 Hymn book and 3 Tracts.

R. Smith, Waxahachie, Texas, 2 Hymn books.

W. G. Greer, Lewisville, Ark., 48 Hymn books and 4 Tracts.

E. Raines, Owensville, Texas, 10 Hymn books and 1 Campbell on Baptism.

C. J. Dabney, Brenham, Texas, 2 doz. Hymn books.

W. S. Fears, Bear Creek, Ga., 2 Freemasonry and Chris.

L. H. McCollum, Corinth, Miss., 1 Campbell on Baptism, and 5 Tracts.

DEC. 30TH.

L. Hubbard, Eagleville, Mo., 1 Chris. Ex.

J. H. L. Wilson, Decatur, Texas, 1 Chris. Ex.

JANUARY 3D.

J. C. Smith, Chulafinnee, Ala., 2 Hymn books.

J. W. Hill, Chulafinnee, Ala., 2 Tracts.

M. Clark, LaCrosse, Ark., 1 Tract.

JANUARY 6TH.

S. M. McRamsey, Morrison, Tenn., 6 Hymn books, 10 Tracts, Campbell and Owen's Debate.

JANUARY 7TH.

M. M. Nance, Pulaski, Tenn., 6 Hymn books.

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THE following extract is from a letter from Bro. Jordan Owen, Har-dyville, Ky.

\* \* Very much inquiry is made relative to the health of Dr. T. W. Brents, and when will his interesting tract be out.

Brethren do not fail to write often, encouraging the members in every

Church to come up to the regular meetings of the Church. There are some outsiders that need urgent admonitions. Keep the subject before them throughout the coming year. We are more in need of vigilance than ever, to press on all members to meet at the Churches with a pious Christian spirit with all earnestness and Christian zeal.

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### New Music.

WE have received from the publishers, Root & Cady, Chicago, four new songs:

"We'll have to Mortgage the Farm," price 75 cts., presents on its lithographed title page various pictures showing where and who the money comes from, and a few of the many ways in which it goes, and rebukes the senseless extravagance of the young people of the day who care not, who earns the money, so they may spend it, with a grand tableau picture representing the sheriff about to attach the property, when the young folks determine to change their mode of life and never to mortgage the farm.

"Tinni-min-ni-win-kum-ka, or the Chinaman's farewell." Song and Chorus. Price 30 cts. If the air of this song is as tuneful as the name, which means "flower of beauty," it must be very sweet indeed.

"Making Love while on the Ice," Price 30 cts. A song for the season.

"Mother, Waiting for her Child-ren." Price 35 cts. So long as mother love endures so long will mother songs be sung. Mother's love! Who can fathom it! What can outlast it!

POSTAGE must be paid on the ADVOCATE at the subscriber's office. Five cents paid every three months, in advance, at the office of delivery is what is needed. Do not send us postage for the ADVOCATE; but send us postage for all books ordered by mail. We cannot pay the postage on the ADVOCATE here if we had it without great trouble, both to us and the Post Master. D. L.

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THE ODD FELLOW'S AMULET, for January, has been on our table for some days. It is a large paged, neatly printed pamphlet of 48 pages, devoted to the dissemination of the principles of Odd Fellowship and to general literature. The number before us is filled with articles of interest to the Odd Fellows and the readers generally. It reflects credit on the publishers. Price \$2 per year. Address Copeland & Ozanne, Box 55, Nashville, Tennessee.

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### CORRESPONDENCE.

*Bro. Lipscomb*: When I wrote to you last my health had so much improved that I felt much like a new man and had some hope of regaining my strength, but I had been at home but a short time when I found all my hopes were but shallowly founded, and since then I have been much of the time confined to the house. I have had strong threatening of pneumonia in addition to my other afflictions. I think I will be able to meet with the brethren at the Church to-day. I have almost abandoned the field, and unless I improve will soon retire from the ground I have tried to defend for several years. In conclusion, I have, within the last year or

so, seen several brethren, who journeyed out west, (N. W. rather) from one cause or another and invariably they have come back almost disfigured with fat. Now, I could not by any means promise myself so much, but if my health does not get better I do not know, but that I will visit, Tennessee, Kentucky and Missouri as early in the spring as the season will admit. I trust I will get better and be able to remain at home and work here, for surely there is much to be done. I see great decline in morals in the last few months.

J. MC. BARNES.

*Strata, Ala.*

*Bro. Lipscomb*: Bro. W. B. Stirman held a six days meeting five miles north of here and immersed nineteen, and a great anxiety with the whole congregation was manifested that he should continue, but he had another appointment to attend to some twenty-five miles south of here. I heard from there after the first few days of the meeting and some four or five had been added.

Bro. S., is neither learned or rich in this world's goods, but is possessed with good reasoning faculties, and has a character untarnished—or in other words he has the respect and confidence of the people. His brother, T. E. Stirman, is also doing a good work over in Smith county, east of here.

Sectarian prejudice is very high, but, nevertheless, their children keep leaving them rapidly, and occasionally one of the old ones from the sects comes over.

We are not loosing any in that way.

With best wishes, etc.,

THOS. BRADSHAW.

*Athens, Texas.*

*Bro. Lipscomb*: We had, on yesterday, two added to the Church, by confession and immersion, and five others a short time previous. We are progressing in spiritual matters, slowly but steadily; and far more healthily than when \* \* but no matter when. More so than we once were.

We have a new and commodious meeting house in process of erection, to be of brick. The materials are all on hand, also the money. The house will soon be completed.

Notwithstanding one "Honestus" said we had no schools in Texas, (as though he could know of everything in this State—but he may be one of the kind who think, "what they do not know is not worth knowing") we have a school in Fort Worth that will compare favorably with the best any where.

Our country is fast filling up with immigrants. Railroads are in lively progress through our State. Now is the time for those who design to move here to come on. Land is now cheap, but it will soon rise. Our county of Tarrant is certainly a desirable section; and Fort Worth, with its society, its Christianity and its school, is a pleasant place to live. How we would like to welcome a few more Christians among us.

Yours truly,

J. A. CLARK.

*Fort Worth, Texas.*

*Bro. Lipscomb*: Paul to the Romans, iv: 2, says, "For Abraham were justified by works, he hath whereof to glory; but not before God."

In reading the foregoing, should we place the emphasis on the word

"were" and thereby make Paul admit that Abraham was justified by works, or, should we emphasize the word "works" and make him imply that he was not justified by works.

Your brother,

J. R. JONES.

THE idea intended to be conveyed is that Abraham was justified by faith and not by works—the works of the Jewish law. He appeals to the truth that Abraham as are Christians were justified by faith and not by the works of the Jewish law. Judaizers were teaching that Christians could not be justified without the works of the Jewish laws. This he corrects and shows the great principle that leads man into a full trusting obedience to God is faith. It then is the justifying principle and not works. But it must be borne in mind that when this contrast is made between faith and works, the works contrasted with faith are not the obedience of faith but the works of Jewish law, or the works devised by man, which can never save or spiritually improve human beings. When the Apostle Paul and James speak of the obedience to which faith leads in contrast with faith that does not work—with faith only, Abraham, and all other children of God, are said to be justified by works—the works of faith and not by faith alone. Faith justifies by leading the soul into complete and submissive obedience to the will of God and is never contrasted in the Bible with those works of submission to which it leads.

D. L.

*Bro. Lipscomb:* We want a good school teacher here, who can preach for us some. We want a man not only *qualified* but *capacitated* to *teach*—we want a good teacher. Can't

you send us such a one? We want a man who will attend to his own business and let others alone; one who will let politics alone. Just a *teacher* and *preacher*, who will not meddle with any thing else.

If you can send us such a man he can be sustained.

Your brother in the faith,

O. FEAGARDEN.

*Sumpter, Trinity Co., Texas.*

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Christian Unitist.

WE have received No. 2. of the Christian Unitist. It is a new paper, small quarto, published every Thursday, at Crystal Springs, Miss., at \$3 per annum; "Devoted to the defense and spread of the Gospel of Christ and to the restoration of unity among the people of God." It is edited by S. R. Jones; Dr. W. J. Barbee and B. F. Manire, corresponding editors.

We have no acquaintance, either personal or otherwise, with Bro. Jones, and therefore can only say, we suppose him to be in every way sound in the faith and fitted for the position he occupies. Dr. Barbee is a man of ability, as a writer and speaker. His labors to advance science has marked him as a close reasoner and good writer. The devotion of his mind and pen to the cause of Christ, we doubt not will result in good to his fellow-man.

Bro. Manire, as a clear, sound and vigorous writer, is well known to the readers of the *ADVOCATE*.

We hope for the brethren good success in their undertaking. We are not of those who object to the multiplication of papers provided they can be sustained. We believe a good



sound religious paper in every county in the land would be of benefit, if all could be sustained. We think it a misfortune to start papers that cannot be sustained. It diverts the minds of brethren from those that can be sustained and failure produces discouragement. We will rejoice then in the success of the Unitist, The Christian Monthly and the Christian Philanthropist, whose prospectus is on another page. We feel a little slighted that neither the prospectus nor the first number of the Unitist reached us. D. L.

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### Queries?

SHOULD Christians attend skating rinks, and such places of amusements?

P.

It is impossible to answer such questions satisfactorily. The question of amusement and recreation, is the most difficult of all questions to properly settle. A skate at a skating rink may be harmless amusement and recreation, or it may be very sinful.

The Christian religion does not propose to make its followers long-faced, misanthropes nor to destroy all enjoyment of bodily exercise and recreation.

An occasional skating exercise it seems to me, may be as harmless as any recreation possible. On the other hand it may be very corrupting and sinful. The associations and influences brought to bear must determine its character as innocent or sinful. Too much time spent in such exercises is sinful. Going into wicked, drinking, rowdy associations is sinful at a rink or elsewhere.

We never attended one, have had no special report of the behavior usual at them, hence are not prepared to say whether they are usually conducted in a manner that Christians may attend without injury to themselves or reproach to the cause of Christ or not. In the simple act of skating, aside from evil associations, as a pleasant exercise and recreation, there can be no more harm than in walking or riding for the same purpose. Evil associations corrupt good manners. D. L.

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### The New York Observer.

IN our notice of the Observer, we spoke of its former character for conservatism, and law and order, and that we had learned it had become quite partizan during the war. We received a note from the publishers disavowing this charge. We intended to publish the note, but it was lost in our removal. We have read several numbers of the Observer and gladly do it justice to say we see no indications of a partizan spirit in it. On all the questions affecting the social and moral well-being of society, it is pre-eminently sound and conservative. We make this statement because we cannot afford to do injustice to it or any other publication, because we dissent from much of its teaching.

D. L.

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BRO. WILSON reports a meeting in progress at Gallatin, Tenn., with twenty-five additions, and good prospects for more. The two brothers Marshall were the speakers.

D. L.

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To persevere in one's duty, and to be silent, is the best answer to calumny.

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 OBITUARIES.
 

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DIED, at the residence of Mrs. C. O. Drake, his mother-in-law, near Lebanon, Wilson county, Tenn., of a lingering illness on the 25th of December, 1869, P. H. ANDERSON, Jr., eldest son of P. H. Anderson, dec'd, and his Christian wife, Mary Ann, in the twenty-third year of his age.

He was born February 11th, 1847; graduated with much honor in the Law Department of the Cumberland University, June, 1869; married to Miss Pattie Drake, July 10th, following. He was immersed at nine o'clock, on the evening of the 24th, after which he called on the brothers present to sing a few favorite songs. He afterwards called his young and loving wife to his bedside, and calmly besought her to study the word of God, and become a Christian, as he had done. Being then requested to compose himself to sleep, he did so; but alas! in a few hours, from that sweet sleep of life he gradually passed into that eternal sleep, to wake no more. The cold icy arms of death embraced him, and he awoke no more on earth. In his death we can truly say, that society hath lost an ornament, a mother a priceless jewel, brothers and sisters a noble exemplar, whilst to a young and loving wife the brightness of this world will be clouded for a time, its social joys converted into sadness and sorrow, for such an untimely and irreparable loss. But let us be reconciled; our loss is his gain—he has paid his last debt of nature; death hath no respect to persons; we must all soon follow. Let us therefore be prepared to meet him in

the eternal world of bliss, where parting will be no more.

"Why do we mourn departed friends,  
Or shake at death's alarms?  
'Tis but the voice that Jesus sends  
To call us to his arms."

T. J. L.

DEPARTED this life, on the 1st. inst. at her residence 10 miles east of Fulton, Miss., in the 65th year of her age, sister E. A. Davis, Wife of Elder W. K. Davis, after an illness of 7 weeks which she bore with Christian fortitude.

Sister Davis has been a member of Christ's body for 43 years, and her example as a Christian, will long be remembered in the church of which she was a member and in her neighborhood.

That voice that we have so often heard, pleading with the "wicked man to forsake his ways and the unrighteous man his thoughts," is now hushed in death, but her Christian example will long live in the hearts of her friends.

Sister Davis lived to see all of her living children immersed into the Christian *Faith* and often spoke of it as a consolation in her last days.

Her numerous friends unite their sympathies with those of her relatives. The church has lost a standard member, the settlement a benevolent neighbor, her children, a fond mother, and her husband a faithful wife. May the *Lord* assist them all to bear their afflictions, and be prepared to meet the grim monster *Death*, with the same calmness that our sister exhibited in her last hours, and may we all meet her in a world that is pure and bright, where the weary are at rest.

A BROTHER.

DIED, very suddenly at her residence in Lee county Ala., of Paralysis of the Heart and congestion of the lungs, Sister Francis Floyd; She was a native of South Carolina, born near the line of Laurens and Newberry Districts, on the 28th of February 1796; and was married to John Floyd the 10th April 1817. Shortly after marriage she joined the Baptist Church at Bethabara, Laurens District, South Carolina and remained a member of that body until 1833, when they removed to Troup Co. Ga. In the winter of 1835 they removed to the place of her decease; In 1845 she attached herself to the Christian Church at Shady Grove, Chambers Co. Ala., now Lee Co. while under the teaching of Elder Prior Reeves Dec'd, and then remained and died in the triumphs of her Faith on the 11th day of December, 1869; she was an affectionate wife, a tender mother, a kind and charitable friend, bestowing gifts on many objects of charity so far as she was able.

#### A RELATION.

*Brother Lipscomb:* By request, I communicate to you the sad intelligence of the death of our much beloved brother, James Elder.

He was taken violently sick on the evening of December 1, 1869, and departed this life, on the morning of the 3d. He fell asleep, as it were, in the arms of our Heavenly Parent, without a sign of fear or pain. Bro. Elder was born in Clark county, Ga.; was in his sixty-second year; had belonged to the Church of Christ about forty years. He was one that was not ashamed to own or defend the cause of his Master.

May his weeping family be comforted with the thought that he has gone to a sweet and peaceful rest.

E. A. MACKEY.

*Pt. Pleasant, Texas.*

*Bro. Lipscomb:* With feelings my dear brother, which I shall not attempt to describe, I seat myself to inform you of the death of our beloved sister, Martha Elledge. Sister Elledge was born in Montgomery Co., Ky., November 19, 1814, and died in Elbridge, Edgar county, Ill., October 7, 1869, age 54 years 10 months and 18 days. Her disease was consumption, of which she suffered a long while, but bore her sufferings with Christian fortitude. She was beloved by all who knew her, and was truly a pattern of excellence in all the various relations she sustained in life. She was an affectionate companion, a tender mother, a kind and obliging neighbor and friend, and a sincere and devoted Christian. For near forty years she had followed the precepts of the blessed Savior. A funeral discourse was delivered by our beloved Bro. G. E. Sweeney, of Kansas, Ill., from the 24th chapt., 32d verse of Luke. As her life had been early consecrated to God, and as her Christian character was without spot or blemish, so her death was triumphant. The power of the Christian's hope to disarm death of his terror, and to make the closing hours of life tranquil and happy, was strikingly illustrated in her case.

She has gone to join father, brothers and sisters in the land of happy spirits. To her aged Christian mother and children, and friends who linger behind, we say sorrow not for the

departed; rather rejoice that her work is done. She is gone to her rest. Rejoice in anticipation of that day, not far distant, which shall reunite the now dissolved household into a band of redeemed spirits around the throne of God. How it lightens the burdens of life and cheers us on our journey. We hope to meet her in that happy world, and unite with her in the praises of our blessed Savior throughout all eternity.

Your brother in the Lord,  
D. A. KIMBROUGH  
A. C. Review please copy.  
*Vermillion, Ill.*

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## THE FIRESIDE.

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Paraphrase of Luke i: 46--55.

BY J. M. CARNES.

My soul doth magnify the Lord  
He shall my songs employ;  
He hath been faithful to His word,  
And changed my grief to joy.

He saw His servant's low estate,  
He knew that I was dust;  
But now I'm happy, rich and great  
Because in Him I trust.

The Mighty hath done wondrous things  
And Holy is His name.  
Great Lord of lords and King of Kings  
Forever still the same.

He hath been Israel's constant friend  
Through generations past  
And those who fear Him He'll defend  
While'er His throne shall last.

His mighty arm is girt with strength,  
He scattereth the proud;  
And to the rich He gives at length  
Naught but an empty shroud.

But all the hungry weary poor  
Are welcome at His board—  
Then will I now and evermore  
Sing praises to the Lord.

PRAYERS and tears are the weapons with which the saints have obtained the most glorious victories.

### To the Little Folks.

Comein, my youngfriends. What were you discussing with such animation as you came along?

*Betty*—Dick was saying ugly things about that preacher.

*U. J.*—Richard, don't you recollect I told you, last week, that we ought not to use hard words?

*Rich*—Well Uncle Joe, that preacher called the members of the Church of Christ Campbellites; and he said they were "white-washed infidels;" and that they were all going to hell, and dragging their children down to hell with them.

*U. J.*—It was very unjust and wicked for him to talk in that way, but that does not justify us in using improper language. We should be careful and not imitate his example. If a man will make a vulgar ruffian of himself, we cannot help it, but we should have too much respect for ourselves to retaliate in any low, ill-bred expressions.

*Rich*—When they misrepresent, abuse and slander, shall we hold our peace, and submit to all their slang?

*U. J.*—We ought to have too much respect for ourselves to condescend to their low ill-bred character of expressions. I recollect a circumstance I once witnessed that I have ever thought of with admiration for one of the parties: Two men were disputing hotly about some matter. At length one of them became greatly excited, and said, with great abruptness, "you are a liar." The other replied with some positiveness, "you cannot prove that." How much better this was than to have replied with some kindred abusive epithet. When our enemies descend

to personal abuse and misrepresentation of us, it would be best for us to give them no severer reply than to say to them, "you cannot prove that."

*Rich.*—They are always sneering at us, and say we have no "Holy Ghost" religion. I would like to know what kind of ghost religion theirs is.

*U. J.*—They doubtless mean Holy Spirit, and I am sorry to say they spend more time preaching about the Holy Spirit than they do in preaching Jesus: and frequently they evince a very bad spirit in trying to establish the fact that we are under no divine spiritual influence. But we should bear in mind that the Spirit is known by its fruits. Let us, therefore, be careful to exhibit the fruits of the Spirit in our behavior. When those who claim to themselves all divine spirituality, manifest a spirit of great unkindness and wickedness in reproaching us for having no spirituality in our religion, let us prove the groundlessness of their assertions, by maintaining the true spirit of our Master who, "when he was reviled, reviled not again." This will be a far more effectual answer than any abusive or ill-natured remark we could make. Let the world, by this means, judge, if they will, between us. If they will not rightly judge in this matter God will. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

*Rich.*—When we manifest more of a christian spirit than they do, people don't appear to see it; they still say we "have no Holy Ghost religion."

*U. J.*—It is true, the world, in general, and sectarians view us in a censorious light. That portion of the community at large, who belong to no church, are sectarianized in their religious views; that is, their notions of religion harmonize with the popular sectarian theories of the day. We see this clearly manifested by the terminology used and the ideas advanced in the secular papers, periodicals and books of the day. Even among the reading books for our schools, there cannot one be found, as far as I have seen, that is free from sectarian teaching. This is unfortunate for the success of the truth of christianity; but the people are "joined to their idols," and it is hard to separate them; and as for some of them it looks like we might as well "let them alone." Our labors in christianity, however, should not be for the purpose of being seen by men, nor for being judged by men, but for the judgment and approbation of Him who is to judge the world in righteousness. True, we are commanded to let our "light shine before men," that they may see our well-ordered walk and Godly behavior; but the object is to benefit them, and not to court their praise. If our good is evil spoken of, we are not to blame for it, and must bear it as best we can. Let us have patience. The world is fast turning from error to the light of the truth. Sectarianism has been "weighed in the balance and found wanting." It is waning. Let us "fight the good fight of faith," and perhaps by this means, we will not only ourselves "lay hold of eternal life," but influence others to do likewise.

UNCLE JOE.

### Mothers, Speak Low.

I know some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it and it lasts for life—an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tune, and delights in screaming until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots, and it is a much more mischievous habit. When mother sets the example, you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid; while in many a home, where the low, firm tone of the mother, or the decided look of her steady eye is law, they never think of disobedience, either in or out of her sight. O, mother, it is worth a great deal to cultivate that “excellent thing in woman,” a low, sweet voice. If you are ever so much tried by the mischievous or willful pranks of the little ones, speak low. It will be a great help to you, to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. Read what Solomon says of them, and remember he wrote with an inspired

pen. You cannot have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your own, as well as your children’s sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, will they remember a harsh and angry tone. Which legacy will you leave to your children?

### My Father will Take Care of Me.

A gentleman recently returned from a journey, relates an incident pleasingly illustrative of our Savior’s declaration: “Whoever shall not receive the kingdom of God as a little child, he shall not enter therein.”

When the train reached B—, a gentleman who had been engaged in conversation with another, accompanied by his little son, bade his fellow-traveller adieu and said to the child: “Good-bye, Charlie; take care of yourself.” “My father will take care of me,” replied the little fellow, with a readiness gratifying to the father and amusing to the bystanders.

How true it is that the very first, as well as last, lesson for him to learn who would enter the kingdom, is to distrust self and trust God.

How many an anxious fear for the future would be removed, could we learn ever to say, with the guileless confidence of the child “My Father will take care of me!”

— If a civil word or two will render a man happy, he must be wretched indeed who will not give them to him. Such a disposition is like lighting another man’s candle by one’s own, which loses none of its brilliancy by what the other gains.

### Elegance Does Not Make a Home.

I never saw a garment too fine for man or maid; there was never a chair too good for a cobbler, or cooper, or king to sit in; never a house too fine to shelter a human head. These elements about us, the gorgeous sky, the imperial sun, are not too good for the human race. Elegance fits man. But do we not value these tools of housekeeping a little more than they are worth, and sometimes mortgage a home for the mahogany we would bring into it? I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or sit on a block all my life, than consume myself before I got to a home, and take so much pains with the outside that the inside was as hollow as an empty nut. Beauty is a great thing, but beauty of garments, house and furniture, is a very tawdry ornament compared with domestic love. All the elegance in the world will not make a home, and I would give more for a spoonful of real hearty love than for whole shiploads of furniture, and all the gorgeousness that all the upholsterers in the world could gather together.—*Theodore Parker.*

Daniel Webster wrote the following beautiful sentiment: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon our immortal minds, if we imbue them with principles, with the fear of God and love of our fellow-men, we engrave upon those tablets something that will brighten for all eternity.

### A PRAYER FOR ALL WIVES.—

Lord bless and preserve my husband; let his life be long and blessed, comfortable and holy; and let me become a great blessing and comfort unto him, a sharer in all his joys, a refreshment in all his sorrows, a meet helper for him in all his accidents and changes in the world; make me admirable forever in his eyes, and dear to him. Unite his heart to me in the dearest union of love and holiness, and mine to him in the sweetness of charity and compliance.

Keep me from all *ungentleness* and all *unseasonableness* and *unreasonableness* of passion and humor, and make me humble and obedient, charitable and loving, patient and contented, useful and observant, that we may delight in each other according to Thy blessed word and ordinance, and both of us may rejoice in Thee, having our portion in the love and service of God forever.

### Seven Practical Rules For a Teacher.

1. Never attempt to teach what you do not perfectly understand.
2. Never tell a child what you can make that child tell you.
3. Never give a piece of information without asking for it again.
4. Never use a hard word when an easy one will answer.
5. Never make a rule that you do not rightly enforce.
6. Never give an unnecessary command.
7. Never allow a child in a class without something to do.

If parents were really faithful to their children, there would be fewer unconverted adults.

### Look at the Preacher.

Yes, look at him while he is preaching.

1. Because he is speaking to *you*. He speaks to all that are present. You do not drop your head or avert your face when a friend or any man speaks to you in the house or the street. Acknowledge by looking that you feel that you are spoken to.

2. Because looking at him is a proper return, so far as it goes, for his pains to interest you. He puts himself into communication with you, and your attentive gaze at him is obedience to his virtual solicitation that you be in communication with him. It is simple justice.

3. It is politeness too. You would call one rude and ill-mannered who should avert his face when you attempted to speak to him. Politeness in the social circle should go with you into the sanctuary.

4. It is kindness too. You can do the preacher service—perhaps a very great service. He is anxious to instruct, or profit you in some way. It will gratify him to notice your fixed gaze. It will cheer him.—*New York Observer*.

THE secret of a happy heart is keeping near the Master. Christ in the heart, a constant guest, can it help to rejoice? Christ holding the hand, Christ making the path, Christ leading the disciple, can there be room for melancholy? Can troubles press heavily that are day by day and night by night rolled into the open sepulchre beside the cross?

Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.

### A Word to Young Housekeepers.

COMMENCE small, don't try to begin where your mothers left off. Buy only what is necessary to work skillfully. Adorn your house only with comforts; covet not the furniture of richer mansions. To avoid this, step into the cheerless hut of the suffering poor, and you will return with a joyful spirit, and be ready to deny yourself, and make sacrifices lest family expenses encroach upon public payments.

Be independent. Have courage enough to resist the arrogance of fashion. Don't let Col. A. or Dr. B. decide what you may eat, drink, or wear nor hold your purse-string; do it yourself. No matter what people think, if you are true to yourself, and keep expenses within your means.

EDUCATION.—Dean Stanley, in recently distributing the prizes to the pupils of the city of London Ladies' College, said that to insure success in education, two conditions were essential, First, to learn one thing at a time, and learn it thoroughly; and second, to avoid "cramming." This advice is peculiarly applicable to the systems of education pursued in American colleges and schools. The lists of studies require acquaintance with more books than could be studied to advantage in a course of two or three times the number of years proposed. Consequently a mere smattering of knowledge is acquired by the student, and no really serviceable information is obtained.

A christian should not plead spirituality for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.



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NO. 5.

NASHVILLE, TENNESSEE, FEBRUARY 3, 1870.

Life Insurance.

ONE of the most notable institutions of the present age is life insurance. Much capital is invested in the enterprise, and much talent is employed in the conduct of the business by the various companies in the country. Traveling and local agents, on the most liberal salaries, are striving to convince men of the importance of having their lives insured, and seem to be no little elated when they can induce a man to take a policy. We do not, in this paper, propose to discuss the wisdom of paying an annual premium that a bonus may be paid to the wife or next friend in case of death to the insured party, nor the religious propriety of the step, nor shall we even offer an opinion upon these points.

There is, however, an analogy we would draw between temporal and eternal Life Insurance, or between secular and religious Life Insurance. Before noticing the analogous points in the two, let us call attention to a marked difference in them. In the one it is not proposed to protract man's earthly existence, nor at his death to bring to him any benefits,

but to another party the benefit accrues. In the other, the policy promises that the party insured shall receive the benefit, that he shall enter at the end of his earthly career, upon an eternal existence, and that this existence shall be one of perpetual youth or manhood, moreover that no ills shall afflict the spiritual and immortal body. Now for some points of analogy. In the first place we remark that there is in each case an insurance company, though it is very true that the companies do not entirely correspond. The ETERNAL LIFE Insurance Company, though undertaking to insure the entire human family individually, is nevertheless composed of but three members. These own jointly the stock, which being infinite, and hence inexhaustible, there is not the slightest risk to the insured party. Again as every member of the company is of unimpeached honesty, and immutable justice there is not the remotest possibility of a just claim being disputed. There is likewise no probability of the company's being imposed on, since it is possessed of infinite wisdom, discerning alike the actions and motives of all men. This

Company like earthly insurance companies has its *agents*, but unlike them it has constituted each insured person an agent to effect, if possible, the insurance of every uninsured party. It is true that some are expected to devote more of their time to the agency than others, but it is made the duty of the others to see that they are remunerated for this extra labor. But what will doubtless surprise the reader, is the fact, that while there is but one set of instructions by which agents are to be guided, you can find persons professing to be agents of the Eternal Life Insurance Company, who propose to issue policies on entirely different, yea diametrically opposed, conditions. For instance in this city we have professed agents proposing to insure on at least half a dozen different kinds of stipulations. And if you will travel over the United States, you may count by the hundred, different plans of insuring. Time would fail to tell of the many bogus policies that are being issued over the land, so we shall confine ourselves to a notice of a few of them, and these mostly such as are proposed to be issued to the uninsured of this community. Now you may find here in this town that boasts of no little intelligence in things secular and religious, so-called agents, that offer to insure by *proxy* all those who are the issue of persons insured after a certain formula, and who are of too tender years to negotiate for themselves. As I claim to be one of the special agents of the company, and have carefully studied the instructions to agents, I unhesitatingly pronounce this procedure illegal. The instructions do not authorize agents to effect any such insurance or issue any such policies.

They teach that parties to be insured must negotiate in *propria persona*, and the company further offers to the entire class of persons that are unable to negotiate in person, the benefits of insurance, direct, without the medium of a policy.

Again, there may be found those who are proposing to issue *non-forfeiting* policies, while the instructions expressly forbid the issuing of any such policies. The instructions explicitly set forth that if any draw back the company takes no pleasure in them, and that only he that endures to the end shall derive any benefit from the policy issued to him. It is also found upon examination of the instructions that many have forfeited their policies and warning upon warning is given to all those holding policies to profit by their errors.

It is not uncommon, indeed, I believe it is rather usual with these bogus agents, to find a very great liberty taken with these instructions, notwithstanding in the closing sentences we find it written that if any add to or take away aught from them, he shall forfeit his own policy. Thus we find these agents upon their own authority dividing the stipulations of the company into items *essential*, and items *non-essential*, and are proffering policies to persons who do not see fit to conform to certain enactments, of the company. This strikes us as an excessive liberality, though it may proceed from much kindness of heart; but what is very strange, a plenty of persons are found, who, ordinarily punctilious in business matters, are nevertheless willing to be gulled by these impostors, and take out policies issued by them. If you remonstrate with them for their stupidity, they

will tell you that if the policy does not prove legal, they intend to hold these agents responsible, which is almost amusing from the fact that these agents are as bankrupt as a Confederate note. There are some of these agents that say it is not necessary for some persons to take out a policy at all, that they are by nature fit to receive all the benenefits of insurance; and they call this natural fitness, morality.

Others say it is well enough to take a policy, but all are insured whether they hold a policy or not, that the company goes through with the form of insuring for some undivined reason.

Now, my friend, are you insured? Is your life insured? Insignificant question, when it is meant whether or not you hold a policy calling for a certain number of dollars and cents to be paid to your widow at your death. But how important when it is meant, whether or not you hold a policy with the Eternal Life Insurance Company? Have you laid up instore a good foundation against the time to come? Should the fires of vengeance and wrath sweep over our earth, melting it with a fervent heat, consingning the impenitent to a world of woe, would you be rescued from the worm that dieth not, and from the fire that is never quenched? You say you hold a policy. Then it is proper to consider if that policy is valid. It is your privilege to examine the instructions in the hands of all professed agents, and to decide upon the legality of the policy you hold.

Again, admitting that the policy you hold has been duly made out, according to the instructions of the company, other important considera-

tions arise. Are you paying punctually the premium that keeps up your policy, or are you so sadly in arrears that were the brittle thread of life to be clipped the policy would be worthless? 'Pay the premium promptly or your name shall be blotted from the Lamb's book of life,' is the declaration of the insuring parties.

You say you have no policy. Then why in reason's name do you delay?

Look around you at the thousands who daily, or yearly at best, step off the stage, having vainly dreamed it was still time enough. Go at once and be insured against the ills of another state of existence.

J. L. T. HOLLAND.

*Murfreesboro, Tenn.*

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#### How to Read the Scriptures.

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[CONTINUED FROM NO. 4, PAGE 76.]

Suppose again, we find by examining ourselves, that we are easily excited or irritated in temper; that we are easily fretted, and put into a peevish, unhappy mood. That we often have unkind thoughts and feelings towards others. That we are always inclined to blame others for their mistakes and improprieties, when perhaps pity, and not censure, should be exercised. For indeed these traits and feelings are no very uncommon things in life. We are all more or less afflicted with them. We have seen persons nearly always in a fret and bustle about something or other. Somebody had not done right; and if they happened to make a mistake themselves, some one else was sure to be blamed for it. You almost daily hear these persons complaining about the weather. It is

too wet or too dry; too warm or too cold. In times of much rain, you will hear them say, "We'll suffer for this after while, in dry weather," and in dry weather, "We'll have *too much* rain when it does begin," etc. Such persons not only fret about the present, but about future troubles that they know nothing of, and perhaps never will. We know that these traits not only make their possessors unhappy, but that they also make others unhappy around them. Such persons, many of them at least, never seem to think that there is any thing wrong in the indulgence of such things. Let us therefore turn to the Word of the Lord, and see what it says on the subject. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." Col. iii: 8.

Here we are commaded to put off *anger, wrath, malice, etc.* Now what do these words mean: By the word anger, we usually mean that the person to whom it is attributed, is *mad*; that he is in a passion about something or other, be it much or little. Most words have a primary meaning, and one or more secondary meanings. The primary meaning of this word *anger*, is violent excitement of passion, usually accompanied with the desire or effort to take revenge. While the secondary meaning will embrace fretfulness and peevishness in general. Now whether we are guilty of the one or the other of these, we are positively commanded to put it off, in the above passage. The same apostle, Paul, is still more comprehensive if possible, in Eph. iv: 31, viz: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." Peter in effect enjoins the same, in the first of the second chapter of his first letter, which we need not here quote; the reader can turn to it, and read it, and to many others of a similar character. Suppose now that we memorize these and a few similar passages, and make a special effort to put the requirements into practice in our daily lives. This should be our leading object in reading the scriptures; to learn what they require at our hands. The man who reads the Bible merely to argue and oppose somebody else, will be injured rather than benefitted. But let us read to learn how *we* are to live *ourselves*, and when we learn this, we will know how to teach others also. Any one who reads such passages as we have quoted, knows that the exercise of an angry, peevish, fretful disposition, is contrary to the positive command of God. We had just about as well disregard one positive command of God as another, so far as we know. Why not just as well refuse to repent, or to be baptized, as to refuse to put off anger, malice, etc? The apostle Paul says: Acts xvii: 30, in speaking of God, "But now commandeth all men everywhere to repent." This command is no more positive than the command to keep our passions down. Now since refusing one brings destruction, why not the other? These things then should make deep impressions upon us. We should at all times strive to bring ourselves in submission to the teaching of Christ and his apostles. We are told in the scriptures that Christ has left us an example, that we should follow his steps. When he was tempted, as you read in 4th of

Matt., he relied entirely upon the word of God. When assailed by the temptor, he would reply, "It is written," and in every instance the temptor was vanquished, and ceased his effort in that direction, so soon as he saw that the Son of God relied upon what was written to guide him in those matters. Now can't we do the same thing? We can certainly follow his steps in these things. If Christ had vanquished Satan by some direct or miraculous power, then we could not have followed his example. But as it is, the way is open for us to profit by his example. Angels doubtless looked on with the deepest anxiety, during the trial of the Son of God. No sooner was it ended, than they came and ministered unto him. Truly this was a notable incident in the history of the Son of God.

Now, then, if we, as did he, will treasure up the word of God in our hearts, we will always be ready when temptation comes. Suppose for instance we are inclined to become angry and cultivate, and indulge bitter feelings in our hearts. Then at once comes up in our mind the passage which says: "Let all bitterness, and wrath, and anger, and clamor, etc., be put away from you." Then if we have any fear of God before our eyes, we will at once make a powerful effort to do the thing required, to put off these passions and feelings forbidden by the Word of God. Thus may we proceed step by step, learning and practicing the divine will, till we may bring our passions and propensities under the control of the word of the living God.

Upon this same principle may we examine every subject connected with

Christianity. Every thing that is practical, may soon be learned in this way. And not only the things which we have pointed out, but there is another lesson of the profoundest importance, intimately connected with them, which we may learn at the same time. While the things mentioned above, and many others are to be put off, there are also many other things to be put on. The mind cannot remain idle. Hence, if we put away those things that are wrong, and do not fill up our hearts with something better, the same, or worse things will return and take possession again. Therefore, while reading in the third of Colossians to learn what to put off, let us read a little further, and learn what to put on, 12, 13 and 14th verses. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness." And indeed the remainder of the chapter is of this same practical character, embracing things that are to be put on and done by Christians. What a beautiful contrast between the things to be put off, and those to be put on. How unpleasant the one; but how pure, and holy and lovely the other. How much happier a man may be by cultivating and practicing the things to be put on, than by cultivating and practicing the things to be put off. Add to this, Eph. iv: 32: "And be ye kind one to another, tenderhearted forgiving one another, even as God

for Christ's sake hath forgiven you." These things, if studied and practiced, will make us better and happier every day of life. If there were nothing in all this beyond this life, it would be wisdom in men and women to do these things. It would ennoble and elevate them far above any human wisdom or standard. But when we contemplate the fact that eternal life, with all its glories, is promised to the Christians who do these things faithfully; surely all these motives and inducements are sufficient to lead us into the work, that we may obtain eternal joys.

E. G. S.

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#### Partaking of the Lord's Supper.

Bro. A. G. Womack's article of Dec. 30, 1869, has opened this subject in the *ADVOCATE*. Brother David King, of England, has addressed a series of articles on the subject, to the Disciples of Christ in the United States, through the *Christian Review*. And Bro. Franklin, in the last *Review*, seems to think the question should be investigated; to which I have no objection.

Bro. Womack and Bro. King misapprehend the question involved; and Bro. Franklin, in his last article on the subject, seems nearly in the same condition.

There is no question among us, or with any of us, as to who is entitled to partake; or, as more properly expressed, whose *duty it is* to partake of the supper. They are the Disciples of Christ, that have put him on in Christian immersion. Such Christ commands: "Do this in remembrance of me;" and he commands no others to do it. In this we are all agreed.

But Christ authorizes none of us to invite any one to partake; nor to prohibit any one from partaking. Here is where the issue arises among us. Bro. Womack and Bro. King insist on our forbidding and prohibiting unimmersed persons from partaking; and seem to think that we, who differ from them, invite unimmersed persons to partake. In this they are in error, and that error makes their trouble. We neither invite nor prohibit; because we understand that the Lord has not commanded nor authorized us to do either: and they have hitherto failed to show us that he has so done. He presides at his own table, and invites and forbids, and has not authorized any of us to do it. I raised this question in an article in the *Review* that I addressed to Bro. King; and he did not answer it; I suppose, simply, because he could not. Let Bro. Womack answer it, and show us where the Lord either commands or authorizes any of us to prohibit any one, saint or sinner, from going with Christians in this act of worship; or, in any of the four other acts of worship prescribed by him, to-wit: attending to the Apostolic teaching; the fellowship; the prayers; speaking to and teaching and admonishing one another in psalms, hymns and spiritual songs, singing and making melody in our hearts to the Lord. And when he shall have done that, it will settle the question, so far as I am concerned. Till he or some one else, does, reprimanding us for inviting unimmersed persons to partake, is unnecessary. Let it be shown that we should prohibit.

That notion of authority in the Lord's house and Kingdom, is the creation of the man of sin, and is in-

herited from him by all his progeny; and our brethren, it seems cannot rid themselves of the idea. He sits in the temple of God, showing himself that he is God, by presiding and giving orders there, *and enforcing them there*. Whereas, the Lord himself presides in his house, and, by his word, directs the action of his saints there. As to his supper, he commands all his Disciples to partake in remembrance of him; each to examine *himself*, and so eat. But brethren Womaek and King insist, as the man of sin enacts, that each go to examining all the others, and to forbidding and prohibiting some of them from partaking; instead of our first bringing to the attention of all, the Lord's direction and judgment in the premises, which judgment is, that he that eats and drinks unworthily is guilty of the body and blood of the Lord, and eats and drinks condemnation to himself: and then, when we have so done, each one present examining himself, and so eating or not eating; each at his own peril, as well him who eats, as him who does not eat. We all act, at all times, at our own peril, saint and sinner, to the Lord, and not one another, as to hearing the message of God through the Lord to us, believing and obeying it, or disbelieving and rejecting it. We can, and should, all exhort and entreat one another; but none can coerce or command another. The same as to apostates; and if irreclaimable, we are to *withdraw ourselves* from them; not *drive them away* from us.

JER. SMITH.

Winchester, Ind.

WE do not think there is anything practical in saying we forbid none.

People never attend the Lord's supper unless they think they are invited. If we make the impression that they are welcome, we are as guilty as though we directly invited them. The evil practice of brethren in heretofore inviting all, letting it be known that all are welcome gives the license. The Scriptures tell Christians to examine themselves and so partake. They tell none but Christians. If he who presides at the table will say: "This is the Lord's institution for his own children, only they are his children who believe with all the heart, have repented of their sins, have been buried with Christ in baptism, and are humbly striving to do his will in all things." The Church will not be troubled with the unbaptized communing. D. L.

#### THE TRUE PLAN.

A Few Words to the Disciples in Mississippi.

*Dear Brethren:* We are making an earnest effort to disseminate Gospel truth throughout the State, and to establish the cause we are pleading, firmly in the minds and hearts of many people. This is an object which must commend itself to every lover of Christ, and which, we trust, will enlist the earnest sympathy and active co-operation of every brother and sister in the State. In the prosecution of their great work, it occurs to me that the true plan is for every one who feels an interest in the matter to begin *at the center*, and to work outwardly in every direction in which there is an opening.

I do not mean an ecclesiastical center, nor do I mean even a fixed geographical center; but I mean an in-

dividual, a family, and a congregational center.

"Ye are the light of the world," said the Savior to "His disciples. Every true Christian is, therefore, a *light* in and to the world—a radiating center of Christian influence. Every family of earnest Christians is a little cluster of stars shining with increased brilliancy from the combined influence of the rays of each and all.

Every well-ordered congregation of active, devoted Christians is a bright constellation holding forth the lamp of life to a world in darkness and sin, attracting and guiding the lost by its light, wooing and winning the wayward by its purity and loveliness.

I would suggest, then, that every disciple begin first *in his own heart*—the center of all that is good or bad in him—the fountain of life or death to him, and get that right in the sight of god.

The heart being right, the life must be regulated accordingly; and thus the whole man will be brought into proper relationship to the Lord, and be prepared to work in His vineyard. But where shall he begin to work? Just where he is—in his family, with his friends and neighbors, and in the congregation of which he is a member. I am persuaded that every one who desires to work can find around him, lying out before his own door, a field of labor sufficient for the largest activity. Let every family be what the family was intended to be, a nursery for the Lord. In every family there should be an altar where God is worshipped in the beauty of holiness. Parents

should faithfully endeavor to bring up their children in the nurture and admonition of the Lord, instead of leading them into the gayeties, frivolities and vices of fashionable life. When Christian families thus live and labor, congregations will grow and flourish, our children will obey the Lord as they reach the years of accountability, apostacies will be less frequent, and cases for discipline almost unknown.

Let every congregation begin in its own bosom in the weekly meeting for studying the Scriptures, breaking the loaf, engaging in prayer and praise, attending to the contribution—jointly participating in all the duties, privileges, enjoyments, etc., of the Christian Institution. Let the members teach, admonish, comfort and edify one another, the elders taking the oversight, not of constraint, but willingly. Let them "warn the unruly, comfort the feeble-minded, support the weak, be patient to all."

Let it be the great object of all their labors and worship to glorify God, and develope their own spiritual life. Especially should every congregation earnestly endeavor to develope within itself, not only the means of its own edification and improvement, but also the means of its usefulness to the world.

From Jerusalem as a radiating center the Gospel was disseminated throughout all Judea and Samaria, and thence to the uttermost parts of the earth. From Thessalonica likewise the word of truth was proclaimed throughout Macedonia and Achaia, the godly lives of the disciples there being a living epistle known and read



of all men, setting forth their conversion from idol-worship to the service of the true and living God. When primitive faith, primitive worship, primitive activity, and primitive liberality is restored, then will the Church in deed and in truth come up out of the wilderness leaning on her beloved, clear as the Sun, fair as the Moon, and terrible as an army with banners," before whose victorious march the powers of darkness will recede and vanish forever.

Brethren, shall I hear from you?

In Christ yours,

B. F. MANIRE.

Winona, Miss.

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#### Scripture Discrepancies.

*Bro. Lipscomb*: You will excuse me for attempting an explanation of a matter which you have turned over to Bro. Pinkerton; I think you will find a solution of the difficulty which stalled Bro. Egbert, by noticing that Matthew traces the genealogy of Christ through Solomon, whilst Luke traces it through Nathan, another one of David's sons. It should also be noticed that the term generation does not represent any certain length of time, but only the time from the birth of the son from whom the genealogy is traced. It may be traced from the youngest as well as the oldest son, and still the blood would be the thesame. But the generation would be longer being traced from the youngest son, and the design of Matthew and Luke was to prove the royal blood of Christ. They were not careful whether it came through one or another of David's sons. The family of Nathan seems to have been more prolific than the family of Solomon, hence there

were more generations.

There were means of registration in every town and city among the Jews, and the Evangelists writing without concert of action, Luke did not get hold of the same record which Matthew copied from, or from design preferred another, from the fact that he wrote for a different people.

Matthew (it is said) wrote for the especial benefit of the Jews, and Luke for the benefit of the Grecians. The design of both was to prove the genuine Abrahamic descent of Christ, and this was highly essential in order that the prophecies concerning him should correspond with his claims to the Messiahship.

There is still another apparent discrepancy in the genealogy of Christ given by these two Evangelists. Matthew makes Joseph the husband of Mary, the son of Jacob, and Luke makes him the son of Heli or Eli. Now, he cannot in reality be the son of both, Jacob and Eli. I think the best solution of this difficulty is found by paying some attention to the customs of the Jews regarding their registration. It appears when a man had no sons he could adopt his son-in-law to preserve the family lineage, and he was placed on the record as his son. Joseph was in reality the son of Jacob, just as he is reported to be by Matthew, and the son-in-law, of Eli. We give Jacob as Joseph's real father because Matthew speaks more positively on the matter, he says, "Jacob begot Joseph, while Luke says he was the son of Eli, and as the Jews and first Christians all agreed that Mary was the daughter of Eli, it is reasonable then that Joseph consented to become registered as the son of Eli, and this had to

take place in the presence of the wife which accounts for the fact that Mary had gone up to the enrollment with Joseph at the time of Christ's birth which would have been considered an act of imprudence under ordinary circumstances, but so strict were the Jews that no ordinary excuse would have been taken in such a case. If this is clear you can give it a place in the ADVOCATE.

D. A. VAUGHN.

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Who Believes It?

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Who believes that the Lord will not forsake the righteous, nor suffer their children to beg bread?

Does Bro. A.? He certainly does, for only last Sunday he warmly exhorted sinners to repentance, earnestly presenting all the inducements both temporal and eternal, and quoted among other scriptures the above from the Psalmist:

Why then does he now carry in his pocket an endowment policy for \$10,000? He is just providing a competency for himself in old age, and for his children, by a wise investment of his surplus means. What is a competency? To whom does our surplus means belong? God will give a competency by a proper exertion on our part; more than this belongs to Him. "He that hath pity on the poor lendeth to the Lord; and that which he hath given will He pay him again."

Does Bro. A. believe this? Not as much as he does the insurance company who promises to pay him in regular installments with compound interest. But we are to provide for our own. Yes, and especially for

those of our own house and kindred. Who are our own in the general? and who are our own kindred in the particular? May not the former be the household of the faithful spoken of in Gal. vi: 10, and Eph. ii: 19?

The latter is too general for our contracted notion of self, wife and children.

What is it to provide? Is it nothing more than to buy a new silk dress for wife, or jockey hat for Mary, or leave a thousand to start Jemima in the world?

Does it not as much include a looking after (*provides*) the souls?

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Thoughts on Entering the New Year.

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*Christian Readers:* The year of our Lord, 1869, has taken its place with those of the past. It is now a fitting time for reflection and retrospection. Have we been useful in our Master's vineyard this year? Have we cultivated the principles that obtain in his Kingdom? Have we been striving to bring our lives into harmony with the life of Christ? Have we avoided the unfruitful works of darkness, and left them to the children of the evil one? If not let us endeavor to shun them in the year now coming in; let us be more diligent in studying the word of the Lord.

Paul says, that all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

What we need is to study what is written, and walk by it, become fruitful in good works.

If any of us have grown indiffer-

ent or cold, let us awake while it is called to-day, go to work and make for ourselves characters that shall stand in the day of judgment. Christianity is the only thing that can elevate us in society and it alone can secure us an entrance into the joys of Heaven.

J. D. ESKRIDGE.

## History and Teaching of Jesus and the Apostles.

### CHAPTER XXXIX.

*Parables, Numbers 2d, 3d, 4th, 5th, 6th, 7th and 8th.—The Kingdom of Heaven compared to a Wheat field, with Darnel in it; to a Grain of Mustard; to Leaven; to Treasure; to Goodly Pearls; to a Fishing Net; and to a Scribe.*

“He delivered another parable to them,\* saying: ‘The Heavenly Kingdom is compared to a man that sowed good seed in his field. But while men were sleeping, his enemy came and sowed darnel† among the wheat, and went away. But when the blade sprang up and produced fruit, then the darnel also made its appearance.

The servants of the householder came, and said to him: “Sir, did you not sow good seed in your field? Whence, then, has it darnel?” He replied: “An enemy has done this.” The servants said to him: “Is it your will, then, that we go and gather them up?” But he said: “No; lest while you are gathering the darnel [*zizania*]

you root up the wheat with them. Let both grow together till the harvest; and in the time of harvest, I will say to the reapers: “First collect the darnel, and bind them into bundles to be burned; but gather my wheat into the granary.’”

Another parable he delivered to them:

The Kingdom of Heaven is compared to a grain of mustard, which a man took and sowed in his field: which is the least, indeed, of all seeds; but when it is grown, it is greater than the herbs, and becomes a tree; so that birds of the air come, and roost in its branches.\*

He delivered another parable to them:

The Kingdom of Heaven is like leaven, which a woman took and hid in three measures† of flour,‡ til! the whole was leavened.’

‘Again: The Kingdom of Heaven is compared to treasure, hid in a field which a man, finding, conceals; and for the joy it gives, he goes and sells all that he has, and buys that field.’

‘Again: The Kingdom of Heaven is like a merchant seeking goodly pearls; and, having found one pearl of great value, he went and sold all he had and bought it.’

Again: The Kingdom of Heaven is compared to a net, thrown into the sea, and gathering of every kind; which, when it was full, they drew to the shore; and, sitting down, they collected the good into vessels, and threw the bad away. Thus it will be, at the end of the world. The angels will go forth and separate the wicked

\* Matth. xiii: 24-30.

† Or, “bad grain.” CLARKE thought it was “degenerate wheat.” SMITH says: “There can be little doubt, that the *zizania* of the Parables (Matth. xiii: 25,) denote the weed called “darnel” (*Lolium Temulentum*.)”

\* The darnel, before it comes into ear, is very similar in appearance to wheat; hence the command that the *zizania* should be left to the harvest; lest, while men plucked up the tares, “they should root up also the wheat with them.”

\* Matth. xiii: 31, 32. Mark iv: 30. Luke xiii: 18, 19.

† A measure was  $\frac{1}{6}$  of an *Epha*, which was about a hushel. [See SMITH.]

‡ Leaven is used to raise flour dough—not that of meal.

from among the righteous, and throw them into the fiery furnace. In that place, there will be weeping and gnashing of teeth.”

“Jesus,” now, [addressing his Disciples,]\* “said to them: ‘Have you understood all these things?’ They said to him: ‘Yes.’ He said to them: ‘Therefore, every scribe, instructed in the Kingdom of Heaven, is compared to the house-holder,† who brings out of his treasure, [things] new and old.’”

*Explanation of the Parable of the Wheat and Darnel.*

After these several bold and striking comparisons, called parables, Jesus privately explains this—“the Wheat and the Darnel.” Having gone “into the house,” the Disciples came to him and said: †

‘Explain to us the parable of the *Darnel of the Field.*’ He answered, and said to them: ‘He who sows the good seed is the son of man; the *field* is the world; the *good seed* are the sons of the Kingdom, the darnel are the sons of the wicked one; the *enemy* that sowed them is the Devil; the *harvest* is the end of the world; and the *reapers* are the angels. As, therefore, the darnel are collected and burned in fire, so it will be in the end of this world. The son of man will send forth his angels, and collect out of his Kingdom everything that is scandalous, and those who employ themselves in wickedness, and throw them into the fiery furnace. Weeping and gnashing of teeth will be there. Then the righteous, [the *right doers.*] will appear in splendor, like the sun in the Kingdom of their

\* Matth. viii: 36; Mark iv: 34.

† The original word is compounded of *oikos* a house, or family, and *despotes*, a master, or head; and means, the *head of a family.*

‡ Matth. xiii: 36-43.

Father. Whoever has ears [with which] to hear, let him hear.”

No more important or instructive parable than this, perhaps, was ever uttered by the Savior. And as we have here the *explanation*, given by the Teacher himself to his Disciples, it would seem that we ought to be satisfied with this. But such is not the case, as we shall presently discover.

W. P.

*St. John, Ohio.*

Notice.

Will Bro. H. Douglas, of Texas, who sent us one dollar, give us his post-office again. The letter was taken to make an extract from it, and mislaid before getting his address.

D. L.

Christian Monthly.

We have received number one of Christian Monthly, by brother J. M. Pickens, of Mountain Home, Ala. The Monthly is filled with sound and appropriate matters. Bro. P.'s style is clear and pointed. The paper is printed by Crump and Co., of Louisville, Ky., with a colored cover, and is done in good style. Price \$1 50 per annum. Address J. M. Pickens, Mountain Home, Ala.

How barren a tree is he that lives, and spreads, and cumpers the ground, yet leaves not one seed, not one good work, to generate after him! I know all cannot live alike; yet all may leave something answering their proportion, their kind.

WHATELY has beautifully decribed children as the to-morrow of society.

## CORRESPONDENCE.

*Bro. Lipscomb*: On the first Lord's day in this month, we had, according to appointment, a very interesting meeting at Fair Prospect. It was not great numbers that gave the interest, for the attendance was small. Bro. T. M. L. Moore was present. He is a member of the church at Elm-dale, recently formed by the Union of Old Antioch and Oak Grove. T. J. Payne, jr., and Frank Cruch represented the church at Payneville. S. J. Lawrence arrived on Friday evening from Greeneville, and entered the meeting, at night, full of zeal, but at dawn of day his quiet repose was disturbed by messengers who brought the sad news of the death of his wife. All present bore testimony to the manifest lukewarmness in the churches. This matter received the greater part of the attention while the brethren were together. After much inquiry and investigation several causes were alleged and agreed upon. Remedies also were suggested and recommended as follows. First cause, The want of Evangelists. This suggestion was made by the brethren: As 'tis neither wise nor proper to look to foreign sources for Evangelists, nor do they prove most effectual men when procured, we recommend the churches to encourage all the men of sufficient talent and piety, among them, to work, and by this and other means develop the ability of the churches. 'Tis only through home men the church can become a self-existent and independent body.

Second, The want of discipline. We recommend to the churches to keep up continuously and steadfastly their meetings on the first day of the

week, the breaking of bread, exhortation, studying the Word of God, and to keep themselves unspotted from the world.

The love of money, by members of the church, was agreed upon unanimously as a third cause of delinquency. In view of this, the brethren are advised to keep constantly before themselves, that their greatest obligations are to God; that they cannot discharge their duty unless strict attention is paid to the treasury of the Lord. All are urged to look to the keeping of money in this. To keep up the supply let *every one give something* every first day of the week, and also provide an annual bounty, in order that they may be able to supply the wants of the poor and provide for the necessities of those who proclaim the Gospel.

The meeting was appointed at Elm Dale, Montgomery county, to commence Friday before the first Lord's day in March next. The brethren at the above place through Bro. Moore, extend a general invitation to all. Four were added to the family and some bid adieu for Texas.

Having made these statements, according to the request of the meeting, we will make a few remarks further. We wish to refer to a thing or two mentioned above. In all the churches with whose workings we are acquainted, there are a large proportion of the members, who consider themselves irresponsible, do as they please, men and women. They will consent readily that it is the business, yes, duty of A. B. C. to attend meeting regularly, sing, pray, and, in fact, serve the Lord in any and all ways prescribed or required. But they being exempt, have bought, with a price a peculiar

liberty and do just as ease, pleasure or profit lead them. Now men and women who do not assemble with the brethren to worship, either cannot from physical inability and ought to be excused, or know not their duty and should be instructed, or by reading the Bible, find out, or do not want to go and should be turned away from as lovers of their own pleasure more than of God. In this section it is becoming proverbial, that as soon as brethren begin to handle the annual proceeds of their labor, then their zeal wanes. How fearful the contact with money. In the church there is a class, who are not able to give much to the Lord, and from pride or indifference, or poverty, they excuse themselves, and the church loses their offering, whilst the burden is thrown upon others. These should remember that it is the cents that make the dollars. They should remember the words of praise spoken in reference to the widow's mite. They should keep in mind that he who fails to give, defrauds himself of a privilege and the Lord of an offering acceptable and well-pleasing to him. Every member of the church, however poor, (except bed ridden cases) should make it a point to be able to give. They will love the church more; the worship more, the cause of the Master, more. If they do not give, it is either because they are too indolent to make something, and in this case they have no business in the church, or they do not want to; and this being true, it must arise from narrow-minded covetousness; and Paul says do not keep company with such. 1 Cor. v: 11.

We close by telling a remarkable scene that passed before our eyes a

short while ago, at a church. Time came to give, some gave one amount and some another; among these were young, healthy men, whose annual bounty amounted to \$2 and \$2.50; two widows finally came forward with \$5 each. They were not frisky, husband-hunting and notoriety-seeking widows, but quiet, meek and modest women, one of whom toiled for her money in the cotton patch with her little children. The same was offered a dollar last summer out of some collections made for the indigent. "Give it to the preacher," said she, believing that she could do better without some of the things of this life than the word of life.

DAVID ADAMS,  
J. M. BARNES.

#### What Should a Bible College be?

Aiming to set on foot a self-supporting Bible College, and having the end almost within our reach, we wish to learn the best manner of conducting such schools generally, and, particularly the branches of learning that are most necessary in order to qualify an individual as a teacher in the vineyard of the Lord.

Information is what we desire; and, in order to elicit as much as possible, we will specify the various branches, and urge objections against them; hoping that able brethren will refute those objections as far as such are futile, and aid us by their suggestions.

We take this subject up the more readily at this time, as we are evidently approaching an era in which it will be investigated thoroughly.

You have spoken several times rather disparagingly of "college made

teachers ;" saying once that "a different class of teachers must do the work of converting the humbler class." And, notwithstanding that in the editorial columns of the Times, great dissatisfaction is expressed in regard to the deficiencies of existing Bible colleges, you are called to task in the same columns for objecting to teachers educated in those colleges. Though perhaps you, like the editor of the Times, have an ideal Bible college which you hardly hope ever to see realized. If so, you should compare views with said editor; and if you are joined in the same mind and judgment concerning that matter, the brethren are certainly entitled to all the light your combined efforts can throw on that subject. Whereas, on the contrary, if diversity of sentiment exists between you, a full discussion of the subject would certainly be beneficial to the cause of Christian education. It is only in the absence of such investigation that we propose a few objections to certain popular branches of education. The editor of the Times instances several college made teachers in proof that you are mistaken, in supposing that they do not constitute the class which is to convert the unlearned. And this brings us directly to the subject of

#### LOGIC,

For, on turning over a few leaves of the Times, in which you are made the subject of rebuke, we find from the pen of one of those same college made teachers the following.

"The argument (in favor of the existence on earth of The Christian Sabbath) freed from useless verbiage, and reduced to strict logical form, is as follows: If the fourth command-

ment is obligatory on us, we are bound to set apart one-seventh of our time for the worship of God.

"But the fourth commandment is obligatory on us; therefore, we are bound to set apart one-seventh of our time for the worship of God.

"Of this Syllogism it is to be observed that it is perfectly valid. In form it is absolutely faultless. Admit the premises and the conclusion follows with the clearness of intuition.

"To show its pure, scientific character, it is only necessary to substitute symbols thus:

If A. is B. C. is B.; but A. is B.; therefore C. is B.

"I have for the unlearned reader, given the foregoing form, which exactly corresponds to the argument we are examining; and by it he may see that if the premises be granted there is no escaping the conclusion."

Our brother, by way of demolishing the popular theory of the Christian Sabbath, fills near a column of the Times with matter, of which the foregoing extracts are merely specimens, the whole of which is interlarded with such terms as concrete, inconsequential, categorical, hypothetical, major and minor premises, etc. And, to prove his position doubly sure, he concludes with: "Such is the decree of Aristotle, of reason, of self-evident principles!"

Now we only introduce our brother's argument in order to urge some of our objections to the system of logic. As a scholar, and Christian, he is possibly unrivaled; as such, his fame is co-extensive with the brotherhood. Therefore, we ask: If the knowledge of logic may cause him to violate the commands of God, whom may we expect to resist its fas-

cinations? the mere stripping of a theological school? But we are anticipating.

To return to the subject: our love, veneration and admiration for this father in Israel, is so great that we charge logic only with the errors which he seems to have committed. But to our objections:

1. To use logical terms in religious discourse is to violate—despise the command of God, which requires us to hold fast the form of sound words, to speak the same things (words of inspiration) concerning matters of the faith. Now there is not a single word in the Bible that belongs to the system of logic, consequently there is not a "sound word" in the system. There is not a form of words in the whole Bible even resembling the form of the dictum of Aristotle, the principle on which the entire system of logic is founded.

Therefore, logic does not consist of sound words, neither of a sound form of any words. It is purely a heathen invention; and was originated to propagate the *very errors* which are so unsparingly condemned under the head of "the wisdom of this world," by Paul; 1 Cor. i and ii chapters.

2. Logic is a mental poison, which so far from strengthening the mind deprives it of those principles of sound common sense, which so plainly characterized those people who left the logical priests. (Jews affected Greek literature at that time.) While "the disputers [logicians, etc.] of this world,"—with their human learning, counted the Gospel of Christ foolishness; that Gospel was readily embraced by those who were not deprived of common sense by human

learning. Perhaps, on the same principle, we may account for the deficiencies of college-made teachers. Out of the abundance of their minds they speak; and being filled with human lore, they cannot adapt themselves to the common sense of the masses.

Our Father in Israel, to whom we have referred, is proof that logic is a mental poison. He has not only addressed an article to the masses which is Greek to them, but after saying: "To be detected in the language of Ashdod is an infallible sign of unsoundness; to be sound in faith and speech are both apostolic requirements; and, after condemning "those public teachers who consume their time in clap-trap discussions instead of teaching the manners, ideas and dialect of the Kingdom of Heaven," he, *himself*, endeavors to teach the simple truths of the Gospel in the language of doubly distilled heathen reason; and concludes by urging "*the decree*" of a *heathen philosopher in proof of the soundness of his position!*

Though partial to logic ourselves, we will present other objections to it, in the absence of some abler pen, in order to test as far as we are able the propriety of teaching it in Bible Colleges.

Yours,

J. B. EUBANK.

*Circleville, Texas.*

Our brother in the preceding article, of course, is intending to burlesque learned misapprehensions of logic. Logic is simply the application of the rules that common sense has found safe and satisfactory.

Logic is older than Bacon or Aristotle. They merely gave form and



expression to the rules that comonn sense had found safe in the determination of truth. All men use logic whether they are conscious of it or not. All reason is based upon logic. The simplest sums in arithmetic and algebra are the strictest application of the rules of logic known to the human mind. Some of the best logicians in the world never knew a single formal rule or technical term of logic. Again, those who talk most in the technical terms of logic are frequently the poorest logicians. It takes common sense to apply properly the rules of logic. To judge whether the premises are sound and valid and then properly to apply the rules for deducing the conclusions. No rules, no form can supply a lack of common, sound judgment in determining these things. From a lack of these, many who are best acquainted with the rules and technical terms of logic are very poor logicians. Hence, studying logic never made a logician, nor a failure to study it never prevented a man from being one. The study of it may facilitate his exemplification of it.

D. L.

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Queries?

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*Bro. Lipscomb:* My feelings have prompted me to give you a very brief account of my life up to the present. I was born in this (Henry) county, A. D., 1849, of poor but honest and reputable parentage, my father gave me a tolerably good country education. My parents were strict members of the Baptist Church and gave me early lessons of piety, which will never be forgotten by me; they early

taught my infant feet the way to the House of God. I ever had an inclination to serve the Lord, but there being so many different sects of religionists in the land, I scarcely knew how to proceed. At length, however, (to be as brief as possible) in the year 1867 I set out to serve God under the banner of Methodism, and since September, 1868, I have been trying to exercise in the functions of a Methodist preacher. All the while, however, seeking for the true Gospel light, till, at length, some six weeks ago Bro. James Lindsey, of Kentucky, preached in the neighborhood four days and nights in succession, and immersed six, four from the world and two from the Methodist, at which time I was an attentive listener. Returning home I read the New Testament with redoubled diligence, and especially the Acts of the Apostles, (and I most cordially recommend that book to all inquirers after the truth, as it is there and only there that we have the full history of how to become Christians) until I became convinced honestly before God that I was in an error, and therefore I sought the first opportunity of putting away childish things, on the second Lord's day in November (it being three and a half weeks past.) Bro. J. S. Aden, of Paris, preached in a school house in the neighborhood, where I was first convinced. I made confession and was immersed into Christ on the same day. Since that time I feel that I have discharged my duty, and as it is my intention to go on and warn sinners of their danger I wish to ask you one or two questions, which you will please answer at you earliest convenience either through the *ADVOCATE* or

otherwise. I am at present unable to subscribe for the *ADVOCATE*, but trust I will be soon. I have through the kindness of one of the brethren, been permitted to read a few numbers of 1867 and 1868, and am well pleased with it.

The questions I wish to ask, however, are these :

1st. Would baptism performed by me (unordained) be valid?

2d. Would the solemnization of matrimony performed by me be valid?

3d. I wish to know the full meaning of ordination and how it is performed?

I know how the above questions would be answered by the Methodists, but I wish to know how they are answered by Christians.

Your brother in search of truth.

L. A. WILLIAMS.

*Mt. Vista, Tenn.*

P. S. Since writing the above, Bro. J. S. Aden has visited us again, one made the good confession and was immersed by him in the second Lord's day in December.

J. L. W.

WE must refer our brother to an article in No. 41, page 967, for all we know on the subject of ordination. We are not sure that there is a single instance recorded in the Bible in which an ordained preacher baptized. Peter on the day of Pentecost and at the house of Cornelius commanded the believing penitents to be baptized but who did the baptizing, is not told? Philip had been ordained to see the Grecian widows fed at Jerusalem, and afterwards baptized Philip and others. Paul baptised Crispus and Gaius and the house of Stephanas at Corinth, besides these he knew

not whether he had baptized any other at the place. Whether this occurred before or after his ordination we are not positively certain. We do not doubt that they did baptize, but it was a matter of so little importance that the historian did not mention who did it. It is a Romish superstition that a man must be ordained in order to be authorized to baptize. It involves a regular Apostolic succession and the idea that the Apostles did all the baptizing themselves until they had duly ordained and commissioned others to baptize. And yet there is not a word in reference to who shall baptize in the New Testament. Men and women were scattered abroad from Jerusalem and went everywhere preaching the word. They doubtless baptized when they taught, and brought them into the Church of Christ. Clear and definite instructions are given as to who shall be baptized, but not a single word as to who shall do the baptizing, confining the authority to baptize to a special class, is an addition to the word of God as plain and palpable as could be made. So we prefer to leave that question just where Christ and the Holy Spirit left it. And feel sure that a baptism of a proper subject by an earnest Christian meets fully the demands of Scripture on this subject.

D. L.

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Parable of the Virgins.

*Bro. Lipscomb* : Please give us a comment on the ten virgins that went to meet the bridegroom. Five were wise and took oil, and five foolish and took no oil. Two of our preaching brothers differ; one applied it to

sectarianism, the other said they all started right and they that had no oil represented those who fall from grace and quoted Adam Clark, to prove it.

Yours fraternally,  
J. W. S.

*Sandersville, Ala.*

WE have been in the habit of thinking if the lamps and oil referred to meant anything, it was about this. The lamps refer to the forms of religious worship preserved among the Jews. The oil to the true, hearty spiritual appreciation of the true worship of God and the obligations due him with true piety and devotion. The one, when Christ came received him, honored him, was blessed and honored by him. The others were unprepared to receive him, by their wickedness and rebellion against God. Being unprepared, Christ entered into his work, established his Kingdom and they were shut out and condemned. The Parable, we think, had special reference to the first establishment of the Kingdom. How many times the same circumstances have been repeated, the same types have been recast, we cannot say. Such types are continually repeating themselves in the workings of the Church and specially will be repeated in the final fulfillment and end of all things. We do not think there is any special reference in the parable to individuals or denominations now. Yet as the spirit prevails in dealing with and receiving the Church now as in the beginning, the same figure may illustrate what now occurs. But care should be taken in applying figures to other things than those intended of Christ, lest they be wrongly applied.

D. L.

Degrees in Heaven---Mammon of Unrighteousness.

*Bro. Lipscomb*: Please answer the following queries, and oblige your brother in search of truth:

**First.** Will persons who have lived till old age in sin and then obey the Gospel and prove faithful till death, be capacitated to enjoy heaven as well as those who obeyed the Gospel in early life and was faithful till death? What are we to learn from the parable in the 20th chapter of the Gospel, by Matthew?

**Second.** What is the meaning of the 9th verse of the 16th chapter of the Gospel, by Luke?

Your brother in hope of everlasting life,

H. L. WILSON.

*Oliver Creek, Texas.*

We know very little in reference to this matter, because the Bible teaches nothing that we can find. It is true Paul, Cor. xv: 1 speaks of one star differing from another in glory, and this is usually applied to the subject under consideration. But a careful study of the chapter must convince any one that the point the Apostle was illustrating, was not the different degrees of the spirits in glory, but the difference between the earthly body and the heavenly one, the mortal and the immortal.

Our reason and observation might suggest such thoughts to us, but these are unreliable and deceptive, because our minds cannot take in all the facts bearing upon the matter. If there are distinctions in the state of the blessed, God has seen fit not to reveal the fact. The unrevealed things belong to the Lord, the revealed to us and our children.

Such ideas are usually presented to prompt men to obedience. We do not know that they have this effect. Neither Christ nor the Apostles ever presented such motives for obedience.

We are safe, eminently safe, in presenting all the motives they presented and no more, but what they presented in order to save man. A true, faithful teacher can never present a motive for obedience save those presented by the master and his Apostles.

2. The verse reads, "Make to yourselves friends of the Mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations."

The meaning is, so use your money (the mammon of unrighteousness) as to make friends of God and his Son Jesus Christ, so that when you fail on earth, these friends may receive you into their everlasting homes. We make a friend of God by using our means to relieve the afflictions of our fellow-men in the name of Christ the Lord.

D. L.

To make whitewash almost equal to paint, take one peck of lime well slacked in hot water, to which add one pound of sugar, two pounds of whiting, two pounds rye and flour, and one pound of dissolved glue all well mixed together. Then take strong brine made from rock salt to give the mass consistence to apply with a brush.

THEN does the good man lay himself down to sleep with sweet composure in the midst of waves and storms, when he has lulled all the cares and sorrows of his heart to sleep, by pouring out his prayer to God.

## THE FIRESIDE.

### Resolution.

If you've any task to do,  
Let me whisper, friend, to you,  
Do it.

If you've anything to love,  
As a blessing from above,  
Love it.

If you've anything to give,  
That another's joy may live,  
Give it.

If some hollow creed you doubt,  
Though the whole world hoot and shout,  
Doubt it.

If you know what torch to light,  
Guiding others through the night,  
Light it.

If you've any debt to pay,  
Rest you neither night nor day,  
Pay it.

If you've any joy to hold  
Next your heart, lest it get cold,  
Hold it.

If you've any grief to meet,  
At the loving Father's feet,  
Meet it.

If you're given light to see  
What a child of God should be,  
See it.

Whether life be bright or drear,  
There's a message sweet and clear  
Whispered down to every ear—  
Hear it.

### To the Little Folks.

Ah, here they come—Charley, and Ben, and Willie, and George, and Richard, Wild Dick, as some call him; and Nanny, and Sue, and Bettie, and Kate, and several others. Come in, young friends—glad to see you this evening. Have seats. You all appear well, All well at home I suppose?

All—yes, all well—I thank you, Uncle Joe.

Charles.—Are you busy this evening, Uncle Joe?

Uncle Joe.—Yes, rather. Why?

*Ch.*—We thought if you were not too busy we would come over and have a talk with you this evening.

*U. J.*—I am not too busy for that. I would be glad to have a talk with you this evening. Have you something in particular you wish to talk about?

*Ch.*—We wanted to learn something about the Church of Christ. What is a church?

*U. J.*—The Church of Christ is composed of all the Disciples of Christ, of all Christians. They are called members of his body, and He their head. This is the church in its general sense. An individual church or congregation is a body of Disciples, assembling at some particular place for serving the Lord in his appointments.

*Ch.*—When was the Church of Christ first organized?

*U. J.*—The Church was established on the first Pentecost after the resurrection of the Savior, at Jerusalem; as you will find recorded in the second chapter of Acts. The Apostles and other Disciples of Jesus were there, who had been prepared for the reception of the Kingdom or Church. About three thousand were added to them on that day. They then came together to engage in the fellowship, in the breaking of the loaf and in prayers. I suppose this was the organization. If a number of disciples, in this day, living in an isolated condition, being attached to no congregation, were to come together, mutually agreeing to assemble on every first day of the week, for the purpose of serving the Lord in his appointments, I suppose they would constitute an organized congregation.

*Benjamin.*—Would they then be a branch of the church?

*U. J.*—No, not as a body. Such a congregation would be composed of several branches or members of Christ's body. It is impossible for a church or a congregation to be a branch. Each individual disciple or member of Christ's body is a branch. Christ said to his disciples, "I am the vine; you are the branches." Read the first seven verses of the 15th chap. of John.

*Benj.*—Do not people say that the Presbyterian church is a branch of the Church of Christ, the Methodist church another, the Baptist church another, etc. That all the different churches are branches?

*U. J.*—Yes, many people say so, but there is no such language in the Bible, nor any such an idea. On the contrary, the Bible teaching on this point renders it impossible that there should be such a thing as a branch church.

*Benj.*—Then, why do they talk so?

*U. J.*—I cannot tell you. I suppose they have practiced assumption till they esteem it of little importance to be governed by scriptural teaching and authority. They have no scriptural authority or countenance for the formation of these churches, nor for the names which they wear, nor the practices they engage in. There is no such church known in the Bible as a Presbyterian church, a Methodist church, or a Baptist church; nor for many others which I might mention. They were not established by the Savior, neither can he recognize them, for they dishonor his name and his laws.

*Benj.*—Are there not christians in these several churches?

*U. J.*—If there are, they are certainly unprofitable ones, to be living in dishonor to the name of Christ and in disrespect of his laws.

My young friends, you must excuse me from further talk this evening. I hope to see you again next week.

UNCLE JOE.

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New Year.

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Every body is in the street buying presents. We have no heart to find fault with what they buy and what they propose to give. The rich give expensive things and the poor give simple and cheap souvenirs. But the best presents are not bought, and cannot be, for money. There are gifts that will grow better by age, that will never wear out, that will touch the heart to the very core.

All the year long you have been in the habit of sharp and severe speech by means of which much heart-ache and much ill-temper have been felt.

What, now, if on New Year's morning you present to your wife a gift of patience, and silence when you are irritable, and of speech when you are in good humor? Is there anything that would make as much happiness?

Or if the wife has regaled her husband with complaints and ailments, every evening, after his labor, and reproached him for want of sympathy, what if she should for a New Year's gift, give him the promise of a cheerful face every day of the year, and a remission of domestic egotism?

There is a coarse clumsy boy in the shop, that has been the butt of the men, all the year. He has borne it patiently. If he had any crying to

do, in a homesick hour, he crept off into a dark corner and indulged himself there. What if his employer goes to him on New Year's with a kind word, recognizes his honest efforts, and adds a trifle to his stipend could he give a gift that would go nearer to the heart and give more joy?

There is a poor widow woman, who once held a position in society, whom trouble and poverty have brought very low, whose life is much given to drudgery. If you are in prosperous circumstances go to her, as a friend to a friend. Do not take anything but yourself. Let your visit say to her, "Friend, you are none the less valued because poverty lies hard upon you." That visit will linger in her heart all the year long a gift of light and joy!

Say to your mother. "From today I give up the wine-cup, and the pipe. They are a child's gift of love to a mother who has given him a thousand times stronger love." Could a son find in all the bazaars anything so precious to bring home?

If you meet a laboring man, not your equal in social position, stop and give him your hand—ask after his welfare and that of his family. It will tell him that you think him a man. That will please him more than silver and gold.

Living gifts—gifts of better loving, of reformed habits, of augmented friendship, of renewed kindness; gifts of virtue, fidelity, and love, these are within the reach of every man, and they are richer to the recipient than a king's gifts. Nor, in our low estate and weakness, is it refused to us to offer gifts to God himself. "*A broken and contrite heart, O God, thou wilt not despise!*"

## Emerson On "The Baby."

One of the sweetest and prettiest of Emerson's latest writings is the following:

"Who knows not the beautiful group of babe and mother, sacred in nature, sacred also in the religious associations of half the globe? Welcome to the parents is the puny little struggler, strong in his own weakness, his little arms more irresistible than the soldier's, his lips touched with the persuasion which Chatham and Pericles in manhood had not. The small despot asks so little that all nature and reason are on his side. His ignorance is more charming than all knowledge, and his little sins more bewitching, than all virtue. All day between his three or four sleeps he coos like a pigeon-house, sputters and spurns and puts on faces of importance; and when he fasts, the little Pharisee fails not to sound his trumpet before him. Out of blocks, thread spools, cards and checkers he will build his pyramids with the gravity of Palladio. With an acoustic apparatus of whistle and rattle he explores the laws of sound. But chiefly like his senior countrymen, the young American studies new and speedier modes of transportation. Mistrusting the cunning of his small legs, he wishes to ride on the necks and shoulders of all flesh. The small enchanter nothing can withstand—no seniority of age, no gravity of character; uncles, aunts, cousins, grand-sires, grandmas—all fall an easy prey; he conforms to nobody, all conform to him, all caper and make mouths, and babble and chirup to him. On the strongest shoulders he rides, and pulls the hair of laureled heads."

## The Lord a Shepherd.

How beautiful and how touching are the words of the twenty-third Psalm—"The Lord is my Shepherd." How often has the fainting, trembling soul been blessed and strengthened by the sweet assurance, "The Lord is my shepherd!" How precious to realize in your own heart of hearts, that though all earthly prospects may fade, though friends may pass away from our sight, and all the fond ties of affection be severed, yet if we can look up, and putting our hand into the hand of our Father, can say, "The Lord is my shepherd," we are indeed blessed. For does not the Good Shepherd gently lead his flock into "green pastures and beside the still waters?" Does He not gather the lambs in His arms and carry them in His bosom? Oh, let us remember, in our day of trial and sorrow, that our God is a "very present help in time of need;" and looking with confidence and faith to that source whence all our blessings flow, take to our hearts these comforting words, "The Lord is my Shepherd."

THAT is the sweetest life in the world, for the soul to be dressing itself for the espousal of the great King, putting on more of the ornaments and beauties of holiness.

While a mother was brooding over her poverty, her little son said: "Mamma, I think God hears when we scrape the bottom of the barrel!"

Vice does not pay; the sin is less sweet than we fancied, and it costs more than we bargained for.

### Christ's Attractiveness.

The character of Christ is attractive. The more closely we study it, the more its beautiful qualities stand out in relief before us. His divine greatness appears in this fact.

Christ's attraction is not a mere rhetorical figment; it is a fact. The love of Christ impresses people. He makes sick beds easier, binds up the wounds of hearts distressed by sorrow, and soothes those who have laid their hopes in the tomb. His cross asserts its real and permanent value, in all the great crises of our busy lives, as well as in the common duties of ordinary days. All the sweetness there can be in a good soul is in him. As winds from spice islands blow over deserts, burnt up and fever-stricken, so the love of Christ, wafted from his cross, bears a saving fragrance to a wretched, dying world.

We should aim to feel, as deeply as we may, these attractions of the once shameful but now glorious cross. Jesus must be to us, not a faded name of history, a dead fact of the past, but a living God, strong to redeem. Over all who know him at all as he is, he has this power.

No fable old, nor mythic lore,  
Nor dream of bards and seers,  
No dead fact stranded on the shore  
Of the oblivious years;

But warm, sweet, tender, even yet  
A present help is he;  
And faith has still its Olivet,  
And love its Galilee.

"Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker: read the Bible every day of your life."—*Dr. Samuel Johnson.*

Two little girls were heard one morning engaged in a dispute as to what their "mothers could do." The dispute was ended by the youngest child saying: "Well there's one thing my mother can do that yours can't—my mother can take every one of her teeth out at once."

It is not required that a man shall always be perfect, in order to be a true christian. But it is required that he should be a sincere seeker after perfection. It is required that he should be moving forward, and advancing up the straight and narrow way of life.

A firm faith is one of the best divinities; a good life is the best philosophy; a clear conscience the best law; honesty the only true policy; and temperance the best physic.

If you have any principle, any faith, any enthusiasm, any fire in your soul, keep the tongue-valve close and let the spiritual forces move your hands to noble deeds, and make your feet run on errands of mercy.

THE chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

If you wish for a clear mind, strong muscles, and quiet nerves—for long life, power, and prolonged old age—avoid all drinks but water, and mild infusions of that fluid; shun tobacco and opium, and everything else that disturbs the normal state of the system.

A christians will find his parenthesis for prayer even in his busiest hours.



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Query ?

*Bro. Sewell:* There seems to be some difficulty with the brethren of our congregation in regard to the plurality of the word keys, as used by the Savior in the 16th of Matthew, where he says to Peter, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Some think he used one on the day of Pentecost, and the other at the house of Cornelius, where he showed the Gentiles the way into the kingdom, while some think it was used in the case of Simon the Sorcerer, in the 8th of Acts.

This latter is a new idea with the greater part of us. Did it not take the same things to introduce those at the house of Cornelius into the kingdom, that it did to convert the Jews on the day of Pentecost? The same thing that will put people into the kingdom at one time, will do so the next. Let us hear from you on this subject,

if you think it worthy a place in the Advocate.

Yours in Christ,

J. D. ESKRIDGE.

*Lavergne, Tenn.*

Reply.

In regard to the *plurality* of the word keys, we don't claim to know much, simply because there is not much revealed. Where things are plainly revealed, we can understand them; but we are rather poor at guessing at things not plainly made known. We have no doubt but that the commonly received idea in regard to the meaning of the promise of the Savior to Peter is correct, viz: That when he said, "I will give unto thee the keys of the kingdom of heaven"—he meant that Peter should have the honored privilege to be the first to introduce men and women into the kingdom of Christ; or to use the figure of the keys, to open the kingdom of heaven on earth. This he did to the Jews on the day of Pentecost, and to the Gentiles at the house of Cornelius. We know that literally, a key is to unlock; to open. Some-

thing similar to this must be the meaning of Christ in His figurative use of the term to Peter. It certainly indicates that to him was granted the privilege of opening the kingdom of Christ to the world. Peter doubtless had reference to this peculiar privilege when he said, "Ye know how that a good while ago, God made choice among us that the Gentiles by my mouth should hear the Word of the Gospel and believe." Acts xv: 7. This same thing was certainly as true with reference to the Jews on the day of Pentecost, as it was to the Gentiles at a later day.

This statement of Peter, we regard as about the best explanation that can be given of the promise of the keys to him. As to why the word is used in the plural, as before intimated, we know but little. My conclusions, however are, from all I can learn about it, that the word is used in the plural by way of *emphasis*. The Hebrew word for God is in the plural number. And in the New Testament, in the expression, "The Kingdom of Heaven," the word in the Greek translated *heaven*, is often in the plural number. Such occurrences are more frequent in the Hebrew and Greek languages, than in the English. Some of these plural words can be translated into English in the plural and make good sense, while others cannot. The Greek word for keys, makes good English in the plural, and has been so rendered. But we have no idea that there is anything meant by it, more than emphasis. We cannot very well see why there should be a distinction made between the opening of

the kingdom to the Jews on Pentecost, and to the Gentiles at the house of Cornelius, so as to say that Peter used *one* key at Jerusalem, and the *other* at Cæsarea, or the house of Cornelius. Why does a man need two separate keys to unlock and open the same door to different companies of people at different times? There is but one kingdom, for both Jew and Gentile and precisely the same entrance to both; for we are fully assured in the Scriptures that in the institution of christianity all distinction between nations is done away, that the "middle wall of partition is broken down." Peter says when speaking of this matter, Acts xv: 9, "And put no difference between us and them, purifying their hearts by faith." Since then there is no difference between Jews and Gentiles, and there is but one kingdom on earth for them to enter, and all have to enter by the *same door*, we cannot see why we should say he used *one* key on one occasion, and the *other*, on another occasion. Hence we conclude there is nothing in the *plurality* of the word, more than a forcible and emphatic form of expression common to the Greek language.

As to the idea that Peter used one key at Samaria, when he addressed Simon the Sorcerer, I know of nothing to indicate such a thing. Simon had already been introduced into the kingdom, if language means anything. We are informed of him that he had believed and been baptized, before Peter told him to "repent and pray God if perhaps the thought of thine heart may be forgiven thee." This address of Peter was made to him as an erring Christ-

ian, not as an alien sinner; to teach him how he might obtain pardon as an erring child of God, and not to teach him how to become a child.

Hence in Simon's case, no key was needful. It, however, gives us to understand that there are two laws of pardon, one to the alien sinner, the other to the erring Christian. These laws differ from each other in some important particulars. We find by examining the commission of Christ to his apostles for the conversion of the world, and the many cases of conversion found in Acts of Apostles, that the law to the *alien*, is faith, repentance, confession of Christ, and baptism. The Christian walks by faith and not by sight. When he does wrong, he is commanded to repent. He is also required to confess his wrongs. 1 John i: 9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Also the Christian is commanded to pray for the pardon of his wrongs, as in Simon's case. Putting the two laws in contrast, they are, to the alien, faith, repentance, confession of Christ, and baptism. To the erring Christian, faith, repentance, confession of sins, and prayer. These laws differ widely in the third and fourth items. While the alien sinner is to confess Christ and be baptized, the erring Christian is to confess his *sins*, and pray to God for pardon. This is where the great mistake has been made in the prayer system of conversion. A complete change has been made, in which prayer is applied to the alien where baptism ought to be, while baptism is applied to the one who is supposed

to be a child of God. If these persons would learn how to rightly divide the word of truth, this confusion might all soon be ended. We therefore conclude that the keys given to Peter, have nothing to do with the law of pardon to the erring Christian, as in the case of Simon the Sorcerer.

E. G. S.

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### The Contribution.

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The contribution forms a part of "the faith once delivered to the saints." The Bible teaches that it is of equal authority with the ordinances, and that Christians are under obligations to regard it. It is generally conceded that the Scriptures teach that the first day of the week was the time for its observance. Luke and Paul (Acts ii: 42 and 1 Cor. xvi: 2) both clearly teach that the first day of the week was the time when the saints should make their contributions. The law of discipline as urged by the apostles in their letters, is not more binding than the law of the weekly contribution. It is a duty binding, alike, upon all the servants of the Lord. What more suitable time could have been set apart for this purpose than the first day of the week? This is the Lord's day—the day the Savior was born from the grave—the day he was coronated—the day on which immortality was brought to light—the day the Spirit baptism was administered—the natal day of the Church of Christ and the day the gospel was first fully preached. Surely, if man will not contribute on such a day, he would hardly give at all. We sometimes

hear the remark," We can see no reason for the contribution." If such will allow themselves to reason awhile, they can see that it is indispensable: 1. To defray the necessary expenses of the congregation. 2. To relieve the wants of the poor. 3. To pay those who give their time to the preaching of the Word. These things all call for money. But by what rule are we to be governed in the matter? "Upon the first day of the week let every one of you lay by in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. xvi: 2. That is tangible; as God has prospered us. Every one is under obligation—no one exempt. And who has a soul so small as to desire to be exempt from so reasonable a duty? No earnest Christian.

In an essay written by Joseph Angus of England, we find these words: "In the early church all members were regarded as equals. And any might pray or preach, if he only possessed the requisite gifts, and could exercise them to edification." "For the first six centuries there was no law regulating the amount of Christian contribution to the cause of Christ. 'Every man was to give according to his ability.' (Acts xi: 29.) 'According to that a man hath.' (2 Cor. ix: 7.) 'Let every one of you lay by him in store as God hath prospered him.' (1 Cor. xvi: 1, 2.) This was the rule acted upon by the first churches, and it is formally recommended in the Epistles. It applied, probably, to all efforts for the support and diffusion of the Gospel. Each man was directed, on the first day of the week, to lay aside a part

of his earnings, as a treasury for the Lord. Never was machinery more simple or effective." It would be well for Christians of this age to have their home-treasury for every day, and then when they attend the worship of the Saints on the Lord's day, they could deposit in the treasury of the Lord, as they have been prospered. The farmer has his barn and the merchant his chest; but how few have a treasury for the Lord, who has died to redeem them. Let us give till we feel it. When God wished to make a sacrifice, he did not reach through his vast dominions to find something, which was of no value; but he gave his blessed Son. The apostles left their friends and property, all, to follow Christ, and shall we not make great sacrifices in order to move on the car of human redemption. We are sorry that candor compels us to write, that there are a vast number of brethren, who pay out a far greater amount to the moral institutions of the day than they do for the support of the Gospel of God. Brethren, this is wrong; the Lord has made it our duty to put our means into the treasury, as appointed by the great head of the church. We must labor in the church and give of our means for the good of the church, if we desire to be saved with an everlasting salvation. No one of us has a right to think that he is doing work for the Lord, while aiding moral institutions. Then, is it not passingly strange that brethren may be found who give much of their time and spend much of their money in this direction? It looks so to me now, and I fear that many will see it, but for their benefit good, see it too late. If the brethren really wish to do

good, the church is their proper sphere of action; and the only channel through which they can labor acceptably. If those of us, who claim to be christians, would pay to the church every year, what we expend for tobacco and other things, which only minister to the flesh, we would always find a full treasury; a sufficiency to relieve the wants of many, and to educate every orphan in the United States of America. Well, says a brother, as he complacently sits chewing his tobacco, "there is one thing I do know, I will never give up my tobacco. Another one, a little more considerate, says: "If I could quit the practice, I would cheerfully do so." Can you not do what others have done? The writer was once very fond of the practice, but, after a great effort, he abandoned it. But do you ask, why I quit? I could not see that I, as a steward of the Lord, had a right to spend the Lord's money in any such way. I read where one Paul had written, "For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. vi: 8.) For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live." Rom. viii: 5 and 13. I trust that you will reflect upon what the apostle has taught us. No longer sow to the flesh, spend no more of your funds through human institutions, and you will have much to give to the Lord's cause and not only so; but then you may be happy in time, tranquil in

death and joyous throughout eternity. Let us be faithful stewards of the Lord, and when life and its labors close, we will be amply rewarded for all our toil. May the blessings of a kind Providence be richly conferred upon the reader, and may he consecrate himself wholly to the Lord.

T. M. SWEENEY.

*Leona, Texas.*

#### Our Duties with Reference to Human Societies in Religion.

We receive remonstrances from friends occasionally, telling us, "you lose subscribers to the ADVOCATE by your opposition to the societies, especially to the plan so unanimously adoted by the learned and intelligent brethren at the Louisville meeting: Surely their judgment is entitled to respect." We have been certainly made to feel very sensibly that we lost subscribers by our opposition to these human schemes. Had we allowed ourselves to be influenced by the loss of subscribers, we would have said nothing in reference to these societies, nothing in reference to Christians engaging in human governments, nothing in opposition to a careless observance of the marriage vows, and disregard of the Scriptural sanctity of the marriage relation, nothing in opposition to Christians engaging in speculation, living fashionably and dressing gaudily, nothing in reference to the dishonesty of going in debt recklessly, and failing to pay. We know of our losing subscribers from one and all of these causes.

But, friends, we have never yet allowed the thought as to whether a

certain position will gain or lose subscribers to the ADVOCATE to control us in a single article published. We trust we never shall. Are the positions according to the teaching of Scriptures? is the only question that should control us and we strive to let it guide us.

We respect those brethren certainly, their talents, learning, zeal and devotion, we hold in high esteem. But we cannot ignore our own knowledge of the Scriptures. Our own convictions of duty as enlightened by the study of Scriptures. We had sufficient respect for the brethren at Louisville to cause us to thoroughly review the whole ground embraced in their report from a Scriptural stand point. Greater respect than this we dare not give to human beings.

And were the convocation assembled, ten times as learned, as pious, as zealous as it was; we still know that the plan endorsed by it, is not only not found in the Scriptures, but is subversive of the examples and precepts there given for performing the work of the Lord, and not a single member of that convention dare claim it has any authority from either precept or example in the word of God. Nay, more, the very originators of the movement condemn it in their own teachings. Dr. Hopson who was one of the chief agents in bringing about this plan, in a recent article on being "sound in the faith," says, "In a word, it (soundness in the faith) is conformity to the New Testament teaching in all that we do as disciples of Christ, either in our individual or corporate responsibility."

Again, "The man who is sound in the faith has the profoundest rever-

ence for the word of God, speaks according to this word, draws his nourishment from the pabulum it furnishes, lives under its influence subjects every thing of doctrine or practice to its teaching; he contends for Bible names for Bible things, declares the whole council of God, contends earnestly for the faith once delivered to the saints." "He is firm in demanding a "thus saith the Lord," or on apostolic precedent in determining Christian duty or privilege."

According to these principles laid down by Dr. Hopson, no man who engages in any such scheme or association is "sound in the faith." Such a scheme or association is in conformity to nothing found in the Scriptures. The scheme is neither "a Bible thing," nor can they apply to it a single "Bible name" that would not do violence to any proper use of the term. There is neither a thus saith the Lord or Apostolic precedent for such a scheme and no man who has respect for his candor and Biblical intelligence will for a moment contend for it.

While, then, we believe the foregoing principles, while we respect the authority of the Bible we cannot touch such organizations. We cannot speak for others.

For us, then, to refrain from uttering, while the effort is making, to induce the Churches to adopt this scheme, subversive as we know it is of the Scriptural teaching and precedent, a protest, a solemn warning and an earnest entreaty would be surely to be untrue, unfaithful to my brethren, to my own convictions of duty to God.

We know there is no more authority for such organizations, than for oecumenical councils at Rome, for Episcopal or Presbyterian assemblies, Methodist conferences or Baptist associations. This society does not claim as much authority as these organizations do now, but as much as any of them did in their first beginning. It is a departure from the law of God, the entering wedge of evil—the raising of the flood gates of error.

When religious bodies once depart from the plain law and simple examples of the Scripture, they rush with constantly increasing speed, with the tide of human passion, to evil.

So, while we love the approval of our friends and brethren, our fidelity to God requires us to oppose this and all similar innovations upon the Kingdom of Christ, even though every other human being should approve them.

Again, "Do you not think it presumptuous on your part to oppose the unanimous decision of a body of brethren so learned, pious and devoted as were those assembled at Louisville, especially when a committee of the most learned brethren in the land, had given the subject a lengthy, exhaustive and prayerful examination?"

I most certainly feel it is presumption in me to oppose their decision and agreement, and did I not know as well as I know my right hand from my left, that I am backed up in this opposition by the Holy Scriptures, by God himself, I would no more oppose them than I would attempt to stay the progress of an ocean wave. But with this assurance I

know that "every plant which my Heavenly Father hath not planted shall be rooted up." This will work evil while it prospers and a shameful end as sure as it was formed by men and not by God.

"Do you not think for the sake of harmony and union that you should sacrifice your own preferences and convictions." My mere preferences I am always more than ready to sacrifice. No honest man can sacrifice a conviction of duty or of right, for the sake of any earthly ends or aims. The question implies that were we to acquiesce in the movement there would be no other objections.

An attention to the expression of sentiment in the papers from those not directly interested in maintaining this scheme would convince the most skeptical of this error. The masses of the brethren, the working and praying number of the brethren oppose this scheme. They know, however designed for good in the beginning, it will result, like all human devices, in a scheme for giving place and power to the designing and ambitious, and will prove a machine for swallowing up and expending on favored sinecures and officials, the means intended by the donors for teaching the way of salvation to their sinning fellowmen. There could and should be no union in this. This effort will assuredly result in corruption and demoralization commensurate with its success. It will exalt the ambitious and place-seekers, it will discourage, dishearten and drive from the field the modest, true, unassuming, laborers in the Christian field. It will encourage men to rely upon their own devices, own schemes and own wisdom for ex-

tending and promoting the religion of Christ rather than a trusting and humble reliance on the word of God and his appointments. It calls men's minds away from the Bible and directs them to their own devisings and imaginings to extend the cause of Christ. It directly encourages a confidence and trust in human learning and human wisdom. A prayer for God to direct men in adding to the appointments of God and in discouraging a trust in his institutions is simply a sinful, rebellious prayer, and can never be heard or answered of God.

The whole idea upon which it is based is a subversion of the fundamental design and purpose of the Christian religion. That purpose is to make us as individuals, to make you, reader and me, humble, pure, faithful men and women; like Christ in our private feelings, walk and life, and through that pure and holy walk to attract others to holiness and purity of life in Christ. The fundamental idea of all such schemes and organizations is to build up a large, respectable and powerful denomination. There is not only no harmony but there is direct antagonism between the two ends. We answer these as the substance of questions propounded to us, and with these, as our responses dismiss the subject from our consideration unless it is pressed upon us in a manner we do not now anticipate.

D. L.

Richter observes, with justice, that "no school is more necessary to children than that of patience, because either the will must be broken in childhood, or the heart in old age.

### Feet Washing---Query ?

*Bro. Lipscomb:* I wish you to give me your views on the Savior washing the Disciples' feet, mentioned in the 13th chapter of John, through the *ADVOCATE* if you please, for we very often have it thrown at us?

ALBERT TAYLOR.

[As an answer to the above, we insert an article on that subject which we have just received from Bro. G. Lipscomb, which we hope will be satisfactory.—EDS.]

No one who regards the authority of the Bible will deny that the washing of feet was enjoined upon the Disciples as a commandment to be, by them, obeyed. The question which claims our attention in regard to the matter is, where were they to obey this command of Christ? Was it an individual duty to be performed as a good work, or was it the duty of the congregation as such? To arrive at a correct answer to these questions it is necessary that we examine the Scriptures in which feet washing is mentioned that we may ascertain, if possible, the circumstances under which it was practiced.

The first time it is mentioned is in Gen. xviii: "And the Lord appeared unto him (Abraham) in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, my Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray



you, be fetched and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread and comfort ye your hearts; after that ye shall pass on." Two of these men (or angels as they proved to be) came to Sodom where Lot, the nephew of Abraham, resided. And when they found him he said to them: "Behold now my Lords, turn in, I pray you, into your servant's house, and tarry all night and wash your feet, and ye shall rise up early and go on your ways." Gen. xix: 2. When Abraham sent his servant in search of a wife for Isaac we find the record of his reception by Laban. "And the man came into the house and ungirded the camels, and gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him." Gen. xxiv: 32. On the return of the sons of Jacob into Egypt they were kindly received by Joseph who, among other acts of hospitality, gave them water, "and they washed their feet." Gen. xliii: 24. When David sent his men to Abigail with a proposition of marriage, she was so astonished by a proposal from the King that she said, "Behold let thine handmaid be a servant to wash the feet of the servants of my Lord." 1 Sam. xxv: 41. From all these instances, (and others might be adduced,) two thoughts are clear:

1st. The washing of feet was anciently a part of the *entertainment*.

2d. It was, at times, performed by a *servant*.

That in the time of Christ it was still an act of hospitality is evident from the case of the woman who washed his feet with tears, in the house of the Pharisee, whom Christ

rebuked for having neglected this common courtesy. Luke vii: 44. We can now appreciate the language of Christ saying, "Ye call me Master and Lord! and ye say well, for so I am. If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet," John xiii: 13, 14. Although Jesus was the Master and Lord, he here performed the part of a servant and thereby verified his words, "I am as one that serveth." From this example was taught a lesson of love and humility which every servant of Christ should learn. If the Master humbled himself thus, shall any of his servants disregard his example?

Both the Old and New Testaments teach that feet washing was a part of the *entertainment*; and it is nowhere mentioned as an act of worship in the congregation. When Christ commissioned his Apostles he said: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the the Son, and of Holy Ghost; teaching them to observe all things whatsoever I have commanded you." They were to begin to operate under this commission at Jerusalem. On the day of Pentecost they did begin there, and introduced persons into the Church in accordance with its provisions, and subsequently taught them, "*all things*" commanded. Now if Christ commanded that the Church should meet and wash feet publicly as an act of worship; then it follows that the Apostles were unfaithful to their commission because they did not mention it as such. They could not have forgotten it, because the Holy Spirit which they had received was to bring all things to their remembrance.

We find that they "continued steadfastly in the Apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers," but if they washed feet publicly Luke failed to record the fact.

Paul says: "I have not shunned to declare unto you all the counsel of God" and yet he never mentioned the washing of feet to be practiced in the congregation; surely then it is not the counsel of God. The Apostle also says, "I kept back nothing that was profitable," and yet as he did withhold that, it seems clear that it cannot be profitable. He was not entirely silent however, upon the subject. Among the qualifications which a widow should possess to entitle her to the support of the Church he mentions feet washing. She must be "three score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed *every good work*." 1 Tim. v: 10. Here the washing of feet is mentioned, not as an ordinance for the Church, but with *good works* which a widow should do at home, or wherever she had opportunity. For what purpose are good works to be maintained? "Let ours also learn to maintain good works *for necessary uses*." Titus iii: 14. It would certainly be unnecessary for one to feed him or her who was full and needed nothing to eat; or to clothe those who were already supplied with comfortable apparel, and would it not be quite as unnecessary to wash feet that did not need cleansing?

But, "It is a commandment and

ought therefore to be observed in the congregation." True it is a commandment, but are *all* the commands to be obeyed at the meeting house? "Be not forgetful to entertain strangers. Where shall we do it, at the meeting house? Surely at home. Visit the fatherless;" where, at the Church? No, but at home, or wherever they are. It is also, too true that many forget the commandments of the Lord when they leave the meeting house, as though they were all to be obeyed at the meeting house.

In a country as sandy, and at times parched with heat, as was Palestine, (being near the same latitude as Savannah, Ga.,) and where the people wore sandals, it was necessary to wash their feet in order to make them comfortable; and even in our own land such an office would, at times, be highly conducive to the comfort of the weary traveller: and since we have such a bright pattern as the Lord it becomes a pleasant duty to minister to the wants of brethren and friends, not only in this particular, but in all our Lord's appointed ways.

G. LIPSCOMB.

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## History and Teaching of Jesus and the Apostles.

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### CHAPTER XL.

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#### *The Kingdom of Heaven.*

The seven parables of the preceding chapter relate to the KINGDOM OF HEAVEN. The following inquiries seem to be naturally suggested by them:

*What are we to understand by the Kingdom of Heaven?*

Did the Teacher intend, by his several similitudes, to represent a

Kingdom in Heaven, or a kingdom, empire, or government, on the earth?

Was the said kingdom then in existence, or, yet in the future?

If in existence, was it Jewish or Christian?

If in the future, was it to be a temporal or a spiritual kingdom?

If spiritual, was it to be identical with what he afterwards called "his Church?"\*

In Exodus xiv: 5, 6, the Lord is represented as saying to the Jews: "If, therefore, you will indeed obey my voice, and keep my covenant, \* \* \* \* \* you shall be to me a kingdom of priests, and a holy nation." Peter uses similar language, in addressing Christians. He says: "You are a chosen race, a royal priesthood, a holy nation, a peculiar people."†

Thus the idea is conveyed, that the subjects of the Divine government, in any age, constitute the Kingdom of God. But when Jesus was coronated king, (and Christians have ever regarded him as such,) the "Kingdom of Heaven" was set up, and the CHURCH became the spiritual domain of the "King of kings," and the "Lord of lords."

But to fully answer, in this place, all the above inquiries, would make this treatise on the parables too long and too tedious. It would be better, perhaps, to defer a more particular consideration of them, till we come to where Jesus says: "MY KINGDOM IS NOT OF THIS WORLD."‡

It will, doubtless, be more lastingly beneficial to the devoted student of Christian history, to approach the

subject gradually, by attending to such questions as the following:

1. When did Jesus, (who is the Son of Man represented in the parable as sowing the good seed,) "sow," or plant, the "sons of the Kingdom?"

2. What is meant by the "field?" the Church, or the world? Jesus said: "The field represents the world;" but some have thought, that the CHURCH is intended; and the parable of the "Gospel Net," or "fish net," which "gathered of every kind," seems to favor the idea.

3. If only the Church, (in which we find both good and bad,) is embraced in the parable, then the question arises: Are the wicked and the righteous to remain together in the Church till the end of the world? Cannot hypocrites and criminals be excluded? Or is there, really, such a thing as "excommunication," or depriving people of the holy communion, when they are judged to be unworthy?

4. How is it, that the Devil has been allowed to sow bad seed among the wheat, that is, plant corrupt sons in the Church?

Let it be assumed, for the present, that the parable embraces the whole world; that the good among the children of men are the "sons of the Kingdom;" that bad people are the children of the wicked one; and that they are so mingled together in human society, that they cannot be forcibly separated, without producing disastrous consequences.

This explanation agrees with the Bible teaching concerning the final judgment, when Jesus will separate the righteous from the wicked, "as a

\* Matthew xvi: 18.

† 1 Peter ii: 9.

‡ John xviii: 36.

shepherd separates the sheep from the goats."||

It is also the most comprehensive application of the similitude, and does not necessarily interfere with the other comparisons. If, however, any one thinks to give the parable a more particular application, by confining it to the Church, let it teach this lesson: *Not to look for absolute perfection, or immaculate purity, in the Churches of Christ.* Let Christian overseers, who are so *puritanic* as to wish the abscission of every imperfect member, learn this; that *no one can be forcibly thrust out from the assembly of the saints*, and that it will always be the case in the Church, as it was in the days of Job: "When the sons of God came to present themselves before Jehovah, *Satan also came among them.*" Hypocrites will insinuate themselves among the faithful in the congregations.

Furthermore, as Jesus compared the Kingdom of Heaven to "leaven," we must allow that leaven to remain in the *unleavened flour*, till the whole of it is leavened. That is, the GOOD must remain among the BAD, so as to exert upon them that life-giving influence, symbolized by the fermenting leaven. The Church cannot be entirely separated from the world or human society, without withdrawing that powerful influence which is to renovate the human race.

*St. John, Ohio.*

W. P.

THE human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, "why wasn't it done the other way?"

[ Matthew xxv : 32. ]

## The Success of the Gospel.

*Bro. Lipscomb:* Bro. William S. Patterson, of Rockport, Mo., held a meeting about half-way between this place and Hannibal, at Zion meeting-house, and had sixteen additions—three from the Baptists, one of them a preacher, one from the Methodists. I assisted him part of the time by preaching, prayer and exhortation; and other brethren from this church assisted in the meeting. Last night he began a meeting in this place, and will be assisted by brethren from that church. This is the scriptural plan of the co-operation of churches, and of what is called Missionary work. I fully endorse all you said in the last number of the *ADVOCATE* on "popular organization." It perfectly corresponds with my observation and experience for fifty years. Some of our people have left Jerusalem and made three grand strides towards Rome. The popular pastors have virtually set aside the "ancient order of the apostolic churches." Our College of twenty cardinals has assumed the rights and business of the churches to get money to spread the Gospel. Our colleges are preparing students to take charge of the churches and their officers, instead of the churches preparing their own bishops and teachers. Men in power and office never give them up without a fight. The *ADVOCATE* is nearer the letter and spirit of the Christian Baptist and New Testament than any of our periodicals. Be faithful till death and you will get a crown of immortality.

Yours truly,

JACOB CREATH.

### What a Bible College Should not Be.

We intended to present further objections to the necessity of the study of logic on the part of Bible students, but a leading editor, in a leading article, in one of our leading publications, under the head of, "*What a Bible College should be*"—

"Made us such a syllogisme  
That we forgot all our logike."

He said: "It (the Bible College) should send out great scholars who could stand by the kings of the earth, and command their attention for christianity; men who, by their profound thought, and varied learning, should be esteemed as honoring the society of the most cultivated circles of both Europe and America." From the highest rank down to the lowest stand countless multitudes of human beings to be saved or lost. That is a wise institution of learning which provides for them all. Again: "A Bible College should wisely discriminate among men of different talents, and adjust its scale of education accordingly." Again: "A Bible College should prepare men to preach in the lanes and cellars of life no less than in its palatial halls." And, further: "To send the rude man to preach to the prince is as unwise as to send the highly educated man, who knows not their dialect, to preach to the cellar tribes."

The sentiments contained in the foregoing extracts are worthy of the progressive spirit of this fast age.

There are now only a few left who are willing to confine the human intellect religiously to the narrow limits of the ancient and unsophisticated Gospel.

The march of the human intellect is now far in advance of the efforts of a few illiterate mechanics and fishermen; the most learned among whom was so ignorant as "only to know Christ and Him crucified;" too ignorant to be able to prevail on the learned and titled to embrace the simple truth.

Accounting for the failure in that respect, Paul said: "Not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise."

The founder of the simple Gospel, with a dozen illiterate peasants, sought seclusion from the mighty, in lanes, by-paths, deserts and mountains, though followed by the illiterate poor; and was so simple as to point to the preaching of the Gospel to the poor as one of the proofs of His mission. One Gospel, and that in every case adapted to only one class of persons—the humble; and that humble class consisting almost entirely of the poor, insomuch that the conversion of the rich seemed almost an exception to this rule. No provision made for sending great scholars to command the admiration of kings, and the esteem of the most cultivated circles, with their "excellency of speech and enticing words of wisdom." But our learned brother's Bible College will supply that deficiency of inspiration, as well as prepare men, like Paul, rude in manner and speech, to convert "the lane and cellar tribes."

The great work of pandering to the vitiated tastes, and ignorant caprices of the learned, mighty and noble after the flesh, so as to com-

mand their attention for christianity (?) may be effected by a Bible College planned very judiciously after the wisdom of this world. For, although no king was ever converted to the ancient Gospel, when that Gospel became corrupted by the wisdom of men, which was propagated by the disputors of this world—rhetoricians, elocutionists, logicians, etc., it became attractive enough to enlist the attention of a king in its favor: *and the union of church and State was the end of his conversion.* His conversion occurred nearly three centuries after the Gospel was first preached in its simplicity; and more than a century after it was greatly corrupted by human wisdom. No king was ever converted by it in its simplicity, and we apprehend no one ever will be. We could hardly expect such to relinquish for the simple Gospel their dominions over factions of Satan's kingdom—human governments, while even unsophisticated Christians find it so difficult to resist the temptations to desert the simple Gospel for little political offices in the devil's kingdom.

As stated formerly, we are in quest of the best plan for a Bible College. Our editor is certainly going astray through the influence of human learning. He says the learned man would not understand the dialect of the cellar tribes; that it would be unwise to send such to preach to—the common people, whom he contemptuously styles “the lane and cellar tribes;” that it would be as unwise as to send the rude man to the prince. We are to understand, then, that the converting power is in the man instead of in the Gospel; consequently, that

the rude and contemptible in style according to human judgment (as was Paul) should not stand before princes; that the Lord committed an act of folly in causing Paul to be carried before such!

But we will do our brother the kindness to suppose that he meant that the common class of people would be unacquainted with the dialect of the highly learned preacher, (his borrowed terms of men's wisdom) instead of meaning that the learned preacher would not understand his own native tongue—the language of his own people.

Yet we must agree with our brother that, in either case, those preachers who are superior to the apostles (those who could scarcely convert any others than those of the lane and cellar tribes) should be sent only to the “wise, mighty and noble.”

But we have a serious objection to urge against sending one class of preachers to the lane and cellar tribes while another class is sent to the rich and noble. For although those of the former class may have groveling minds so as to be better adapted to the lane and cellar tribes, than those of the latter class who can by their presence honor the wise, mighty and noble, yet it does not follow that such a difference may exist between them in regard to the necessity of food and raiment. It would hardly be fair for the one to be, because, like Paul, in cold, nakedness and hunger, while the other reveled in the luxuries of the rich. We move as an improvement, therefore, that the preacher who is unlearned in the wisdom of this world go as a servant to the learned preacher, so that he may en-

joy at least in part these luxuries, in the kitchen with other servants, while his lord is honoring the best cultivated circles in the parlor by his learned presence.

We might contend for more learning than our brother, but of a different class. But more at another time.

Yours for the simple Gospel,  
J. B. EUBANK.

### Plan for Evangelizing.

Did the Apostles or early Christians have a definite plan or system for sending the Gospel to the destitute? Did they have a regular system for preaching the Gospel anywhere? If they had, it certainly was necessary to the success of the Gospel, and as they were inspired, such plan or system was devised by infinite wisdom, and was of course a good one.

Now, if they had such plan, and God intended the same to be perpetuated in the churches, he has certainly made it known somewhere in His word, and we can find it there. And if we can find it recorded in the inspired Word, we ought, as the Church of God, to adopt it, put it in practice, and have no other. This would put an end to all controversy, among us, on this subject. As disciples of Christ, we profess to take the Word of God alone as our guide.

If such plan is clearly revealed, we are dishonest and culpable if we do not put it in practice, to the exclusion of all other plans.

If the New Testament contains such plan it is exceedingly strange that the "Committee of Twenty" could not "discover" it.

On the other hand, if no regular plan was adopted by Primitive churches, then none was necessary; or if they had a plan of their own and left no record of it, it was not necessary to perpetuate it, otherwise they would have given us the model. Now I do not believe any such model can be pointed out. The "Committee" would certainly have discovered it, and recommended it. If those who oppose the action of the Committee can recommend a scriptural plan, why do they not do it at once? If there is a scriptural plan, that is the one for me. The churches are called upon everywhere to take action on the subject. What is to be done? Shall we adopt it, reject it, or pass it by in silence? Coming, as it does, from good and able men, it certainly is worthy of careful consideration. We ought to try to be a unit in the great work of sounding out the Gospel, which is the power of God in the salvation of the world.

Some brethren favor it, and others have spoken out against it. It certainly is the duty of the churches to have the Gospel preached, and every congregation and each individual member, is certainly under obligations—solemn and imperative—to use his means and best efforts to have the Gospel proclaimed to the perishing millions of earth's inhabitants. Men are dying in their sins, without the Gospel, "without hope," and we are quarreling about plans. Men are becoming infidels under the contradictory teachings of a perverted Gospel, while their Christian (?) neighbors are doing nothing towards having the Gospel preached to them. If brethren oppose the plan presented by the "Committee" on account

of its being unscriptural, let us have the scriptural plan and go to work with it. But if there is no scriptural plan and this is opposed on the ground that it is a bad plan, then brethren show us a more excellent way, and it may be that even the "Committee" will adopt your plan.

I do not suppose that the Committee of Twenty will fall out with you for adopting or recommending a better plan than theirs.

For the sake of harmony, is it not better to adopt a uniform plan in all the congregations? Some churches are doing nothing whatever towards evangelizing the world, and they will doubtless remain in inactivity (until their candlestick is removed) as long as every plan is opposed.

I suppose there are few fields more destitute than the one in which I labor.

One year ago there was not a Christian congregation in it. Of four congregations there is not an ordained Elder or Deacon among us (myself not ordained.) As some of these look to me for instruction, here is the plan I propose for our future operations in our little corner, viz: Let every one among us who can preach go at it with all his might. Let him urge those to whom he preaches the necessity of sustaining him, and all others who may preach in our midst. If our state evangelist or any other worthy preacher comes in our midst, let us give him the right hand of fellowship, encourage and assist him by our prayers, liberal contributions, etc.

Let us be diligent in every good word and work. Let us meet oftener to show forth the Lord's death till he come; bring up the young "in the

nurture and admonition of the Lord." Let us be steadfast, immovable in the faith of the Primitive Gospel, always abounding in the *work of the Lord*, and our sufferings and labor will not be in vain.

Let those amongst us who are blessed with a portion of this world's goods "not trust in uncertain riches, but in the living God who giveth us richly all things to enjoy, let them do good, be rich in good works, ready to distribute, willing to communicate, thus we may "lay up" for ourselves a good foundation against the time to come, that we may lay hold on eternal life. Pursuing this "plan," dear brethren, we may confidently expect at the end of our short pilgrimage here, to hear the welcome plaudit: Well done, good and faithful servants, enter into the joy of thy Lord.

More anon,

J. C. OLIVER.

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#### CORRESPONDENCE.

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*Bro. Lipscomb:* By reference to page 19, column two, vol. xi No. 1, of GOSPEL ADVOCATE may be found a report of a co-operation meeting held with the Christian Bethel near Hickory Flat, Miss., on the 28th day of September, 1868.

This meeting being composed of churches destitute of means to support the proclamation of the Gospel outside of the congregations, then established and worked to that point alone, but still determined to try again, and appointed the next co-operation meeting to be at Sardis Church, to convene Friday before the fourth Lord's day in Sept. 1869.

Pursuant to said appointment, brethren from some of the sister



churches presented themselves looking forward with an eye of faith to the successful proclamation of the Gospel of our blest Redeemer; but alas! alas! one of our beloved sister churches failed to come up to co-operate with us, and why, we know not. Surely it was not a golden wedge or a Babylonish garment. Joshua vii: 21. In consequence of said failure we did nothing by way of co-operation, but resolved to try again, and appointed the next co-operation meeting to be held with the Damascus Church, Lee county, Miss., to convene Friday, embracing the first Lord's day in September, 1870, with a cordial invitation to all sister churches within co-operative distance to be with us, and that a report of said meetings be sent to the GOSPEL ADVOCATE office for publication.

No other business, the meeting adjourned.

T. A. J. WADE,  
Reading Clerk.

Notwithstanding the above failure, we had quite an interesting meeting of eight days, with 12 noble souls added to the Lord's army, viz: Five from the Methodists, four from the Baptists, two by letter and one from the world. Since that time one restored. The cause of our blessed Redeemer is in a healthy and prosperous condition, notwithstanding much misrepresentation and sectarian prejudice among us; but the word of the Lord is powerful and will prevail.

Enclosed I send you some money for the GOSPEL ADVOCATE. I am well pleased with the paper and earnestly pray that you may be able to continue its publication for many years yet. For it, with my Bible,

when in tribulation, in adversity, in persecution, sharp and strong, has given me fresh courage, and caused me—Paul like—to glory in my tribulation. Rom. v: 3.

I am, dear brethren, in Christ your brother,

T. A. J. W.

*Sardis Church, Moltno, Miss.*

*Bro. Lipscomb*: The weekly meeting of the Disciples has been discussed and urged upon the brethren until I believe it has wrought almost an entire revolution.

And now I wish to see the duty of family worship, and the giving of thanks at table, agitated until a reformation takes place in these things. This may surprise you and many others; but allow me to say that I sometimes think that I know more of some things than some preachers and editors. One, situated as I have been, always having been an obscure man, though extensively traveled, has had a chance of seeing christianity unmasked, and I am sorry to say that its visage is much marred.

I have noticed for twenty-five years, that our brethren have been very negligent of these duties. I had a thought, all last summer, of trying to write something on this subject, as no one else would, to try to encourage the brethren to attend to these things, but I lacked the confidence and felt that I lacked the ability, and have concluded to make the suggestion to you. Our preachers are *too much* (?) in the habit of proselyting them, or as the sects say of us, baptizing them and letting them go without further instruction. Carrying out the first part of the commission,

and neglecting the last. They seem to have reached the goal of their ambition when they add one more to the congregation.

How is a reformation to be wrought Bro. L? for I know whereof I affirm.

Let me say candidly that I believe the sisters are greatly to blame in this matter. I speak somewhat from personal experience.

What sister is there, who at any time sits down at table, facing her professed Christian husband, and begins to pour out the coffee, while he begins to help the plates without rendering thanks to the giver of the repast before them, who does not feel a cutting rebuke of conscience, for the negligence?

And what brother could resist the influence of a kind Christian wife, who would lay aside all levity, and with a solemn, serious and decided tone would, affectionately, and reverently say, "my dear, give thanks." What magic in the words!! What changes may not be hidden in it?

Sisters, you want more religion; your timidity is doing a fatal work.

Bro. L. the above is no fancy sketch; I see the evil but know not how to remedy it. I hope to see the day when every brother shall be his own priest, and realize the importance of it.

The little band at Austin is in a tolerably healthy condition, except the failings above noted.

Wishing you great success I remain your brother in the Lord,

B. F. CATHEY.

*Austin, Ark.*

*Brethren L. & S.:* I hereby grate-

fully acknowledge in response to my appeal for help to erect a Church house in Jefferson, five dollars from a sister of Allenville. Determined not to let her left hand know what her right hand did, the generous donor sending me her all, (God bless her) did not even write the county and State of her residence.

Remittances should be made in money orders on Athens, Ga., or registered letters.

P. F. LAMAR.

*Jefferson, Ga.*

Kendrick School.

Through your excellent paper, I wish to inform the brethren in Mississippi, that the above named school is now open for the reception of pupils, to continue until the second week in July next. This school is situated in a healthy locality, in Tishomingo county, ten miles North east from Corinth.

Tuition in Primary Department \$1 50 per month.

Tuition in Academic Department from \$3 to \$4 per month.

Convenient board (for either boys or girls) can be had at \$10 per month. The new Testament is read daily by all the pupils. Instructions given in all the English branches and the rudiments of latin and Greek.

For further information address, J. C. Oliver, Principal, Elder M. Kendrick, or Mrs. N. H. Kendrick, Corinth, Miss.

I have nothing to do with to-morrow. Let to-morrow's temptations come and I will fly to Christ for strength to overcome them. Let me fight my battles to-day.

## THE FIRESIDE.

### Nothing but Christ.

BY J. M. CARNES.

My harp had many varied themes  
When'er I woke its power,  
It warbled wildly as in dreams  
Of woodland, brook and flower.  
It breathed amid the flowers of mirth,  
And sang of starry eyes—  
But now in strains of nobler worth  
Let living numbers rise.

Away, ye themes of earthly joy!  
A nobler song is mine.  
Oh! let me all my powers employ  
To sing of love divine.  
For sweet are all the flowers of spring,  
And bright are ladies eyes;  
But Heaven will sweeter pleasures bring  
Than seas or sunny skies.

Then come, my wandering harp, away,  
Come to the fount of bliss;  
Bask in the beams of endless day  
In brighter worlds than this.  
And while the joyous wildwood rings  
With nature's glad some lays,  
Then oh! with all thy thrilling strings,  
Sound, sound a Savior's praise.

### To the Little Folks.

Well, little folks, here you are again, glad to see you. What shall we talk about this evening?

*Charles.*—You did not tell us, last week, all we wanted to hear. We wanted to know something about the history of the Church. Christ said "On this rock I will build my church, and the gates of Hell shall not prevail against it." We think there should be a continuous chain of Christian Churches from the day of Pentecost down to the present time, and through all time, to make good the Savior's assertion.

*U. J.*—My little hearers, I think there have been bodies of worshiping disciples from Pentecost till now, observing the ordinances of the

New Testament, and keeping, in the main, the law of Christ. You know that many think that Alexander Campbell first established what we call the Church of Christ, but it is plain that such is precisely what the church was in the days of the Apostles. And besides this, there were worshipping bodies of disciples in different parts of the world—some of them very numerous—before Bro. Campbell was known as a teacher of the Gospel. You can learn something of some of these churches in the "Christian Baptist," page 389 and several succeeding pages. But still I do not think a continuous chain of churches, following the primitive practice, is essential to the fulfillment of the Savior's assertion, "the gates of Hell shall not prevail against it." Christ says, "On this rock I will build my church." What did he mean by, this rock? The confession, that he is the Christ. And the gates of Hell shall not prevail against this confession—not the church. The confession was the theme of the Savior's remarks, and not the church. He knew that the gates or powers of Hades, the unseen world, should not prevail against this confession. That he would not be detained in Hades; and thereby falsify the confession; but that he would arise from the dead, and thereby demonstrate the fact that he is the Christ the son of God.

*Ch.*—But I heard a preacher say, the other day, that the Baptist Church is the true Church of Christ. That he could prove from church history that it had a regular chain of succession from the days of the Apostles till now. And that if he

could find a single link in the chain broken, he would not give a fig for the church.

*U. J.*—That preacher was either ignorant of what he affirmed, or was trying to deceive others.

*Richard.*—He was either a “fool or a knave.”

*U. J.*—You would do well to use milder terms Richard. It is not best to use such harsh expressions. We are sometimes under the necessity of saying hard things, but we should say them in as soft words as possible. But as to this preacher’s proving that the Baptist church has a regular chain of succession from the days of the Apostles till now, he can do no such thing. More than this, he cannot prove that there ever was a Baptist church in the days of the Apostles nor for greatly more than a thousand years afterwards.

*Ch.*—He said he could prove it by Orchard’s History.

*U. J.*—Orchard’s History is a Baptist work, and is endorsed by the Baptists of the present day. But this history condemns them. The churches spoken of by Mr. Orchard that existed at an early date, and which are claimed as Baptist, were called Christian, and not Baptist. They baptized for remission of sins, and met weekly for the breaking of the loaf. There was scarcely any thing among them resembling the practice of the Baptists—except the action of immersion: Such is the testimony of Orchard’s History.

UNCLE JOE.

To rise early requires quickness of decision; it is one of those subjects that admits of no turning over.

### Fitting One’s Self.

BY JENNIE HARRISON.

“Well, Grace, what is it?”

The young girl raised her head, in surprise. She had not noticed any one coming in the room. She had been sitting there, in the twilight, leaning her head down, in a weary kind of way, on the arm of the chair, and watching the people go by in the street. She had been thinking busily about something; and, at last, had ended her thoughts with a long sigh,—“Oh, dear!” It was hearing that sigh, which made her aunt ask, “Well, Grace, what is it?”

“Oh, auntie, it’s *everything!*—there isn’t a single thing that is nice and smooth and easy. I do think it’s an awfully crooked world, everything goes crossways, and it makes me so tired! Sometimes, at night, I wish it would be a long, long time before another morning; so that I could get rested!”

Aunt Julia thought a little, and then she said, “Grace, there was a brave and noble poet, who once lived in this same crooked world that troubles you so. He sang some sweet songs during his life-time, and I think that one of the sweetest and truest has this little verse in it:

‘Rest is not quitting  
The busy career;  
Rest is the fitting  
Of self to its sphere.’”

Grace listened attentively.

“Please say it again, auntie,”

The lady repeated it.

“Now, Grace, that is just for you when you are tired and discouraged! You will never get rested by shutting your eyes and wishing that morn-

ing would not dawn for a long while. The mornings *will* all come, in their appointed time, and with all their appointed duties and trials; and the way to find rest is to stand up bravely and take just what comes to you, fitting yourself to the sphere which God has given you to move in."

"*Rest is the fitting of self to its sphere!*" repeated Grace, in a slow, thoughtful way. "But, auntie, mine is such a *crooked* sphere. You can't think! there's all the time some great ugly corner sticking out, and—"

"And," said her aunt, "you go bumping against it, in a fretful, impatient way, so that it hurts you; instead of going up to it with a brave cheerful heart, and *fitting yourself to it*, so that it would not seem half so sharp. Don't you see?"

"Yea, ma'am," Grace answered, in a half-unwilling way; but, auntie, there have been a dozen such corners in my sphere, just this one single day! I wish I could have things nice and straight and smooth!"

"Oh, Grace, my child; you are not brave at all! You can't have things 'nice and straight and smooth,' just as you would like to have them here in this world; but you can always have things *just as it is best for you to have them!* Don't you know that a wise and loving God has marked out your sphere for you? He has marked mine for me, and one for each of His children here on earth, and not one of them all is wholly smooth and easy. Some have more angles and corners and rough places than others, for some wise reason, which we cannot know.

"If we had no crosses or troubles

or disappointments, how should we ever learn to be strong or patient or wise; how should we ever learn to look forward, with eager hearts, toward that Better Land where everything *will* be 'smooth and pleasant and straight?' Grace, our Father gives us all these spheres below, with their sharp angles and crooked turnings and rough places, to fit us for the higher sphere above, in the mansions which Jesus has prepared for all who love Him. Now tell me some of those 'dozen' ugly corners which came in your way to-day."

"Well, auntie, the very first thing was, that I wanted to go to a Gallery of Paintings, with Alice Martyn and the Rays and ever so many more girls; we had arranged all to go together, and have such a nice time. And the first thing I knew, there was Bridget gone off; and mother said Dr. Porter was coming to dinner, and asked me to stay and take care of baby while she was busy. I suppose all the other girls went, *they* don't have to stay at home for such things!"

"Disappointments make sharp corners sometimes," answered her aunt. "And I suppose you looked gloomy, and that made mother feel badly; and I suppose you did noising any merry songs to baby, but only rocked away, in dismal silence, and that made the little one fret; and I suppose you kept thinking, over and over, what a disappointment it was not to go; and that made you more unhappy. See, Grace, how you went knocking against that corner, instead of fitting yourself to it; instead of being cheerful for mother's

saks, and amusing for the baby's sake, and brave for your own sake! Well, what next?"

"Why," said Grace, hesitating and half ashamed; "Charley came in and knocked over one of my flower-pots, and then he wouldn't even watch the baby while I picked it up! And then, one of the piano wires broke while I was practicing, and it will just spoil the piece I want to play for our company to-morrow evening, and we can't get it mended before then. It's so provoking! And then, there was no letter for me to-night, when I felt sure I should get one from cousin Mabel. I think she might write! And,—auntie, I guess you've heard enough!"

"Well, don't you think, Grace, that if you had fitted yourself to every one of these rough places which came in your sphere to-day, you would have felt satisfied and peaceful to-night, instead of feeling tired and discouraged?"

"I suppose perhaps I should, auntie, but—well—"

"It is hard, do you mean? At first, I know,—after you have gone bumping about with impatience and discontent, so long, but it grows easier by practice. And you will need all the practice, now, dear Grace, while you are young, and the sphere is comparatively small and smooth. For, if you live long, there will come heavier crosses and greater trials; disappointments and griefs which you know nothing of now; and oh, how well it will be for you, if you learn this lesson of fitting yourself, now! None ever found rest by shunning the duties of life, nor by sitting down to fret over its vexations.

The heart that gets the rest and the peace, is the one which goes forth bravely to meet all that God sends; shaping itself cheerfully to every form of trial or duty or loss. Now, Grace, learn to begin each day with three things—First, the assurance that your sphere, that day, will have its crooks and its sharp corners; no day comes without them. Secondly,—with a resolve to try and fit yourself to that sphere, bravely and contentedly. Thirdly,—with a prayer to God to help you and make you strong. And bye-and-bye, Grace, when you reach the Home of rest, on high, you will look back upon this earthly sphere, and see how, through it all, God's hand was leading you and fitting you for His everlasting joy."—*Christian Observer.*

### Company Manners.

This afternoon I dropped into Mrs. Jinks' as I was passing, to engage her to come and help my girl with the house-cleaning. The front door was wide open, so I stepped into the entry, and tapped gently on the door leading into the sitting room. A clamor of angry voices saluted my ears as I crossed the threshold, and in a shrill voice Mrs. Jinks cried, "You Jake, hush up; and Tom, quit bothering that young one, or I'll box your ears." A younger voice: "Ma, can't Jim let me be?" I knocked louder and Mrs. Jinks opened the door. O, Mrs. Hunnibee! how do you do? "Walk in." No tones could be sweeter or more courteous. Jake quieted down, Tom ceased to annoy his little sister, and sat still as a kitten,—company had come. What a

pity, I thought, company couldn't stay in that family all the time. Mrs. Jinks is an ignorant, vulgar woman, well meaning, but coarse, and one cannot wonder that she should not regulate her family in the best possible manner. But how many seemingly polished households there are, where such tones and looks are indulged as the entrance of a visitor would at once check and change to flowing courtesy and gentle grace. I was reminded of a family I used to visit long years ago; and while sewing up stairs with the girls on our doll clothes, Mary would say to her sister, "Jane, who's come? somebody's come visiting mother; I can tell by the sound of her voice;" and I used to resolve to myself; "If ever I have a family, I'll be sweet at home to my own folks, and if I must be hateful, strangers shall suffer, but not those I love."—*Hearth and Home.*

Sieges of Jerusalem.

Probably no capital city of equal consequence was ever taken and retaken so many times as Jerusalem. We have no record of the date of its foundation; yet its subsequent history is one of continual contests and continual restorations; and it is no doubt owing to these changes that the ground of the modern city is in many places thirty feet above the level of the old, and that the valleys which formerly intersected its divisions are now filled to their summits with soil and debris. The following are the principal sieges and conquests which the metropolis of Palestine has undergone, not including, how-

ever, various brief capitulations during the Maccabean and late Syrian disturbances.

Joshua.....	1425	B. C.
David.....	1048	"
Shishak.....	974	"
Joash.....	839	"
Assyrians.....	771	"
Pharaoh-Necho.....	610	"
Nebuchadnezzar.....	587	"
Ptolemy Soter.....	320	"
Antiochus Epiphanes.....	170	"
Pompey.....	63	"
Crassus.....	54	"
Herod.....	37	"
Titus Vespasian.....	70	A. D.
Adrian.....	135	"
Chosroes.....	614	"
Heraclius.....	628	"
Omar (Saracens).....	637	"
Seljouk Turks (Tutush).....	1078	"
Godfrey of Bourjlon.....	1099	"
Salah-ed-din.....	1187	"
Turks.....	1217	"
Crusaders.....	1229	"
Turks.....	1244	"
Selim.....	1517	"
Bonaparte.....	1799	"
Mahomet Ali.....	1832	"
Turks.....	1840	"

The Praying Teacher

A Pious young woman on commencing a private school determined to open and close its daily sessions with prayer: In a few weeks a young man came seeking admission to prepare for college. She hesitated. She would like to teach him, but he had been trained an Universalist. How could she pray before him? Love for her Savior and for souls at last prevailed, and when they knelt again, she remembered especially the new comer. As they arose from their knees her tear dimmed eyes met his also bedewed with tears, and she thanked God in her heart, and took courage. Many years after that, having removed to another place and assumed new duties and responsibilities, she was one day accosted in the street by a strange gentleman,

evidently a clergyman, who seemed rejoiced at meeting her.

It was the pupil before whom she had hesitated to pray, now a zealous minister in a neighboring church.

"Ah," said he, "you may forget me, but I cannot forget you nor your teaching."

#### Table Conversation.

A great deal of character is imparted and received at the table. Parents too often forget this; and therefore, instead of swallowing your food in sullen silence, instead of brooding over your business, instead of severely talking about others, let the conversation at the table be genial, kind, social and cheering. Don't bring disagreeable things to the table in your conversation, any more than you would in your dishes.

For this reason, too, the more good company you have at your table, the better for your children. Every conversation with company at your table is an educator of the family. Hence the intelligence, the refinement and the appropriate behavior of a family which is given to hospitality. Never feel that intelligent visitors can be anything but a blessing to you and yours. How few have fully gotten hold of the fact, that company and conversation at the table are no small part of education!

#### Lost Time.

More time is lost by ministers in listening to the foolish, unimportant matters with which visitors absorb their attention, than by the actual work which they perform. We therefore heartily commend the following plan for avoiding such useless and trivial customers:

An aged American minister states that in the early part of his ministry, being in London, he called upon the late Rev. Matthew Wilks. Mr. Wilks received him with courtesy, and entered into conversation, which was kept up till the most important religious intelligence of each had been imparted. Suddenly there was a pause—it was broken by Mr. Wilks:

"Have you anything more to communicate?"

"No, nothing of special interest."

"Any further inquiries to make?"

"None."

"Then you must leave me; I have my Master's business to attend to. Good morning."

"Here," says the minister, "I received a lesson on the impropriety of intrusion, and on the manly method of preventing it."

We have just learned, through Bro. H. B. Todd, that there have been in all, 80 accessions to the church at Gallatin Tennessee, recently. Brethren Marshall and Gano have done the preaching principally. The truth is gaining ground in that place. To the Lord be all the praise for good accomplished through his truth.

We have had Bro. T. W. Brent's article on Hereditary Total Depravity, published in our third No. current volume, struck off in tract form, and will be ready to fill all orders that may be sent, at this office. Price single copy, 10 cents. \$1 per dozen. We are satisfied the circulation of it will be good.

If you can part with all for Christ, depend upon it Christ will never part with you: He says, "I love them that love Me."



THE

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### A True Statement of the Case.

*To Rev. H. Newton of the Presbyterian Church, and Rev. A. J. Kelly, of the Baptist Church, Jefferson, Georgia.*

As we are public men and the people have a right to see our course and the positions we occupy, I deem no apology necessary for thus publicly addressing you. The facts which gave rise to my recent note of inquiry, and your extraordinary response to the same justify me in this course. The facts, as you are aware, are substantially the following:

During the past spring I delivered a series of lectures on Primitive Christianity, in Martin Institute, and some kind friends wishing me to resume my lectures, voluntarily promised to secure for me the use of the meeting house in which you jointly worship. Application was accordingly made by my friends to you for the use of your house of worship. After conferring together, one of you reported to me verbally that I would not be permitted to occupy your pulpit, assigning as a reason that to grant the desired favor would create strife, division and disaffection among the

members of your respective congregations.

Shortly after our interview above referred to, I addressed you a note soliciting an early response that would contain a statement of the precise errors in doctrine held by me. Your assurance that for me individually you entertained feelings of kind regard and fraternal relation emboldened me to address you, as I was wholly unconscious, as stated in my note, of teaching anything as a test of faith, fellowship or communion for which I could not find a "Thus saith the Lord."

Your responses are substantially the same, and taken together, contain the following specifications and charges of obnoxious doctrine:

1. "Unscriptural views of the doctrine of justification by faith."
2. "Grave errors arising therefrom."
3. "Justification by the deeds of the law."
4. "System fatally erroneous."

The divine injunction that forbids bearing "false witness against thy neighbor," should have deterred you from preferring charges without sufficient proof. Conversant with most of

the publications of the representative men of the Church of Christ, I am prepared to say most unhesitatingly that the charge of teaching "justification by the deeds of the law" is entirely and wholly without foundation. In my late note of inquiry I propounded and urged an answer to the following direct question:

"What doctrine, test of faith or fellowship do I teach that the Bible does not teach?"

You reply, "*Justification by the deeds of the law*," which is the only definite and specific charge of erroneous doctrine you prefer against me. This in your conception is the radical error that makes my "views of justification unscriptural," the root from which "grave errors arise" the legitimate father of the "system fatally erroneous." As, however, the major proposition in your bill of indictment commits me to a premise, not my own, so too, the "system fatally erroneous, the errors grave," are not mine. They may be yours, indeed certainly are, if *it be true*, as stated by one of you, that we differ on matters of *vital importance*." I trust you may be mistaken in this.

Before entering upon the discussion of the subject of justification, I must be permitted to say to you, that I have no pet theory borrowed either from "London or Philadelphia" to defend—no mere personal victory to gain—and the one, the sole, the all absorbing question that will engage my thoughts is, "How speak the Oracles of God?" To the utterances of Jesus and his ambassadors, the Apostles, I trust ever to bow, most humbly, most submissively.

The subject of "justification by

faith" is one of vast importance, and in the investigation of it, I shall, in all cases, let the context and kindred passages explain the text, thus making the word of God its own expounder and interpreter. Thus premising, attention is invited to the following Scripture text:

1. "If Abraham were justified by works, he hath whereof to glory, but not before God." Rom. iv. 2.

2. "Was not Abraham our Father justified by works, when he had offered Isaac his son upon the altar?" James ii: 21.

3. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts ii: 38.

4. "Ye see then how that by works a man is justified and not by faith only." Jas. ii: 24.

The foregoing Scripture texts will constitute the bases of what we intend to present in order to a clear elucidation of God's teaching on the subject of justification. Viewed without due regard to their contextual import, the ambiguous sense in which the term *works* is used, the facts and circumstances under which they were written or spoken, and they are manifestly and irreconcilably contradictory. God's truth is a unit, and can never contradict itself. Paul never contradicts James, or James, Paul. They believed, practiced and taught the same things.

#### THE ERROR PAUL OPPOSED.

Errors in doctrine that were advocated by numerous partizans in the days of Paul, led him to indite such inspired utterances as the following:

"Justified by faith without the deeds of the law." "No man is justi-

fied by the law in the sight of God." "Not of works," etc.

What error, I inquire, was Paul combating which led him to pen the foregoing and kindred texts in his letter to the Romans, Galatians and Ephesians? What are the facts? Precisely the following: The Judaizers taught justification as a result of obedience, to circumcision and the law of Moses. Righteousness or justification through the law is what they taught and what Paul combated. Hence he says, "Whosoever of you are justified by the law; are fallen from grace." Galatians v: 4. Again, he says, "Circumcision verily profiteth if thou keep the law." Rom. ii: 25. Once more, "Because they sought it not by faith, but by the works of the law." Rom. ix: 32.

Now to apply the above and kindred passages to teach the nonessentiality of obedience to the Gospel in order to justification, never entered the mind of Paul, and to do so is to wrest his language and give it an application never designed by him. This is precisely what those who oppose the Disciples are doing.

#### CHANGE IN PAUL'S STYLE.

How very different the style and language of Paul when he has the Gospel in his mind. He frequently in his letters refers to the Gospel and the conversion of those addressed by him. With the Gospel for his theme does he ever say, "whosoever of you are justified by the Gospel, are fallen from grace?" No. Does he say, "By the works (obedience) of the Gospel, no flesh shall be justified?" No. Does he say that any were not justified, "because they sought it through the obedience of *the faith*,"

which is but another term for *the Gospel*?" No! No!! No!!! Well what does he say? He says, "I declare unto you the Gospel, *by which ye are saved.*" 1 Cor. xv: 1, 2. He says, "I am not ashamed of the Gospel of Christ, for it is the *power of God unto salvation* to every one that believeth." Rom. i: 16. He says; "In Christ Jesus I have begotten you through the Gospel." 1 Cor: iv: 15. He says, "God will take vengeance on them that *obey not the Gospel.*" 2 Thes. i: 8, 9. Alluding to the conversion of the Romans, including also the Judaizers, whom he would wean from a hurtful love of Moses and the law, Paul says: "Ye have obeyed that *form of doctrine* which was delivered you. Being then made free from sin." Rom. vi: 17, 18.

The style of Paul in the latter quotations is so different from that employed by him in his efforts to convince the Judaizers of the utter impotency of their law to secure justification, that he who runs may read—and if he will—*may learn to distinguish between things that differ*, and thus cease to apply what was said of the *Jewish law of works* to the glorious Gospel of the son of God.

#### NATURE OF THE WORKS AND CHARACTER OF THE OBEDIENCE TO BE RENDERED TO THEM IN PAUL'S ARGUMENT.

In order still more clearly to understand the *nature* of the "works" which Paul so strenuously opposes, and the *character* of the obedience to be rendered to them, an accurate examination of the entire context of our first text is necessary.

The Apostle, having first set forth

the moral and spiritual condition of the whole Gentile world (Rom. i: 18 and ii: 16 inclusive) proceeds to take up the case of the Jew (Rom. ii: 17) shows his superior advantages, as compared with the Gentiles—proves both to be under sin—and arrives at the following conclusion: “Therefore by the deeds of the law, there shall no flesh be justified in his sight.” Rom. iii: 20. In this negative proposition it is not stated *how* we can be justified. All the passage teaches is, that it is *not* by the “deeds of the law.”

The foregoing conclusion reached by a logical argument the Apostle proceeds to show that the procuring cause of justification is in the blood of Christ (Rom. iii: 21–28) and then states his deliberate conclusion that a man is “justified by faith without the deeds or works of the law.” Rom. iii: 28. In proof of the above proposition and logical conclusion the Apostle adduces the case of Abraham who was justified four hundred and thirty years before the giving of the law to prove—what? That we are justified without obedience to the Gospel? By no means. What then does he design to prove? Most evidently this: that as Abraham was justified *before the Jewish law had an existence in fact*, and therefore without obedience to it as an enacted statute in force, so we are justified without circumcision or obedience to the Mosaic law of works. Here it is necessary to notice the *character* of the *obedience*, which God sternly, relentlessly and inexorably demands to the class of works in the mind of Paul. On this point the following text will be our guide: “Now to him that worketh is the reward not reckoned of

grace, but of debt.” Rom. iv: 4. “To him that worketh”—worketh what? let it be asked, and there is but one answer, viz: a faultless, spotless, sinless obedience to the Jewish *moral* law of works, as nothing short of this could satisfy the demands of the law or the holiness of God. He still sternly demands this perfect obedience to his moral law which none can render, and the only hope therefore of the sinner or saint is to accept pardon through Christ—through the “law of liberty”—that Jesus may thus be made to him, “the end of the law for righteousness,” “Holiness through pardon” is the glorious and triumphant song of the saint and not holiness through a faultless obedience to *moral* law.

To return to the subject; what is the “reward” named in the above text manifest by the the reward of “justification,” now, since the man has rendered a *faultless* obedience, “not reckoned of grace, but of debt.” Thus the “works” in the mind of Paul, inexorably demanding, as they do, an obedience absolutely faultless, make justification a matter of debt on the part of God. To enjoy justification through the “works” of the *moral* “law” as held by Paul, the man must *never* have transgressed law or *omitted* duty. But all have sinned, and therefore by the “works of the law no flesh can be justified.

#### THE WORKS IN JAMES'S ARGUMENT CONSIDERED.

Your attention is now invited to the consideration of the context of our second text as numbered in the foregoing Scripture collection. Jas ii: 21. James introduces the subject as follows: “What doth it profit my brethren, though a man say he hath

faith, and hath not works? Can faith save him? ii: 14. To ask this question is to answer it. *It cannot.* Jas. proceeds: "If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body. What doth it profit?" 15 and 16 vs. Not the slightest profit could possibly accrue to the needy individual. He would neither be warmed nor filled. "*Even so,*" significantly adds James, "faith, if it have not works, is dead, being alone." Manifestly James did not sanction the doctrine of justification by faith "*alone*"—his language being wholly irreconcilable with such an idea. Hear him again: "Wilt thou know O vain man, that faith without works is *dead*?" Vs. 20. Can there be life in that which is dead, and faith, to use James' nomenclature, is but a lifeless corpse, "*dead,*" without the accompaniment of obedience, "*works.*" This thought he illustrates as follows: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect." Would any affirm that his faith was perfect before its development in obedience? This would be to contradict James. The Apostle immediately adds: "And the Scripture was *fulfilled* which saith, Abraham believed God, and it was imputed to him for righteousness." Assuredly the Scripture was not "*fulfilled*" before the offering was made, or before the obedience of faith. Hear again from James: "Ye see then how that by works a man is justified, and not by faith only." Again

he favors us with an illustration: Likewise also was not Rahab the harlot justified by works when she had received the messengers, and had sent them out another way?" Yet, once more: "For as the body without the spirit is dead, so faith, without works is dead also." I now propound the question, what kind of works are these of which James speaks? The same kind that Paul opposed in his letter to the Judaizers already quoted? Who would dare so affirm and attempt to reconcile Paul and James, or even Paul with himself. Some of the works specially named by James in his logical argument, so far from being works of sinless obedience to moral law were in palpable violation of its requirements, unless child-murder and treason be classed in the moral code. The moral law says, "Thou shalt not kill," and yet Abraham was in the very act—performed it in his mind—of murdering his son. Was it right? Assuredly yes. What made it right? I answer the command of God. What kind of law was this obeyed by Abraham, that ever has and forever will cover his name with glory and honor? I answer *positive* law. Here it is proper to remark that God can better test the loyalty of man by positive than by moral law. The reason is obvious, as in obeying a positive law—if the man be not a hypocrite—reverence for the authority of the Lord, is the alone influencing and controlling motive. Thus Abraham by his obedience to a law ordained by God, which was in direct violation of the moral code exhibited the very highest evidence conceivable of the loyalty of his heart to the authority of his God. Why? Because he was obeying a law that

was right only because it was commanded, whereas the moral law, inhibiting murder, was right in and of itself. Thus we perceive a very marked difference between moral and positive law; the former being commanded because it is right; the latter (positive law) being right because it is commanded. Aware of the impossibility of harmonizing Paul and James unless the distinction between moral and positive law be clearly drawn, is my apology for calling your attention to its consideration.

#### PAUL AND JAMES RECONCILED.

It admits I think neither of doubt nor controversy that James had in his mind the "obedience of faith." It is equally clear I think, that Paul in his letter to the Romans had obedience, and as we have shown, a faultless, sinless obedience to moral law, in his mind.

From Paul's standpoint, having in his mind a faultless obedience to moral law and arguing with Judaizers, how very natural that he should affirm in opposition to their erroneous views, the truth of the conviction in his mind, that "A man is justified by faith without the deeds of the law." In doing this he neither affirms nor denies anything respecting the class of works in the mind of James. And how very natural that James, with his eye on positive law, and the necessity of the "obedience of faith," combating as he was a cold, sickly Antinomianism that had crept into the Church, perchance from an erroneous interpretation of the language of Paul, should affirm the inspired conviction of his soul, that a man is "justified by works and not by faith only." Thus we harmonize them.

#### AN OBJECTION CONSIDERED.

Aware of the opinion mutually entertained by you that James is speaking of the justification of a saint, and Paul in his letter to the Romans of the justification of a sinner; that the latter is justified by faith only, and the former by faith and works conjointly, I beg your indulgence while I reply briefly to this objection to the position above taken by me.

It should be regarded a sufficient reply to this objection to state the fact that James applies his doctrine of justification by works not only to Abraham the saint, but also to Rahab the "harlot and sinner."

If, however, additional proof be asked, it may be added that the position which makes James speak of the justification of the saint only, necessarily forces its advocates to maintain that Abraham was an unpardoned, unjustified sinner up to the period mentioned in Genesis xv: 6, thus contradicting the facts of history, as Abraham, anterior to the above named period of time, had fought the "battle of the kings," and in obedience to the command of God had left his home, "not knowing whither he went"—the latter event being honorably mentioned by Paul as a result of his faith. Heb. xi: 8. It is therefore more in accordance with the facts of history to say nothing of the inspired comments of Paul and James to allow that Abraham, previous to his offering of Isaac, enjoyed a reckoned, "counted" or "imputed" righteousness (justification) and after the offering a real bona fide justification. To use Paul's language, "He believed God and was "counted" or looked upon as justified." To use

James', he "offered Isaac upon the altar," and "was justified." He could not in the very nature of the case, if we credit the inspired James, have been justified in fact before the Scripture was "fulfilled." When was it "fulfilled?" James responds, "when he had offered his son Isaac upon the altar."

CHARACTER OF THE WORKS OBEYED  
BY ABRAHAM.

The character of the works which secured to Abraham actual justification, demands a passing thought. The offering of his son Isaac, it will not be disputed, was a figurative representation of the death, burial and resurrection of Christ. Isaac, in the mind of Abraham, is to be raised again to life. We have an institution if you please an ordinance, christian baptism, which, when submitted to by a proper subject, being a monumental institution, symbolizes most beautifully and impressively, not only the death, burial and resurrection of Christ, but also the death, burial and resurrection to immortality and eternal life of all who confidently submit to it. Let it be remembered that Abraham was really justified when, through the "obedience of faith," he typified, and prospectively complied with, the three great leading facts of the Gospel. Thus, "faith wrought with his works, and by works his faith was made perfect," so says that inspired commentator, James. Even so now, the penitent believer, "dead to sin," is "buried with Christ by baptism," and "rises to walk in a new life." While it was Abraham's privilege to typify a sacrifice to come it is now the favored privilege of the penitent believer to symbolize by "the

obedience of faith," a sacrifice that is past.

AN IMPORTANT FACT STATED.

There is still an additional fact that should not be overlooked, taught by James. It is the following: *Under no system given to man, in any age, economy or dispensation, whether Adamic, patriarchal, or Christian, has God suspended justification on faith alone.* Faith and obedience were the conditions, which, had they been complied with, would have continued Adam in the garden of Eden forever. Under the patriarchal dispensation it was faith in and obedience to the revealed will of God.

Thus Abel was blessed, and "though dead he yet speaks." Under the Jewish economy it was faith in and obedience to the requirements of God. Under our own glorious Christian Dispensation, it is faith in a living personage, the Lord Messiah, and obedience to the Gospel, the "law of liberty."

JUSTIFICATION ASCRIBED TO SEVEN  
CAUSES.

Justification is ascribed not to one but to seven causes in the Holy Scriptures. It is ascribed:

1. To knowledge: "By his knowledge shall my righteous servant justify many." Isa. liii: 11.

2. To faith: "Justified by faith without the deeds of the law. Rom. iii: 28.

3. To Christ: "By him (in him) all that believe are justified from all things for which ye could not be justified by the law of Moses." Acts xiii: 39.

4. To blood: "Justified by his blood." Rom. v: 9.

5. To grace: "Justified freely by his grace." Rom. iii: 24.

6. To works: "Justified by works." James ii: 24.

7. To God: "It is God that justifies." Rom. iii: 33.

The task now before us is to harmonize, reconcile and develop the necessity of the presence of all the above named combination of causes to secure the blessing of justification. And any view of the subject let it be stated, that would set aside as non-essential even one of them is to be rejected as necessarily fallacious. In God's system of justification they are all named as causes, means or instrumentalities, and we therefore need them all. Of course it is not pretended that justification can be attributed to all, or to any two of them, in precisely the same sense. Yet all are necessary, and we trust to be able to discover a beautiful harmony in the teachings of the passages above collated. Let us consider them.

1. Men are said to be "justified by *Knowledge*" because they cannot be justified in ignorance and consequent unbelief. The mind must be enlightened by the truth as it is in Jesus, which must be heard, *understood* and received, thus *disposing* the man to receive Christ.

2. Men are "justified by faith," as a *principle* developing itself in *doing*, *receiving* and *enjoying*. "By it the elders *obtained* a good report. Abel *offered* sacrifice," and "Noah *built* an ark."—Justification is thus ascribed to faith not as an ultimate act of the mind, but as a rule of action. It is no-where said in the Bible that we are justified by faith alone.

3. Men are "justified by Christ

and his blood" as the "efficient" and "procuring" causes, inasmuch as His mission to earth and voluntary death on the cross constitute the meritorious ground of their justification.

4. Men are "justified by grace" as the "moving cause," inasmuch as the matchless philanthropy of the Divine Father moved him to send into the world his only begotten Son to die, the just for the unjust. Hence "It is God that justifies,"

5. Men are "justified by works" as the "concurring cause," inasmuch as through the "obedience of faith they surrender soul, body and spirit to Christ—come to his blood—follow him to the cross and to the grave—enter his Kingdom—do his will—and thus submit to His guidance, His wisdom, His righteousness.

How arbitrary to select faith as the "alone" cause of justification and thus *in fact* reject other named instrumentalities.

If additional illustration be necessary the following is submitted as making the subject perfectly clear: Mr. A. has long been confined to his bed by a fearful attack of Neuralgia, without receiving any benefit from the prescriptions of his family physician. His friend, Mr. B., a noted philanthropist, hearing of his protracted affliction, immediately addresses him an affectionate letter, designating a remedy, which in numerous similar cases had proved efficacious. The remedy is at once sought, procured, and used, and Mr. A. in a short time is restored to health. Now in narrating his recovery to his friends he says to one, "I was cured by *knowledge* imparted by Mr. B.," to another, "I was cured by my faith in



Mr. B.'s statement or prescription;" to a third he says, "I was cured by Mr. B.; to a fourth, "I was cured by taking Mr. B.'s medicine;" while to a fifth he says "I was cured through the favor (grace) of Mr. B." Now although he attributes his cure to no less than five named causes, it is manifest that his statements are not in the slightest degree contradictory. He was cured however, a philosopher would say, by a *combination* of all the causes named by him, and not by any one or two of them to the exclusion of the others. So by nothing short of a combination of all the causes named by God and not by any one or two of them to the exclusion of the others, can the sinner secure the rich boon of justification.

#### AN OBJECTION ANSWERED.

Your views of justification are in conflict with the doctrine of salvation by grace." Why? I inquire. You respond: "Because they demand acts of obedience." The objection, allow me to say, lies as heavily against your views of justification as mine. Faith itself is a work, an act of obedience to a command, and if, because I teach the essentiality of the "obedience of faith," I make null and void the doctrine of justification by grace, then does your view of justification by "faith alone" equally destroy it? If, as the Apostle says, "all men have not faith," it is not because God who loves all his creatures, will not give it to them, but because they either ignorantly or willfully reject his testimony. But is not faith his gift? In a sense and in an important sense it is. All the good things of life are His gift. But as all temporal blessings are given through chosen agen-

cies and instrumentalities, *so is faith*, and God hath ordained that through the preaching of the word of truth, men shall hear and believe. The following is Paul's logic on the subject: "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God." Rom. x: 14, 17. Such is Paul's testimony. Peter testifies as follows: "Ye know how that a good while ago God made choice among us, that the Gentiles by *my mouth should hear the word of the Gospel and believe.*" Acts xv: 7. That infallible historian, Luke testifies to the following: "And many of the Corinthians hearing, believed and were baptized." Acts xviii: 8. The language of John speaks to the question now under consideration in terms at once unambiguous and decisive. He says: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; *but these are written that ye might believe.*" John xx: 30, 31. No comment could add to the force or clearness of the teachings of the above passages: They affirm faith to follow as a result of hearing testimony and therefore an act of the creature. Nevertheless faith is the gift of God, since not only the truth to be believed and obeyed is his free gift, but also the power to believe, having blessed man with a faith faculty. As the power to write this communication is the gift of God while the act of writing it is my own. So the power to believe is the gift of God while the act of believing is my own. The act of believing, then being

wholly and solely man's own act, is, in itself, considered as destitute of merit as repentance of any other act of the creature. And that you should deny the necessity of baptism, an act in which the subject or individual is wholly *passive*, and affirm, as you do, the necessity of faith and repentance, both of which are acts of the creature, and then *object* to my "views" because they teach the essentiality of *action* or the "obedience of faith," presents a view of the subject at once mysterious, incomprehensible and contradictory.

OUR VIEWS ACCORD WITH THE FACTS  
OF HISTORY.

One, ten or ten thousand acts of obedience might be commanded by God, and performed by man as conditions of enjoyment, and he would still be "justified by grace through faith" and his salvation be the "gift of God." Do the facts that Abel "offered sacrifice," and that Noah "built an ark to the saving of his house," make it any the less true that God saved them by his favor? Were the children of Israel not saved from their enemies "by grace through faith" because in obedience to the divine injunction they "went forward," and were all "baptized into Moses in the cloud and in the sea?" 1 Cor. x: 2.

Because Abraham's justification by "works" is declared by James to be a "fulfillment" of the very Scripture which says, "Abraham *believed* God and it was imputed to him for righteousness" was he therefore not justified by grace? Does the fact that he performed two acts—"believed and offered Isaac"—make his justification any the less a matter of grace? Does the fact that Peter—after command-

ing the Pentecostians to "repent and be baptized for the remission of sins," immediately adding, "save yourselves from this untoward generation"—make null and void the doctrine of "justification by grace," because "they that gladly received Peter's word," forthwith obeyed his spirit—inspired command?

The foregoing questions admit only one answer; *They were all saved or "justified by grace," joyfully, gladly obeying the commands that grace prescribed.* And while no acts—though commanded by God—that man can perform either merit or procure God's favor, they are nevertheless conditions of enjoyment. As the people known as disciples distinguish between a change of heart and a knowledge of pardon, the former always preceding the latter, so they distinguish a marked difference between a procuring cause and an instrumental means. With them the blood of Christ is the alone procuring cause of all spiritual mercies and blessings; while faith and obedience are the indispensable conditions precedent to receiving and enjoying them.

Having, as we think, answered your objection, it is important now to show that our "views of justification" accord with the facts stated, the commands given or the obedience rendered in every case of conversion recorded by the infallible Luke. Of course we must commence at the beginning, and as the first proclamation containing the conditions of amnesty to guilty rebels was announced by the risen and exalted Prince and Savior through his chosen ambassador, Simon Peter, in the city of Jerusalem, your attention is invited to the consideration of the

## CONVERSION OF THE PENTECOSTIANS.

The command given: "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 Ghost." Acts ii: 38.

The obedience rendered: "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." ver. 41.

Now the question is, were the three thousand who obeyed the command of Peter justified by faith *without* the deeds of the law? If yes, and the question cannot be otherwise answered—then repentance and baptism are not of the deeds of the law, and are not the "works" condemned by Paul in his letter to the Romans. There are two kinds of works performed by accountable creatures, the one is called "the deeds of the law," the other is called "good works." Eph. ii: 10. "Good works" as distinguished from the class of works in the mind of Paul, are works of obedience to "the law of liberty," performed by believers. Again; Paul distinguishes not only between "good works" and the "deeds of the law," but also between works which are performed by believers in obedience to the command of God, and those works *enjoined by man*, which God in his word *has not commanded*. By the latter class, even as by the "deeds of the law," none can be justified. Repentance and baptism belong to neither of the obnoxious classes of works, because commands enjoined by God, and laws of the Christian Dispensation. Paul with his eye on either of the obnoxious classes of works named above could say, "Not by *works* of right-

eousness which we have done, but according to his mercy *hath he saved us* by the *washing* of regeneration and the renewing of the Holy Spirit."

With his eye on the same obnoxious class, particularly works enjoined by man, unauthorized by God, he elsewhere says, "Not of works lest any man should boast." Thus are Paul and Peter reconciled. Still, as Peter's response has been perverted by many who quote it, it demands additional thought. Unpardoned believers, having heard the testimony of God, as proclaimed by Peter, ask what they must do to be saved. Now whatever Peter told them to do was to be done that they might be "acquitted, absolved, forgiven, declared innocent, justified." Apprized of the efforts you have made to evade the logical import of Peter's command to the Pentecostians, you will pardon me if I devote a little space to its consideration. It was affirmed in a recent discourse by one of you that "for" in the phrase, "Repent and be baptized "for" the remission of sins," "means because of remission." This is precisely what you taught as reported to me. It is indeed surprising that pulpit expounders of the Greek preposition (*eis*) translated "for" in the passage under consideration, fail to notice the fact that for *whatever object to be gained* 'Peter commanded them to repent, for the *gaining* of identically the *same object* he commanded them to be baptized. If, then, "for" means *because of*, in the command, "repent and be baptized for the remission of sins," Peter was guilty of the folly of commanding them to "*repent*," *because their sins were already remitted.*

Permit me now, to refer you to the

parallel passage in Matthew, reading as follows: "This is my blood shed for the remission of sins." Matt. xvi: 28. Now in this passage the same Greek preposition *eis*, also translated "for" is used. The two phrases in both passages—"for the remission of sins"—are precisely alike, and it would therefore, be as good grammar and as sound logic to argue that Christ's blood was shed because of remission, as to assert that Peter commanded the Jerusalem converts to "repent and be baptized," because of remission of sin.

The so called parallel passage in Mark i: 44, demands attention. It reads as follows: "Show thyself to the priests, and offer for (Greek *peri*) thy cleansing those things which Moses commanded." The two passages are not parallel, the same preposition not being used in both of them. *Peri*, according to Greenfield, "has reference to the *past*" and *eis* to the "*future*," the latter being generally used to indicate "motion towards or into anything." Peter in the command given used *eis* not *peri*. This fact alone should settle the controversy forever.

The Bible Union revision to evade the "Letter that kills" translates it "unto the remission of sins." What a deal of trouble Peter has given translators and preachers! Does this translation rid them of their trouble. Rather let me say it increases it, for if they were to be baptized unto remission they could not get to it without being baptized. If I walk unto Athens, most evidently I cannot be at or in Athens until I walk there. Learned men must indeed be driven to the wall when they are

obliged to introduce the inelegant and almost obsolete "*unto*" in an effort to avoid the grammatical and logical force of Peter's inspired response. But notwithstanding the many multiplied efforts, both learned and unlearned, that have been made to throw mists and fog around the answer of Peter; it nevertheless teaches most clearly and unequivocally, as believed by the Disciples, that the Jerusalem converts were commanded to "repent and be baptized in order to the remission of sins." It is therefore accepted by them everywhere as the true and manifest teaching of the divine spirit, and hence they never hesitate without note or comment to give Peter's response to awakened, enlightened, pierced-in-heart, unpardoned believers." And in repeating the command of Peter it never occurs to their mind, as they feel sure it did not to his, that they are teaching "justification by the deeds of the law."

Having shown that the Jerusalem converts in obeying the command given by the inspired Peter were justified, not by the "deeds of the law nor by "faith alone," but through the "obedience of faith." Your attention is now invited to the consideration of the

#### CONVERSION OF THE SAMARITANS.

In recording their conversion the following facts are stated by Luke. Acts viii; 5-12.

1. "Philip preached Christ unto them."
2. "The people with one accord gave heed unto him."
3. "They believed Philip preaching the things concerning the King-

dom of God and the name of Jesus Christ."

4. "They were baptized both men and women."

The Samaritans, according to the above statement, heard, believed and obeyed. Theirs was a living faith, developing itself in action, in obedience, and therefore they were pardoned, justified. They obeyed not the Mosaic law, but the Gospel. "He that believes (the Gospel) and is baptized," obeys it, "shall be saved," pardoned, justified. Thus the Samaritans complied with the conditions of justification named in the Lord's proclamation of amnesty and pardon and were as a result, saved.

The next case, found in the same chapter, the

#### CONVERSION OF THE ETHIOPIAN

is confirmatory of our "views of justification." "Philip preached unto him Jesus" in his offices, commandments, institutions and promises. "Faith comes by hearing," the man of Ethiopia believed. Fact, testimony, faith, is heaven's order. "With the mouth confession is made unto salvation;" he confessed his faith in Christ, immediately obeyed, was baptized, and went on his way rejoicing. "God gives his Holy Spirit to them that obey him;" The man of Ethiopia, happy in the possession of his new and Holy guest, rejoices as only the obedient believer can, in a *knowledge* of pardon based upon a belief of the promises of God and not in the mere *hope* that something *may* have been done for him. He had hope, but it was the bright and ecstatic hope, that looks forward to immortality and eternal life, to be gained by a faithful continuance in well doing. In the conversion of the "man of Ethiopia"

it is not stated in Luke's report that Philip repeated the command given by Peter at Jerusalem, as it was not necessary to insert it a second time. It is certain however, that the essentiality of the "obedience of faith" was enjoined from the question propounded by the Ethiopian; "See, here is water, what doth hinder me to be baptized?" Nor is it stated that he repented or that Philip preached repentance to him. But are we therefore to conclude that repentance is non-essential? By no means. As in the commission both faith and repentance are named as conditions precedent to baptism, it may be taken for granted that both are always present unless the individual be a hypocrite or deceived. In narrating the conversion of the Pentecostians the term faith is not used at all, because wholly unnecessary, inasmuch as the question propounded by them, after hearing Peter's sermon is proof of the existence of faith. It may be that the Ethiopian—a "worshipper of the God of Abraham"—did not need a sermon on "godly sorrow for sin, and reformation of life." Be that as it may, he heard, believed, confessed and obeyed, and thus his conversion is in harmony with "our views of justification" through the "obedience of faith."

#### THE CONVERSION OF PAUL.

The history of the conversion of Saul of Tarsus is a most striking illustration of the necessity and essentiality of the "obedience of faith" in order to justification. In his letter to the Romans, including himself he says: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

Rom. v: 1. By this language he excludes all the works he had been combating; but does he at the same time exclude the works in James' argument? Clearly as we intend to show he did not; for he, himself, complied with the works commanded by James. But to the facts: "On his way to Damascus on a mission of slaughter," the Lord appears unto him, and he becomes a penitent believer, exclaiming: "Lord what wilt thou have me to do?" "And the Lord said unto him, arise and go into the city, and it shall there be told thee what thou must do." Acts ix: 2-6. Immediately following this interview Paul experienced three days of bitter gloom. Now the very instant that Jesus spoke to him, saying "I am Jesus whom thou persecutest, Paul was a believer, and if justification is secured by "faith alone," why does not the man at once find that peace, that quiet, that rest, that justification his agonizing soul so intensely desired? Why? He believes in Jesus—he has seen the Lord—the man's faith is right. What is his difficulty? I answer precisely this: He has neither heard nor obeyed the law of pardon. All that Jesus said to him was: "It shall there be told thee what thou must do." What it is Paul knows not. Still his faith is "undoubting, his penitence heart-rending." "He wept, he prayed, he fasted." "His will is wholly yielded up to the will of Christ. Is not this what you call saving faith?" And yet the man is not saved—not justified—the sense of guilt remains. He confides, he trusts in Christ. Why does not the man's faith save him? It is true, it is genuine, it is confiding. We are now prepared for the answer:

The absence of works—the works in James' argument—obedience to positive law—kept him out of the Kingdom of Jesus—retained him with an iron grasp as it were in an unsaved, and therefore in an unjustified state. Paul worked—worked mightily—doing just such works as we have seen performed around many an anxious seat—works unauthorized, uncommanded by God—and therefore wholly impotent to secure justification. His agony continues without abatement until Ananias, one of the "Earthen vessels" to whom had been committed the law of pardon, approaches him, and says to him. "And now, why tarriest thou: Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii: 16. "And he (Paul) arose and was baptized." Acts ix: 18. Not till then was he justified by faith. He was justified as a penitent believer, through obedience to positive law. The foregoing thoughts suggest to my mind that if Peter—after preaching his sermon—had withdrawn himself from the Pentecostians leaving them to themselves, with the question, "what must we do to be saved" unanswered, that they too like Paul, would have gone to work as we have seen thousands do at the mourner's bench, and with a similar result. Can any view of justification be Scriptural that ignores the answers given by Peter and Ananias, and thus leaves its votaries in gloom that too often generates doubt, and in numerous instances actual infidelity? It would be well, however, for those who have passed through the mourner's bench ordeal; and as a result are either in doubt or despair, to remember that the anxious seat so called, is

a modern invention wholly unsanctioned and authorized in the Lord's system of justification—the glorious Gospel. Hence while converts made at the anxious seat are generally taught by their spiritual guides to say, "I hope I am forgiven, pardoned, justified," God's system of justification teaches the man that he is forgiven, is pardoned, is justified, is sanctified, is passed from death unto life. Thus is justification by faith reduced to a reality.

It is proper now to attend to the

#### CONVERSION OF CORNELIUS.

Cornelius was the first Gentile convert, a fact which imparts to his case more than ordinary interest. Luke says he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." "He saw an angel of God coming in to him, and saying, Cornelius, thy prayers and thine alms are come up for a memorial before God." Acts x: 2-4. Was this good man in a saved, and therefore in a pardoned and justified state? Evidently he was not, for Luke immediately adds that he was instructed by the angel to "send men to Joppa, and call for one Simon, whose surname is Peter," adding, "he shall tell thee what, thou oughtest to do," or as stated by Peter in his report, "words whereby thou and all thy house shall be saved." Acts x: 5, 6; xi: 14. On the arrival of Peter, Cornelius said to him: "Now we are all here present before God, to hear all things that are commanded thee of God." Acts x: 33. The question before us is, what did Peter command him to do? Luke responds as follows: "And he commanded them to

be baptized in the name of the Lord." Acts x: 48. Let it be distinctly noted that this command to obey a positive law, was the only command Peter made or enjoined upon Cornelius, and the conviction is overwhelming that he secured or enjoyed justification, not by "faith alone," but through the obedience of faith; or in other words not by faith as an ultimate act of the mind, but by faith as a principle developed in action. That Cornelius received the miraculous gift of the Holy Spirit before his obedience to the command of Peter, militates not against our "views" or the force of our argument, inasmuch as it was the extraordinary, and not the ordinary gift of the Holy Spirit that was imparted to him. Neither before nor after our obedience do we receive what Cornelius received—the miraculous and extraordinary gift of the Holy Spirit, which enabled him to speak with tongues. Acts x: 46. It may be added that neither in the case of Cornelius nor in any other reported case was the extraordinary gift of the Holy Spirit imparted to give faith, purify the heart, or as an evidence of the pardon\* of sins. In the case of Cornelius, Peter in his address before the Elders and Apostles says: "Ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should

\* Miraculous powers were often conferred upon the unpardoned, e. g. upon the witch of Endor—the Egyptian Magicians—and Balaam's dumb beast. The supernatural gifts at the house of Cornelius proved that God was willing to receive the Gentiles as well as the Jews. The pardon, however, of Cornelius could only be proved by the law of God and his submission to it. The miraculous gift was conferred upon him just as Peter, who was to tell him "words whereby to be saved"—"began to speak"—and therefore before he heard, believed or complied with the law of pardon.

hear the word of the Gospel and believe." Acts xv: 7. Then through the instrumentality of words uttered by Peter and heard by them they believed and therefore it could not have been the design of the miraculous gift of the Holy Spirit to impart faith to them. Hear again from Peter: "God put no difference between us and them (the Gentiles) purifying their hearts by faith," and therefore not by the extraordinary gift of the Holy Spirit.

The design of the miraculous gift of the Holy Spirit to Cornelius was evidently to convince the six Jewish brethren who accompanied Peter, and who were to be his witnesses, of the tearing down of the "partition wall" which had so long separated Gentiles and Jews, and thus by removing the prejudices against Gentiles that existed in the minds of Peter's witnesses, cause them to admit Cornelius to baptism, and extend to him and his believing household all the rights and privileges which up to this period had been exclusively enjoyed by them and their countrymen, the Jews. This is precisely the use which Peter makes of it in his defence at Jerusalem before his countrymen.

The miraculous gift of the Holy Spirit at Jerusalem on the day of Pentecost was *limited to the Apostles* who already believed, and long before the imparted gift, had been pardoned. By comparing Acts i: 26, with Acts ii: 1-3, you will not fail to discover that the pronouns *they* and *us* in verses first, second and third of the second chapter, stand for *Apostles*, the last word in the twenty-sixth verse of the preceding chapter. The Apostles only received the miraculous gift, and all who gladly received and obeyed

Peter's word of command, obtained the ordinary gift of the Holy Spirit. Acts ii: 38. God still gives his Holy Spirit, not in his miraculous power, but as a comforter, to them that obey him.

We shall examine only one more case in detail, the

#### CONVERSION OF THE PHILIPPIAN JAILER

as there are other matters of importance that must be noticed. In examining this case recorded in the 16th chapter of Acts, your attention will be invited mainly to the consideration of the response to the question, "what must I do to be saved." The well known reply, "believe on the Lord Jesus Christ and thou shalt be saved," has been perverted to teach justification by "faith alone." Those who thus contend seem to be oblivious of the fact that the jailer's question was answered *before the word of the Lord was spoken to him*. See Acts xvi: 31, 32. Hence the state of mind under which the jailer propounded the question was not that under which the Pentecostians asked it. The latter, the Jerusalem converts, asked the question as unpardoned *believers* in the truths proclaimed by Peter. On the contrary, the jailer alarmed by an earthquake which shook the foundation of the prison and opened its doors, as a heathen *unbeliever* propounded the question, "what must I do to be saved?" In the case of the jailer, alarmed by an earthquake, and not by the truth, which he had not yet heard, still an unbeliever in Jesus, no answer but the one given by Paul was adapted to his case, and the peculiar state of mind under which the inquiry was made. It is



still the appropriate answer to give to the *unbeliever*. But how inappropriate had Peter thus responded at Jerusalem to pierced-in-heart *believers*. It would have been equally inapposite had Paul given Peter's response at Jerusalem to the Philippian, heathen unbeliever, or the answer Ananias gave at Damascus. Hence before answering the question, "what must I do to be saved?" it is important to ascertain the precise state of the mind of him who propounds it—his degree of advancement in divine knowledge, or the extent to which his desire for salvation has already led him. If he has advanced to faith, Peter's response should be given, if to faith and repentance, the reply Ananias gave to Paul is alone appropriate. If the man be an unbeliever, like the Philippian jailor, then the course pursued by Paul at Philippi is the only correct one. After commanding him to "believe on the Lord Jesus Christ" it is immediately added that he "spoke unto him the word of the Lord and to all that were in his house," and in speaking that word, he not only declared the testimony of God concerning Christ, but also preached Jesus in all his offices and institutions. In proof of this it is significantly added that, "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway." Acts xvi: 33. Here again we see the "obedience of faith," and where shall we go not to find it? To the conversion of Lydia? No, for she "attended unto the things," i. e.—did the things "spoken by Paul." Acts xvi: 14, 15. To Corinth? No, for "many of the Corinthians hear-

ing, believed and were baptized." Acts xviii: 8. And even should the obedience to positive law, enjoined by God as one of the conditions of justification, not be found mentioned in all cases, still its absence could no more be proved, than the absence of faith at Jerusalem or of repentance at Philippi because not specially named. In no single text in all the Bible are all the conditions of salvation specially and particularly named. Wherever, however, justification is suspended on a named cause, while it may depend on other causes in connection with this, it never can depend on less than the cause named. God names seven causes—in his system of justification—inserting one here, one there and another somewhere else. They are all in the Bible, and he who assumes that any one of the causes is absent in a given case, because not specially named, takes an unwarrantable license in expounding the word of God.

#### OTHER OBJECTIONS ANSWERED.

1. "The thief on the cross was saved without the obedience to positive law demanded by you, and so others may be."

*Reply:* It is a sufficient reply to the above objection to state the fact that the thief *lived and died* before the law of pardon under which we are placed was promulgated, therefore before it had the force of a statutory law. "He that believes and is baptized" is now the law, but had not been announced when the thief died, and therefore was not in force. "How illogical to infer that because baptism—John's ministry having ceased—was not necessary to salvation at

a time when it had no authorized existence that it is not now necessary."

2. "He that believeth on him is not condemned,' 'and he that believeth hath everlasting life,' show the fallacy of your position and prove the doctrine of justification by faith alone."

*Reply:* In reply I answer that granting—which I do not—that the faith mentioned in the above passages is faith as an ultimate act of the mind instead of faith as a principle developed in action—as maintained by me—and the essentiality of obedience to the Savior's positive law of pardon would still be apparent. For, "where two statutes exist on the same subject, the latter is always held to be the law. Now if the first statute does read, "He that believeth hath everlasting life," the second statute which is the law, reads, "He that believeth and is baptized shall be saved." The Legislature of Georgia enacted a law upon a certain subject in 1840. In 1860, it again enacted a law upon the same subject. Now which is the law? Evidently, that last enacted. So the Savior's last statute is the one that is in force. It suspends salvation on faith and obedience.

"You attach more importance to obedience to positive law than did Paul who says," "He was sent not to baptize, but to preach the gospel." *Reply:* I reply that preaching is the leading primary business of all preachers. I therefore went to Martin Institute, not to baptize but to preach the gospel. In preaching the commands of the gospel however, I was obliged to do just what Paul did, preach baptism. Paul, it has been well said, owing to his physical in-

firmities was not a good *administrator* of baptism, but a *first rate* teacher of it." Paul's teaching on the subject is the following: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are (were) buried with him *by baptism into death.*"

Rom. vi: 34. Again Paul says; "As many of you as have been baptized into Christ, have *put on Christ.*" Gal. 3: 27. Paul teaches that we *put on Christ*—that we get into Christ—into his death, *by baptism*, when preceded by its antecedents, faith and repentance. Then why does Paul say he thanked God that he baptized none of the Corinthians but Crispus and Gaius? Was it because he regarded baptism simply as a bodily act, a mere empty non-essential form? No, a thousand times no. Paul had too much reverence for the authority of the name of Jesus thus to think or teach. Paul states his reason as follows; "Lest any should say I had baptized in my own name." He did not thank God that they had not been baptized—for they had—but that he had not done it, inasmuch as they were guilty of the sin of being partizans, and of wearing party names, calling themselves Apollosites, Cephasites and Paulites. The sin of heresy-partyism and of wearing and glorying in party names and leaders, and not opposition to baptism, gave birth to the language, above quoted from Paul.

4. "Your system consigns all the unbaptized, including the sick, the dying and the prisoner to eternal perdition."

*Reply:* It should be accepted as a sufficient reply to the foregoing objection to state that the Disciples do

not hold themselves responsible for the consequences or results of any doctrine taught in the New Testament. The only question with them is, "what is taught?" That answered, they accept the doctrine whatever the consequences or results may be. Your own system consigns countless myriads of unbelievers to eternal darkness to the "praise of his glorious justice," because not included in a secret covenant which you teach was entered into between the Father and the Son long prior to the creation of Adam. With you God did not save them, because *he willed* not to do it, while with the Disciples he does not save them because *they will not* to be saved on God's terms. But why had not the sick or dying man been baptized? Was his disobedience the result of ignorance that in no sense could be regarded as criminal? Did he possess that spirit of obedience which had he known or could he have known his duty he would have performed-it? Or was it from some restraint that rendered his baptism absolutely impossible? If to the foregoing questions or to any one of them, an affirmative response can be given, Disciples everywhere, and without a dissenting voice, maintain that God will save the man in his everlasting Kingdom. If on the other hand his disobedience was wilful, then they are without hope for him. God holds men responsible for the light they have, and for the means within their reach of arriving at light.

With regard to those who are hindered by unavoidable restraints, it is well to remember that it does not logically follow that "because A. cannot be baptized, that B. may will-

fully neglect it. It still has all the force of a binding law on B. It is no more a man's duty to be baptized when baptism is impossible, than it is to believe when belief is impossible. It is not what men cannot do, but what they *can* do that God requires at their hands. This is the uniform teaching of God's word with regard to the future and eternal salvation. God is a kind and merciful Father, and "requires according to that a man hath and not according to that he hath not." While this is true, it is well, for all to remember that the *willfully disobedient*, and the *willfully ignorant* of duty, will assuredly be damned in that day when the "Lord Jesus shall be revealed from heaven in flaming fire to take vengeance on them that know not God, and that *obey* not the gospel of the Lord Jesus Christ. 2 Thess. i: 5 9

In addition to the teaching of Christ and the Apostles, we will introduce the testimony of some of the early fathers and noted founders and defenders of the so-called evangelical or orthodox Churches, as to the true design and import of baptism.

1. Barnabas, Paul's companion in labor, and one in Scripture recognized almost as an Apostle, says: "We go down into the water, full of sins and pollutions; but come up again bringing forth fruit; having in our hearts the fear and hope which are in Jesus by the Spirit." Orchard Hist. Bap. page 12.

2. Hermas, whom Paul mentioned as one beloved by him, Rom. xvi: 14, says, "There is no other repentance besides that of (connected with) baptism, when we go down into the water, and receive the forgiveness of sins."

3. Justin Martyr, who wrote, about 40 years after the Apostle John died, in his apology to the Emperor Antoninus Pius, says, "Then we bring them to some place where there is water, and they are regenerated by the same way of regeneration by which we were regenerated, for they are washed in water in the name of God, the Father and Lord of all things, and of our Savior Jesus Christ and of the Holy Spirit; for Christ says, 'Unless you be regenerated you cannot enter the Kingdom of Heaven.'" Again, "This food we call Eucharist, of which none are allowed to be partakers, but such only as are true believers and have been baptized in the laver of regeneration for the remission of sins and live according to the precepts of Christ." Orchard, page 23 and 24.

4. Tertullian wrote about 216. He opposed infant immersion (sprinkling was then unknown). He speaks of it as a universally accepted truth that immersion was for the remission of sins. He says, "What need their guiltless age make such haste to the forgiveness of sin."

Tertullian denied they were sinners and opposed their baptism. Origen believed they were guilty sinners, and without pardon, would be damned. So he advocated their baptism in order to pardon. Origen who wrote A. D. 150-75, says, "Infants are baptized for forgiveness of sins."

Again he says, "The baptism of the Church is given for the remission of sins."

And also says: "If there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them."

Again he says, "But in the regeneration by the laver every one that is born again of water and the Spirit is clear from pollution."

5. Chrysotom, announces this. "In baptism or the spiritual circumcision, there is no trouble to be undergone, but to throw off the load of sins, and receive pardon for all foregoing offences."

Again, there is no receiving or having the bequeathed inheritance before one is baptized; and none can be called a son until he is baptized."

6. The historian Mosheim, in the third century, "The remission of sins was thought to be its immediate and happy fruit." Page 70 of Ecclesiastical History.

A. D. 378, Basil, bishop of Cesarea says, "Faith and baptism are two means of salvation nearly allied, and inseparable for faith is perfected by baptism and baptism is founded upon faith." Orchard page 40.

Cyril, Bishop of Jerusalem, A. D. 385 says, "If any one receive not baptism, he cannot be saved." Orchard page 42.

Gregory, Bishop of Nyssa, says, "Without baptism no man can be washed from sin." Orchard page 44.

Ambrose, Bishop of Milan says, "The body is plunged into this water to wash away sins."

INFANT BAPTISM FIRST ESTABLISHED  
BY A COUNCIL, A. D., 416.

"Wall, in his history of infant baptism, represents Origen as saying: Infants are baptized for forgiveness of sins." "It is because by the sacrament of baptism the pollution of this birth is taken away, that infants are baptized."

"The Council of Mila, in Numidia,

Africa, enjoins Christians "to baptize their children for forgiveness of sins."

The Council declared, "It is our will that all that affirm that young children receive everlasting life albeit they be not by the sacrament of baptism renewed, and that will not that young children, which are newly born from their mother's womb, shall be baptized to the taking away of original sin, that they may be anathematized,"

"We will that whoever denies that little children by baptism are freed from perdition and eternally saved, that they be accursed." Orchard 97 and 98.

#### WHAT THE ALBIGENSES AND WALDENSES TAUGHT.

A. D., 1199, Pope Innocent III, anathematizes those he calls Heretics, because they taught "That it is to no purpose to baptize infants, since they could not have forgiveness thereby as having no faith." Orchard page 201.

The Albigenses taught, "The baptizing of children profiteth nothing to their salvation, through their incapacity." Orchard 228.

The Waldenses, of Picardy, "professed their belief in Christianity by being baptized and their love to Christ and one another by receiving the Lord's supper." Orchard, page 234.

The Waldenses, of Bohemia, believe that "Infants cannot be saved by baptism as they do not believe." Orchard, 235.

The Anabaptists, of Germany, A. D., 850, "We do from our hearts acknowledge that baptism is a washing which is performed with water, and doth hold out the washing of the soul from sin." Orchard, page 323.

Neander's Church History, page 145, says "Novatian, latter part of third century," "maintained that the Church had no right to give absolution to a man, who by a mortal sin, has forfeited the forgiveness of sins obtained by Christ and appropriated to him in baptism."

He says Aypman, bishop of the Church at Carthage, says, "The water of regeneration washed away the stains of my human life." Neander, page 151.

Here I might close had you not in your response to my note of inquiry confessed ignorance of the religious views of the Disciples on many points. This confession, which in charity to you I am glad was made, calls for a statement, which must necessarily be brief, of the

TRUE POSITION OF THE DISCIPLES as a religious organization; that you may in the future know how to represent them.

1. They teach that the church is a body of immersed believers, organized upon the truth that "Jesus is the Christ the son of the living God," against which the "gates of hell cannot prevail." Matt. xvi; 16 18. Acts viii; 37. 1 John v; 1.

2. "This people preach a change of heart by faith in Jesus the Christ, a change of character by repentance toward God, and a change of state or condition by immersion into Christ's death, and into his body." John iii: 5. Rom. vi: 1. Col. i: 12. Heb. x: 22.

3. "They regard baptism as "for the remission of sins, only when it is most clearly preceded by a purification of heart, effected by the "full assurance of faith" in Jesus the Christ, and by a purification of character, effected

by a repentance unto salvation.”

Mark xvi: 16. Acts ii: 38.

4. They also believe in and preach the new birth as taught in John iii: 5 8: 1 Peter i: 23: James i: 18: 1 Cor. iv: 15: Titus iii: 15: and Heb. x: 22, and that all the children of God have the Spirit of Christ in their hearts as taught in Rom. viii: 15: and Gal. iv: 6.”

5. “The Bible and the Bible alone is the basis on which they are striving to effect, the union of Christians, and they are trying to inculcate a unity in matters of faith, a liberty in matters of opinion, and charity in all things. They recognize the distinction between faith and opinions, and while they are one in faith, they never make opinions the test of fellowship.” Faith in and obedience to Christ are their only tests of union, communion, fellowship and co-operation.

6. The Bible alone they maintain is an all-sufficient creed, for doctrine, for reproof, for correction, for instruction in righteousness: and the adoption of any symbol of faith, guide to duty, or bond of union, other than the word of God is rebellion against the great Head of the church.

7. They teach that Jesus Christ though as human as his mother, is as divine as his Heavenly Father: that he died for our sins, was buried and rose again for our justification: that he is our Great High Priest at the right hand of the Father, and will come again to judge the world in righteousness.

8. They accept, wear, and wish to be known by the Scriptural appellations, “Disciple,” “Christian,” but do not wish to be understood as denying the christianity of others who obeyed the Gospel, or their privilege of being called by the same names. They speak of the Church as the “Church of Christ,” the “Church of God” in the very language of the Bible.

9. They teach that man “without God and without Christ” is bereft of

hope, a sinner fallen and depraved, needing to be born again before he can enter the Kingdom of Heaven.

10. They teach in the precise language of the Bible the resurrection of the saints to immortality and eternal life, and the banishment of the wicked from the presence of God and the glory of his power.

11. They teach the presence and co-operation of the Holy Spirit with the word in conversion and sanctification, and have as little confidence in the word alone as in the Spirit alone system.

12. They teach that division and partyism in Christianity are condemned by the Spirit of God, that christians should unite upon the one foundation God hath laid in Zion, and standing upon the Apostolic platform of “one body, one spirit, one hope, one Lord, one faith, one baptism and one God and Father of all”—should preserve the unity of the Spirit in the bond of peace. Eph. iv: 3-6. 1 Cor. iii: 11. John xvii.

Thus have I submitted to you, not an authoritative creed, but a statement of principles maintained almost without a dissenting voice by the Disciples of Christ, and if, as stated by you, “we differ on matters of vital importance,” I should be pleased to know precisely your religious position. The Disciples believe in the Divinity of Christ—indeed they build on Christ alone, rejecting all shibboleths and human symbols of fellowship—demanding of all who seek membership with them simple faith in and obedience to the Christ, urging upon those who identify themselves with them the necessity of prayer and praise, holiness of heart, and a steadfast continuance in well doing, by an earnest seeking for glory, honor, immortality and eternal life. And yet you say—one of you—“we differ on matters of vital importance.” In the name of all that is sacred what “vital” doctrine do the Disciples reject. They do reject as authoritative the interpretations of the

## WESTMINSTER ASSEMBLY OF DIVINES.

1. Because they met in King Henry VII's Chapel, *without authority from God*, to help the British Parliament make a creed that would be the means of attaching the Scotch parliament to the English in carrying on a war against the King of England.

2. Because the anti-Gospel policy of war, and the hope of victory—the king and his parliament being at war—gave birth to the meeting of the assembly.

3. Because it was a *political* measure, unauthorised by God, and therefore unsanctioned by him.

4. Because the articles of faith adopted by the Assembly were submitted to the British parliament, thus constituting an assembly strictly *political* the sole final arbiters of what was sound doctrine. Hence, nothing was *orthodox* until sanctioned by parliament.

5. Because the assembly acted under a sworn oath which they took every morning for about four years and six months, receiving as a compensation for *legislating for God* the sum of four shillings per day.

6. Because they acted upon the principle that the civil sword was an ordinance of God to determine all controversies of divinity.

7. Because they resorted to fines, ejections, confiscations and murder. Dr. Wm. Land, Archbishop of Canterbury, received sentence of death the day following the establishment of the assembly's new directory. In 1645, Mr. Otes, a Baptist minister, was tried for his life for the *murder* of Anne-Martin, because she died a few days after her *baptism*. In 1644, Gen. Leven, commanding 21,000 Scotch troops entered England to enforce the decrees of the Westminster *Religion* Assembly of Divines.

While no religious party now in existence should be held responsible for the acts of the Westminster Assembly—it is important that the foregoing facts of history be stated,

which you will accept as my solemn protest against permitting such men, in such an age, breathing only a spirit of bitter intolerance—to sit in judgment on my orthodoxy.

This is precisely what one of you (Rev. Mr. Newton) has permitted them to do in the statement he makes in his letter to me that he "believes the Old and New Testament as interpreted by the Westminster assembly of Divines." My sin is thus made to consist, not in the fact that I deny the Bible itself; but in the fact that I reject a fallible, unauthorized and uninspired interpretation of it. Thus you ignore what was laid down as a fundamental principle of the reformation inaugurated by Luther and his co-laborers, that the Bible and the Bible alone is the religion of Protestants, "and private judgment the right and duty of man."\* That I still retain and defend this fundamental principle, (and in the main the only one that distinguished, in that day, Protestants from Catholics) maintained by Luther, Chillingsworth and their compeers—is my sin, my heresy, my heterodox. It was easy work for Catholics, accepting as infallible and authoritative, the interpretations of Popes, Ecumenical Councils, and the traditions of the fathers—to condemn as heretics, as unsound in the faith—such men as Luther, Chillingsworth and Hurst. And may I be permitted to add in all kindness that the task is by no means a difficult one for you, accepting as you do the interpretations of the Westminster assembly of Divines, instead of the Bible itself, to decide me heterodox and condemn me without a hearing—without permitting me to make my appeal to the Bible itself, which I should have done had the request of my friends been granted. Judged and condemned without a trial before my peers, by an interpretation that I cannot accept, it became

\* It is much to be regretted that no religious organization in the 19th century—the Disciples excepted—practically carry out and maintain this fundamental principle of the Lutheran Reformation.

necessary to state thus briefly and imperfectly the circumstances under which the Westminster confession originated and my reasons for rejecting it. The age in which the Assembled divines lived, furnishes the only apology for the spirit they breathed, and the unscriptural tenets or doctrines upon the subject of God's decrees of reprobation—"original sin"—"elect infants," and others equally erroneous and obnoxious which they conceived and delivered to the saints. And although Lord Clarendon says that "a majority of the divines were but pretenders to divinity, and some of them infamous in their lives"—yet there can be no doubt that there were many excellent men in the assembly, who, in their efforts to get out of Rome their original native place of residence, and still the home of their mother—landed in mist and fog far beyond the limits of Jerusalem the mother of all true churches. As they lived long anterior to the time predicted by the prophets for the cleansing of the sanctuary, and the call to return to Jerusalem, that was to be made in the latter days, their interpretations cannot be received as either infallible or authoritative.

#### DISCIPLES INSIGNIFICANT IN NUMBERS

I have now noticed all the points suggested by your letters, and it only remains for me to call attention to what is *whispered* through the country, viz: that the Reformation for which myself and brethren plead, has but few advocates, is rapidly on the decline, and must needs soon be numbered among the things that were. No charge could be more untrue. In proof we append the following extract from one of our most widely circulated religious periodicals:

"The impression has been made that the Disciples are insignificant in numbers and influence but instead of this, the inherent strength of their plea for christian union, for the adoption of Scriptural language, for the divine creed, and for a return to the ancient order of things in the church,

may be seen in the remarkable fact that within the last forty years, about six hundred thousand souls have been gathered into a christian union upon the Bible alone. During the last three years about fifty thousand accessions have been secured to their number each year."

"They also have about twenty colleges and institutions of learning of a high order, and no less than twenty religious current publications in the United States besides those in England, Canada, and Australia, and their influence is most rapidly extending in every direction." \* \* These things are mentioned as an evidence that a religious people can live and prosper with no creed but the Bible."

And now in conclusion permit me to say that naught in this communication has been conceived or written in malice. Towards my Presbyterian and Baptist friends my heart is wholly unconscious of any feelings other than those of kindness and love. Every truth held by either of them is equally mine, and dear to me. My ardent prayer to God is to hasten the day when his people will be "one as Christ and the Father are one," all "speaking the same things," and surrounding the same table of the Lord. For the accomplishment of an object so essential to the conversion of the world, they have only to adopt a "Scriptural name," a "Scriptural creed" and a "Scriptural language."

Roman Catholicism is rapidly on the increase in the United States, and ere many years, we may see the necessity of that union for which the Disciples so strenuously plead. The signs of the times are indeed ominous, and it behooves all who love the Lord to seek to discern them. Praying God to help us into the truth and ultimately into that Heaven where religious strife, rivalry, division, and partyism are unknown.

I am, very respectfully and sincerely yours.

P. F. LAMAR.

JEFFERSON, GA., JAN. 5, 1870.



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## Untaught and Unprofitable Questions.

Bro. A. P. McCravey, of Bolton, Ga., says: "At the request of a Methodist Preacher, I submit the following question: Did Christ expire on the cross by the pains he suffered? In other words, did the pain he endured force his spirit from him, or did he (Christ) dismiss his spirit before it would have been forced out of him by pain?" See John x: 18, Acts ii: 23, Acts iii: 15—viii: 32 and 33.

We do not think there is the most remote reference to any such puerile and impracticable questions in these or any other Scriptures in the Bible. We suppose that as Christ took upon himself the nature, infirmities and temptations of man, he died just as man dies; but the Bible condescends to no such unimportant questions. There is not the most remote approach to a contradiction in the Scriptures referred to when taken in their connection. Jno. xi: 18, Christ is merely declaring that he, of his own love for man, willingly gave himself to come on a mission of love to benefit man. That neither the Father nor any being forced it upon him.

He deliberately entered upon the mission although he saw the suffering, shame and infamy, the cruel death and degradation that awaited him from the beginning. Notwithstanding this, as men often do, when he came to the bitter passage of torture and suffering he shrank back.

Men often deliberately enter upon a course that they, from the beginning, see will be accompanied with suffering and pain. When they come to the afflicting passage they shrink back with all the infirmities of the flesh, while they are in soul determined to press through. Acts ii: 28, declares that Christ was "delivered by the determinate counsel and foreknowledge of God, whom ye have taken with wicked hands and slain." But because this was done by the counsel and foreknowledge of God, it does not indicate that it was done contrary to the will of Christ. Christ himself no doubt entered into the counsel of God. God, the Father, provided the plan, Christ voluntarily executed it by giving himself into the hands of wicked men. Wicked men crucifying him with guilt and crime, does not indicate that it was done against the deliberate and voluntary

resolution of Christ, although he shrinks from the suffering as it comes upon him.

God, by his counsel and foreknowledge, with the full and hearty consent of the Savior, determined to deliver Jesus into the hands of wicked men, that they might crucify him, that he might taste of death, struggle with the powers of Hell in the grave, triumph over them, bring life and immortality to light, and through this his mission, reconcile man to God, that man might be blessed. The other Scriptures, Acts iii: 15—viii: 32, 33, give but different features or acts in the plan of redemption. God ordained, Jesus Christ of his own will entered on the mission, wicked men crucified him as part of the same divine plan of redemption. There is something sublimely practical in the teachings of these Scriptures, but in the question asked, there is nothing of value to man or honor to God.

Another question fraught with as little profit and infinitely more evil comes through Bro. McCain, from a Baptist preacher, of Mississippi: "What is the soul and what its condition from death to the resurrection?" We never spent a moment's thought in trying to solve such questions, and we feel right sure the Christian must have well-nigh lost his first love, must have taken long strides in the road to heresy and apostacy before he can divert his mind and heart from the great questions of the salvation of man, and the practical questions connected therewith, and turn aside to such untaught, unprofitable questions of strife, folly and speculation as the foregoing. The Bible never proposed to tell what the

human soul is. It does tell, that it shall be cast into the lake of fire, where the worm dieth not and the fire is not quenched or that it may receive an entrance into the Kingdom at God's right hand forever, where it shall possess an inheritance, incorruptible, undefiled and that fades not away, eternal in the Heavens. The Bible nowhere undertakes to reveal the condition or state of the dead from death to the resurrection. It tells what it must be after the resurrection. How it may escape the woe of condemnation and secure the joy of acceptance with God? "The secret things belong unto the Lord our God; but these things which are revealed unto us and our children forever, that we may do all the words of this law." Deut. xxix: 29. What God has not revealed it does not become man to pry into. Hence all the theories and questions concerning the soul, its nature, its destiny from death to the resurrection have been but questions of strife to Christians, and of heresy, division and ruin to the Churches. These questions afford fine fields for the display of man's imaginative and speculative powers, but they are husks, worse than husks to the hungry soul. They divert men's minds from the great practical concerns of life and death and turn them to questions that gender strife, confusion and death. Paul warned Timothy against all such questions that gender strife and vain jangling. 1. Tim. i: 4, "Neither give heed to fables and endless genealogies, which minister questions rather than Godly edifying which is in faith; so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having

swerved have turned aside unto vain jangling desiring to be teachers of the law understanding neither what they say, nor, whereof they affirm."

Again, 1st Tim. vi: 20: "O Timothy keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called: which some professing have erred concerning the faith." We regard it profane and wicked for men professing to be Christians, to take up their own time and the time of their fellowmen with questions untaught of God and so unprofitable to any as these.

Again, Paul tells Timothy 2nd letter 2d-14, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."

Again, 23d verse: "But foolish and unlearned questions avoid, knowing that they do gender strifes, and the servant of the Lord must not strive."

Now all these questions are of the class condemned so frequently and earnestly by Paul. There is no profit in them, they are foolish and unlearned, (untaught) they gender strife and subvert the hearers from an interest in the true work and worship of the Lord, to unprofitable strifes and contentions.

Paul understood well the tendency of the human mind to run off into these speculations, and how prone man is to magnify his own vain speculations, above the word of the living God. So he has more earnestly warned Christians against the introduction of such questions than against almost any other evil.

We verily believe the men who introduce questions untaught, unrevealed do unmixed and almost incalculable injury to the Churches. Sometimes a good brother sufficiently sound in the faith and fixed in his principles, not to be carried off himself into a denial of Christ, ventures upon the introduction and discussion of such questions, but his example gives license to a score of others, weaker than he, to indulge in the same speculations, who are subverted and ruined thereby; by his meat, the weak brethren are offended or drawn into sin, their weak consciences defiled and themselves ruined. We make the presentation of such bones of contention from these friends who are used only to the husks of lifeless sectarianism the occasion to warn thus earnestly and lengthily Christians against being led into such speculations either by those professing to be their brethren or their sectarian neighbors. There are plain practical questions and work lying around our doors, in our paths—sinners going down the broad road to ruin, in our own households—work sufficient to demand all the labor of our minds, bodies and souls, and he is no friend of God, is no friend of man, no friend of the Church of God, no friend of the souls of his brethren, who for the sake of a little vain display of learning or imagination, diverts our attention from such a noble, soul inspiring work to such vain, futile, strife-engendering questions as these. We hope our brethren will convey to our preacher friends the assurance that we have too much of our Master's work before and around us, to give attention to such useless questions as

these. And we trust that they will not let them divert their own minds from what is taught, to that which is not taught in the Scriptures.

D. L.

Review of Dr. Pierce.

[CONTINUED.]

We have been interrupted in our examination of this boasted and boastful production by circumstances that, we trust, will not again interfere with our work; and this we design to prosecute to a close. We quote our author:

"My position is, that baptism is not an ordinance; for then it would be a mode; and compliance would place modality in baptism in the same category with repentance." Page 54.

We recur to this for the single purpose of analysing what our author deems irrefutable—if the weight he imagines it to possess be indicated by his frequent repetition of any so-called argument. Perhaps, however, this piling up of the same thought perpetually, betrays a consciousness that, as an argument, it must needs be repeated to give it "value."

The quotation above given is an assertion that, *all* ordinances ARE modes: not that "*modality*" is an attribute of an ordinance; but that, in its very essence, it is, itself, an unalterable, and, therefore, an indestructible "mode." Now, no man, who at all understands the Christian Religion, denies that the Lord's day, or the Lord's Supper, is an ordinance of that religion: these institutions, then, are not only organic parts of Christianity, but, as such, are unchangeably permanent. *In the manner* of observ-

ing them, of course, their demands are permanently unalterable. Because they are of Divine authority as ordinances—that is as "modes"—and that authority deprives man of all discretion as to the way in which he will observe them: it therefore requires of him a *permanent and uniform weekly worship on the Lord's day*, and a fixed manner in celebrating the Lord's Supper, both as to the ordinance itself and *as to its frequency*. Every observer of "an ordinance" is with Dr. P., a "*legalist*:" but legalism he condemns: he condemns then, every observer and every observance of a divine ordinance! An ordinance is placed by him "in the same category with repentance." Repentance, then, which is a "*moral necessity*," is likewise a mode: it is therefore an ordinance! And what is not, according to our author?

Dr. P. assumes that *if* baptism be an ordinance, "*compliance*" with what he terms "an external bodily act," would place "*modality*" in that act, in the same category with a mental or moral state! That is, "*compliance*" makes modality a "*moral necessity*." But *if it be* an ordinance; it is the divine will that gives it its unalterable character, and *not* "compliance." The divine will is not, in any way, affected, by the obedience or the disobedience of men. The same gospel is the savor of life, ending in life; or of death, ending in death. And why should any one, who believes in the New Testament, demur at categorising repentance and baptism, when Peter the Apostle did so on Pentecost; and when faith in Christ, followed by repentance, always led to baptism? God has never

made converts to any leader—whether Moses, John or Christ—without a baptism. Had any Jew refused to follow Moses—to be “baptized into him *in the cloud and in the sea*”—what would have become of him?

If, however, no form has been given to what our author admits to be a divine institution; we cannot see why all the observances required by Christianity should not be treated alike. Erastianism may thus run riot; and it may be affirmed—as, indeed it is—that no system of worship any more than of Church government is found in the Christian religion; and therefore, that every man may do what is right in his own eyes, as “when there was no king in Israel.” If Dr. Pierce contends for Methodism as of *divine authority*, or as at all better than Mormonism *in this respect* he abandons his position. Has any one a right to choose his religion as a whole, or in any of its parts? Whence that right? *Hairesis*—the original of *heresy* means a choice: a heretic, then, is a chooser—a denominationalist.

Dr. Pierce affirms that repentance is a “moral necessity.” What does he mean? On page 32, he uses the words “legal necessity” when speaking of an *ordinance*; yet he thinks that, if baptism *were* an ordinance, it would be, like repentance, a “moral necessity.” Are these equivalent phrases? *Positive* institutions are, in most systems, distinguished from such as are *moral*: the latter being enjoined because they are right, and the former being right because they are so commanded. Things necessary owe that condition to one of two sources: either the divine will makes

them so; or they are so inherently. Now it is clear that without sin, repentance cannot exist, any more than sin without law; and law is an expression of the divine will. Did a sense of sin follow a violation of that will; and a sorrow for sin arise in the heart; a *turning from* that sin would not, *of itself*, mend the matter; for that sin would not thus be either blotted out or expiated. A knowledge of sin, a sorrow for sin, and more, a turning from sin, are not repentance in the New Testament sense of the word. It implies far more than these: a *ceasing to do evil* must be followed by a *learning to do well*—the negative by the positive; and without this all else is valueless.

And yet more: it must have its basis *in an unfeigned faith in Jesus Christ*: for “how shall they call on Him in whom they have not believed,” when crying “God be merciful to me—a sinner?” Indeed, our author seems to have no idea of what sin is under the Gospel dispensation: He does not appear to appreciate the statement of our Lord that, *when* the Holy Spirit should come, He would “convince *the world*”—not one sinner at a time—“*of sin*, BECAUSE THEY BELIEVE NOT IN ME.” He does not appear to understand that “*the sin of the world*” is unbelief; that this renders impossible the pardon of *any* sin; or, that this being removed, and followed by sincere repentance for a life of unbelief—issuing in unfeigned submission to Him in whom implicit confidence is now reposed—is the beginning of “that new creation” about which he says so much. He regards that creation as the instantaneous work of the Holy

Spirit, performed while the sinner is dead; forgetting that it is "*in Christ Jesus*;" and that no one is *in Him*, who has not, according to his text, "been baptized *into*" Him. Is there an example in the history of the manner in which the Apostles executed their commission where repentance—i. e. a new life—as the end of all previous instruction and all necessary mental and moral changes, is not *begun* by a baptism? Did not even John teach, "the baptism of repentance, for the remission of sins?" How much more, then, the Apostles; who declared that "repentance and remission of sins should be preached *in (thro')* His name among all nations, *beginning at Jerusalem?*"

But if the merits of the death of the Redeemer "cannot be appropriated without repentance;" what reason can be given why they can be appropriated without baptism—for this is equally a divine demand with the other "in order to the remission of sins." (Acts ii: 38.) This being incontrovertible, baptism is a moral necessity equally with repentance; and if all moral necessities are modes, baptism is such, and is therefore according to Dr. P. an *ordinauce*—all his so-called reasoning to the contrary notwithstanding.

Our author thinks that it would be altogether "too revolting" to allow that the merit of Christ's death should be appropriated *in this way*; or that a sinner should lose his salvation by a failure to comply. But why so? Is there any thing at all less revolting in its being the established law of Heaven that salvation shall be associated with one "moral necessity" more than another? What advantage

has what Dr. P. calls an "internal change" over "a bodily act" in this respect? Who can know the reality of the former, if "no man knoweth the things of a man save the spirit of a man that is in him?" Personal Christianity is an open confession of Christ "*before men*"—the fruit of faith and repentance—and no institution can be better fitted to such a purpose, or require greater self-renunciation, than that which demands an acknowledgment of Him *with the lips*, accompanying the surrender of the whole person to His will. What right has any man to say that God cannot assure a sinner of acceptance through Christ, when that sinner complies with what men can see and know? He that does not confess the Christ *before men*, will be denied before the angels of God. An invisible religion, or an invisible Church is not the religion or the Church founded by our Lord.

Dr. Pierce asserts that he who submits to *any* application of water in the name of the Trinity, is "buried with Him by baptism into death, most especially into his death, the necessity of it, the design and end of it, the assurance that our old man (that is our original sin!) was crucified with him that the body of (our) sin might be destroyed." \* \* \* \* "Our burial is not *in* baptism, but it is *by* baptism into death—that is, *really* into the acceptance of Christ crucified, dead and buried, risen—because he was delivered for our offences and raised again for our justification." Then he exclaims, in holy horror, "O what a pity that the avenues of faith *in the Church* should have been clogged with such *mummeries as immers-*

sion—a mere modality—being of divine appointment and divine delight.” (p. p. 14, 15.)

We beg the reader to notice the following in regard to this extract: First, It teaches that in *any* application of water, the subject is *buried* into the death of Christ: that is, if Dr. P. dips his own finger in water, and baptizes that water upon the face or the back of the hand of the subject, that subject is *buried* into Christ! And more than this: he is overwhelmed with the necessity of that death; with the design of it; with the *end* of it—if there be a difference—with the assurance that *our* (own) original sin—the old man—was crucified with Christ, etc., etc., etc.?

Next: If all this depends upon *any* sort of baptism, it depends on immersion. The difference then between us is this: that we affirm that that on which so much depends is prescribed by the expressed will of God; while our author predicates all as being conditioned on the will of man. If baptism be prescribed at all as a condition of all this, no man in his senses can affirm that a wise legislator would so leave the matter as to allow of any possible mistake. He could not so trifle with man.

Third. Let it be noted that Dr. Pierce connects salvation with baptism, by saying that we are baptised *into* the death of Christ. Does he mean simply into an “acceptance” or a belief of that death? Then the baptism must be *in order to* that faith and that acceptance, and prior thereto; and man, obtaining this faith, must be justified *after* his baptism; and if remission of sins be sal-

vation, baptism must precede, and be in order to salvation.

Fourth: We were once astonished if any one professing to be religious stated, in so many words, a contradiction of any Scriptural statement: not so now, however, since we have learned what denominationalism will do for a man. Our author declares that we are *not* buried with Christ in baptism, but *by* it and *into* death. Well! Paul says, “Buried with Him in baptism, *wherein* also ye are risen with Him.” Col. iii: 12. We have no difficulty in understanding both these statements; but the latter is of no use to our author.

Fifth: But if men are baptised “*into the death* of Christ—which, we suppose is, with our author the same as “the *merits* of Christ”—then those merits, or that death, can have no effect as to salvation on the unbaptised: and thus Dr. P. teaches that it depends wholly on *his* will, or on that of the person submitting to baptism, in what way the death of our blessed Lord shall avail any one! We have never said more, as to the connection of baptism with remission, than Dr. Pierce. He says any sort of baptism is *into the death of Christ*: We say that the death of our Lord *procures* remission, and that obedience to His *expressed will* puts a penitent believer into the possession and enjoyment of remission.

We have shown that our author possesses the faculty—very common with such writers—of confuting himself; and on p. 55, in the extract a part of which we have analysed, he puts an impossible case, as he must know, if he knows anything of those whom in so gentlemanly a manner, he

calls "Campbellites." "Let me enquire \* \* whether any one among them believes that a *penitent* sinner, simply determining that he *would not* be immersed while reverently intending to be baptised into Christ, *when converted*, would, in any way at all impede his justification by faith?"

The above we say, is an impossible case: for no man *can* reverently intend to be himself baptised into Christ, who determines that he *will not be* immersed. His own will decides against immersion, and *not the will of Christ*, for Dr. Pierce admits that that allows of immersion. We have shown too, that "the application of water to a person" is not the baptism of that person, but of the water—if to sprinkle or to pour is to baptise. Hence, again, no man can intend to be baptised into Christ, who simply does intend to allow a preacher to baptise his own hand in water, and sprinkle that water upon him. Let Dr. Pierce dispose of this before he asks with an air of triumph if a refusal to be immersed according to the will of Christ, will impede justification. If our author be correct, no man is baptised at all, who does not submit not only to immersion but to every possible application of water that the original word will allow—as we have already seen.

But who does not perceive that, according to the statement of Dr. Pierce, the justification, even by faith must follow the baptism? All that precedes it is *penitence*, and a determination not to be immersed, with an intention to suffer water to be baptised upon him, and that into Christ!—into the death of Christ!—into the merits of Christ, etc., etc.! Surely

there is an abundance of—not mere obstinacy—but absolute lunacy afloat on religious matters.

There is, however, one salvo for the penitent sinner who refuses to be baptised, while he intends to be baptised, and that is that all this happens *before he is "converted."* In *him* it is sheer ignorance of the will of Christ; and to talk of an unconverted man "*reverently intending*" to be baptised into Christ, is a contradiction in terms. Will Dr. Pierce please point to a single case of conversion to Christ, where there was no previous baptism? Does not the very text he has chosen say that "as many as have been baptised into Christ have *put on Christ*? Have any others *put on Christ*—i. e., turned to Him, become His Disciples? Such, only, are said to have been delivered from the power of Satan, and *translated*—carried over—into the Kingdom of God's dear Son, as have been "born of water and of the Spirit."

F.

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### Query?

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*Bro. Lipscomb*: I was in conversation with a man some weeks ago, who asked me the following question. What offices do faith, repentance, confession, prayer, etc perform in conversion? I suppose that you teach them all. To which, I replied, taking them up as I understood them to be taught in the Holy Writ: "Faith purifies the heart, God made no differences, between persons purifying the heart by faith. Acts xv: 9.

Repentance changes the conduct. By it we cease to do evil and learn



to do well, citing him also to some scriptures showing what it took to constitute genuine repentance.

And that a man in this condition would pray but still he is not commanded to do so.

Also that Christ said that "him that will not confess me before men I will not confess before my Father and the holy angels." See example, the case of the eunuch: Acts viii: 37.

Baptism changes the state or relation. As Christ died for sin, and when dead was buried, so we, being dead to sin should be buried with Christ in baptism and rise to walk in a new life. Rom. vi: 4. As many of you as have been baptized into Christ have put on Christ. Gal. iii: 27. Now the man having obeyed from the heart that form of doctrine taught by Christ and carried out by the teaching and practice of the Apostles is made free from sin, who shall have his fruit unto holiness and the end everlasting life. Rom. vi.

Was I right? If not show me wherein I am wrong that I may get right.

But here comes the puzzle; he said to me, quoting the 5th of Matthew, "Blessed are the pure in heart for they shall see God." Now he says, here is a plain declaration showing that a man shall see God or be saved four steps this side of where you have him saved; without repentance, baptism, or anything else, which upsets your whole system.

I confess I was a little puzzled at that. Please give me all the information on that matter you think necessary for I am very needy; perhaps it may also benefit some one

else. Answer through the ADVOCATE.

Yours in search of the truth,

G. W. WALKER.

P. S. I desire to ask you another question.

Is the xiv: 2, of John figurative, "In my Father's house are many mansions."

Does that signify that there are many departments in heaven?

G. W. W.

*Beech Grove, Tenn.*

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Reply.

We think our brother was correct in his answers to his neighbor. It is certainly true that faith purifies the heart, that repentance purifies or changes the life, and that baptism changes the state. But while these things are true, it is well for us to view them also in another light. The above has reference to their effect upon us, upon our characters in this life, which indeed is a very important consideration. But the leading consideration required of us is, that in doing them, we obey and honor God. This should be the leading consideration in the whole matter. The leading motive indeed, that should prompt and move us in all our acts of service and devotion to God, from the time we first begin his service, till the close of life. Yet God in his wisdom has so arranged the requirements of the Christian institution, that they have a two-fold effect. That while as their leading design they honor God, by an humble submission to his divine authority, they at the same time have the effect upon us, to make us better men and women. This is true with ref-

erence to everything God has required of us on earth, from the time we begin our obedience to the Gospel, till we perform our last act of service to Him. Hence when Christians do not continually grow better, more pious, more humble, more spiritually minded and devotional, it is because they do not live up to their privileges.

In answer to the puzzle referred to in the above, from Matt. v: 8. The difficulty occurs from taking a limited view of the matter.

The Savior in this sermon on the Mount, is speaking of the possession of certain traits, and the blessings to be enjoyed on account of possessing them, without giving the means by which they obtained possession of them. We must find out what kind of character has a pure heart. We will begin with the sinner. All know he has not a pure heart. Yet in order to be saved, he must have it. Now the question is, how shall he obtain it? Can he obtain it without faith? Certainly not, because the pure in heart shall see God, while "He that believeth not shall be damned." Mark xvi: 16.

Again, Jno. iii: 18; "But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

The sinner then, who does not believe, is under condemnation, and of course cannot see God in that condition.

Let us then turn to Acts xv: 9, and there we hear Peter say, "Purifying their hearts by faith." Here faith is the very thing by which the heart is said to be purified. No sinner then can have a pure heart, until

he believes the gospel; believes on the Lord Jesus. This settles the first step in the matter. In the next place, by examining Acts ii, we find that the believer is commanded to repent. Now if he refuses to do this, that very moment he becomes disobedient. Then just so long as he continues to disobey this command, just so long as he remains impenitent, just that long will he be again excluded from the character of the pure in heart. Hence when the sinner's heart has been purified by faith, he must continue that purity by going right on to serve the Lord in all he requires of him as fast as he learns those requirements. Not only is the believer commanded to repent, but the penitent believer is commanded to be baptized, as was Saul of Tarsus. There is then no point at which the believer can stop and claim pardon until he does all that he is required to do in order to pardon, for the very moment he becomes disobedient, that moment he loses his purity of heart, and in doing that, he loses his promise to see God. So we might say in regard to all the duties of the Christian through life.

Peter in speaking to Christians, and telling them how they had become such, says: "Seeing ye have purified your souls in obeying the truth through the spirit." etc This tells us plainly how the soul is purified, and the same principle will keep it pure, that is, *obedience*. There need be no difficulty as regards this matter. The sinner's heart is made pure at the start, by an earnest faith in the gospel, and kept pure by a continued obedience through life.

The Savior also says in this same

chapter in the sermon on the mount and 9th verse, "Blessed are the peacemakers, for they shall be called the children of God." Who then is a peacemaker? One that makes peace, of course; but one that does not make peace is not a peacemaker. All these blessings are promised in consideration of something done on the part of the character to whom they are promised.

The blessings of the gospel are not promised to any except to the obedient. It will not do to look at any one thing alone, just because we happen to find that thing mentioned somewhere alone, and the blessings of salvation immediately following it. 'Upon this principle we can find as many ways of being saved as there are items in the conditions of the gospel. When we find faith required of the sinner, we must know that it is necessary, but that it does not exclude anything else. When repentance is required we know it is necessary, but not to the exclusion of other things because no others are mentioned in that place. So when Annanias said to Saul, "Arise and be baptized and wash away thy sins," we are not to suppose that baptism alone saved him, because he was already a *penitent believer*.

Hence we must not consider a pure heart alone as being sufficient to save, without taking into consideration at the same time, the things that are necessary to make the heart pure. We must take a comprehensive view of the whole plan in order to understand it.

As regards the last question, I have no idea that anything further is meant, than that there is plenty of room in

heaven for all the faithful servants of the Lord. In John iii: 23, we have the expression, "much water." This is from a plural noun in the Greek. But our translators, and indeed the learned generally think it means "much water." Hence we think the expression "Many mansions," means there will be a dwelling place in heaven for all the righteous. We know nothing of different departments. If we do the Lord's will we will go to heaven, and that will be enough.

E. G. S.

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### History and Teaching of Jesus and the Apostles.

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#### CHAPTER XLI.

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#### *The Tempest on the Lake.*

Further observations might be made on the parables enumerated in chapter xxxix, and the questions propounded in chapter xl; but we must hasten on to other events in sacred history; other scenes in the life of Christ; other points of Christian teaching; and leave the intelligent reader to meditate on the unexhausted themes which have been but partially unfolded.

At this period in the sacred narrative, we encounter some difficulty in our efforts to keep up a connected chain of circumstances and events. At the 13th chapter, 53d verse, of his memoirs, Matthew informs us that "when Jesus had finished these parables, he left that place, and came into his own country." But Mark, after reporting the same parabolic discourse, (though not so fully as Matthew,) immediately says: "On the same day, (that is, the day on

which he spoke in parables,) when it was evening, he said to them: Let us go over to the other side [of the Lake.]"\*

Now in this (4th) chapter of Mark the account of the *Tempest* immediately follows the discourse in the parables; † while Matthew records the tempestuous voyage in the 8th chapter, and says nothing of the parables till the 13th. We must, therefore, return to the 8th of Matthew, and follow the missionary company across the Lake to Gadara; back to Capernaum; and then to "his own country," Nazareth. First, then, let us quote from Matthew, who says:

"And when evening had come, they brought to him many that were possessed by demons; and by his word he expelled the spirits, and cured all who were sick; that the word spoken by the Prophet Isaiah, might be fulfilled: 'He took [upon] himself our weaknesses, and carried [away] our diseases.' ‡ But when Jesus saw himself surrounded by vast crowds [of people,] he gave orders to go over to the other side."

Just here, two little incidents occurred, which Matthew has mentioned as having taken place when they were about to cross the Lake:

"A certain scribe came to him and said: 'Teacher, I will follow thee to to whatever place thou goest.' And Jesus says to him: 'The foxes have

dens, and the birds of the air, nests; but the son of Man has not a place to lay his head [upon.]"

And another of his disciples said to him: 'Lord permit *me* first to go and bury my Father.' But Jesus said to him:

'Follow ME; and let the dead bury their own dead.,'

We may here observe, that Jesus holds out no worldly inducements to his disciples to follow him. They must forsake all, and, without any worldly prospects in view, must go out to work in the vineyard of the Lord, in obedience to his divine command. But, to resume the narrative. Mark says:

"And, leaving the crowd, they took him with them, as he was in the boat. (And there were also other little boats with him.) And a great gust of wind arose, and the waves dash into the boat, so that it was now filling. And he was at the stern [of the boat,] asleep on the pillow. And they awake him, and say to him: 'Teacher, dost thou not care that we are perishing?' Then he rose, rebuked the wind, and said to the sea: 'Silence. Be still.' And he said to them: 'Why are you so fearful? How is it that you have no confidence? Then they were greatly alarmed, and said to one another: 'Who, then, is this, that even the wind and the sea obey him?'"

Comment, here, is unnecessary. We need only pause and admire the majesty of Him, who calms the raging elements by his mighty word. O that many Christians, who, like these timid disciples, lack confidence in God, would become alarmed at

\* Mark iv; 35. Matth. viii: 23.

† Mark iv: 41.

‡ See Isa. liii: 4: "Surely he has borne our griefs and carried our sorrows." In Campbell's Translation, it reads: "He has himself carried off our infirmities, and borne our distresses." Clark says: "Christ fulfilled the prophecies in all respects and is himself the completion and truth of them, as being the lamb and victim of God, which bears and takes away the sin of the world."

their faithlessness, and pray, "O Lord! increase our faith."

THE DEMONIAK AND THE SWINE.

"And they came to the other side of the Lake, into the country of the Gadarenes. And when he had disembarked, immediately there met him from the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no one could confine him, even with chains; for he had often been bound with fetters and chains, and the chains had been pulled to pieces by him, and the fetters had been broken; and always, night and day, he was in the tombs and in the mountains, crying out; and cutting himself with stones. But when he saw Jesus at a distance, he ran, and did reverence to him; and crying out with a loud voice, he said: 'What have I to do with thee, Jesus, Son of the Most High God? I implore thee, by God, do not torment me before the time.' (For he had said to him: 'Unclean spirit, come out of the man.) Then he asked him, 'What is thy name?' And he said to him: 'My name is Legion; for we are many.'

Then he earnestly besought him, that he would not send them out of the country.

Now a great herd of swine\* was feeding there, near the mountain. And the demon besought him, saying: 'Send us to the swine, that we may go into them.' And Jesus at once gave them permission. Then the unclean spirits came out [of the man] and entered the swine. And the herd, (they were about two thousand,) rushed down the precipice into the Lake, and were strangled in the Lake.

\* In modern languages—"a great drove of hogs."

And those who were feeding them fled, and told it in the city, and in the country. And they came out to see what had been done. And coming to Jesus, they saw the demoniac, who had had the legion [of demons,] sitting, and clothed, and in his right mind: and they were afraid. And those who had seen it,† told them how it had happened to the demoniac and concerning the swine.

Then they began to entreat him to depart from their borders. And as he was entering the boat, he who had been possessed by the demons entreated him that he might remain with him. But he did not permit him, but said to him: 'Go home to your relatives and tell them what things the Lord has done for you, and that he has pitied you.' Then he went away, and began to proclaim in Decapolis what great things Jesus had done for him. And all were astonished."

W. P.

*St. John, Ohio.*

Complaints, Etc.

We frequently receive complaints from brethren because we stop the **ADVOCATE** when the time is out. Now we do not wish unnecessarily to offend brethren, but that is a rule laid down, published, and all see it. None should expect anything else. We take it for granted when a brother does not renew that he does not wish the **ADVOCATE**. A failure to renew is a notification to discontinue with us.

This is right too. It is the only

† Those who had been witnesses of the miracle—How public the occasion! How notable the miracle! No one could be mistaken,

principle upon which a paper can succeed. It avoids the necessity for dunning, complaining and fault finding on the part of the editor with the subscriber.

We find, too, that those who pay in advance and read their own paper are usually better pleased with it than when they read it without paying for it. We would dislike to keep standing duns in the *ADVOCATE* and all the time be thinking the readers were keeping us out of our just earnings. All who publish on the credit system do these things. Some of them publish long list of delinquents who fail to pay.

Some complain that we object to others going in debt, refuse to credit them, but ask them to credit us, that we are in debt for thousands of papers to them the whole year. Now we try to avoid feeling that we are in debt. We receive the money for the *ADVOCATE*, from the brethren, it is true. We do not use it ourselves nor permit others to do it. We place it to the credit of the *GOSPEL ADVOCATE*, the safest depository we know, in bank, not to the credit of either one of us, and draw it out only as it is needed in the publication of the *ADVOCATE*. Were we to fail pecuniarily, the money could not be taken for any other purpose than the publication of the *ADVOCATE* until the obligations to the subscribers had been satisfied. And were we both to die we think some one would carry forward the work. We wish more and more to make the *ADVOCATE* a fixture, independent of individuals, persons or characters. We wish the brethren to feel we are but their agents here, caring for their means, sent for the publication of the

*ADVOCATE*, getting it out for them, the best we are able, as yet receiving no compensation for our labor and care, and determined at no time to receive more than a very simple and modest living from it. Double its subscription, you greatly increase its profits, but all over and above a moderate compensation shall be devoted to the improvement of the *ADVOCATE* or other means of doing good. We say to our brethren, then, we know it is much better for all parties that the cash system shall be observed, and no brother should regard it as any indication of distrust or disregard of him. We simply in these things know no man, but strike from our lists, all when their time expire, and they fail to renew.

We hope our friends will promptly renew just before their time expires, that our books may not be disfigured by marking out their names; and when renewing their own subscriptions they will induce their brethren and friends to subscribe for the *ADVOCATE*. Our circulation is much larger now than at this season of any previous year, and we feel certain with our present rate of increase, our circulation will largely surpass that of any previous year. We anticipated this from the beginning of the year and issued a larger number than we had ever done before. We can yet supply a few hundred with back numbers. Will our friends not still actively aid us and send many new subscribers.

The subscription of a number, will expire with No. 10 current volume. We hope all will promptly renew and induce as many others as possible to do so.

L. & S.

The Disciple is not Above His Master,  
nor the Servant Above his Lord.--  
Matt. x : 24.

When I remember that our blessed Savior has taught most unequivocally that all his disciples love him, and that all who love him will keep his commandments. And when I mix with the professed Christian world, and find so large a proportion immersed in the different money making schemes of the day, with scarcely a word, or apparently a thought, even occasionally for Christ and his Kingdom. I fear, I greatly fear, that many have forgotten that they were purged from their old sins, and inasmuch as it is impossible to render acceptable service to two Masters at the same time, especially two Masters as antipodal as the God of the Bible, and mammon, I am made to apprehend, that many who profess to be joyfully looking forward to the crown of life, will find themselves, instead, in receipt of the wages of sin. Jesus says, "My Father worketh hitherto, and I work." John v : 17. Now any disciple that is not above his Master will certainly work. I know a man who professed to be a Christian, and would accept an expressed doubt, even from his most intimate friend, as an insult. This man has only three children—boys—aged respectfully, eight, eleven and fourteen years, these boys, together with their mother, a pious Christian lady, and father have all the necessaries of life, and many of the luxuries. They are kept at the best schools, in the vicinity where they live, their teacher receiving for the care he bestows upon the three, never less than sixty dol-

lars per annum. These boys were taught from the cradle to regard their parents as Christians, yet they never knew their father to be guilty of offering up a prayer, in the name of Christ, nor inconvenience himself in any manner to convince the world that lieth in wickedness, that there is proptiation made for sin.

Near the superb residence of this brother stands a dilapidated building, in which, once a month, a man that comes from a distance does his utmost to persuade men and women to become Christians, and Christians to do their duty, and live in obedience to all the Savior's commands.

It is whispered about, by the knowing ones, that the pecuniary condition of this preacher is by no means the most desirable. Now although these boys have never heard their father pray, nor complain of having to pay their secular teacher, nor grumble when asked to furnish some new toy, they have frequently heard him upbraid "the preacher" for not devoting himself more exclusively to the ministry, and at the same time admonish him that any reference to money would materially retard the Gospel, and injure his reputation as a minister. And while pondering thereon I wonder that the great preacher to the Gentiles did not think of that, and why he should be so regardless of the success of the Gospel, and so reckless of his own good name, as to boldly proclaim: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."

Again, "Let him that is taught in the word communicate unto him that teacheth in all good things."

And again, "If we have sown unto

you spiritual things, is it a great thing if we shall reap your carnal things?"

With a received impression on the part of these boys that their father is a Christian, and with this manner of life before them, as the life of one devoted to the cause of the Great Redeemer, what would naturally be their conceptions concerning Christianity? When they read the life of Christ, how he sacrificed all earthly good, even life itself, in order to bless us with all spiritual blessings, will they not very reasonably suppose that the disciple is above his Master?"

Now, that the country is for a time prospering pecuniarily, we see organizations of so-called Christians, who make void the commandments of God, by some favorite sectarian dogma, separating themselves and followers from all who do not hold the same opinion, concerning whatever their favorite hobby may chance to be—going forth, with zeal, proselyting, raising not only hundreds and thousands of dollars but millions. (See the minutes of the New England Universalists for 1869.) Their most acceptable, eloquent and persuasive speakers are kept continually before and among the people, large and numerous periodicals are supported and circulated, and thus their doctrines and peculiarities are made to permeate every nook and hamlet. The never dying principle in man is never satisfied but with the "bread that came down from Heaven," whereof if a man eat he shall never hunger. But never having heard of that bread or hearing not having been taught how to partake thereof, is it strange if the people should taste, or even greedily devour that which has no life-giving power. "A drowning

man will catch at a straw," and a hungry man will eat husks, in the absence of any thing better. Now "it is good" says Paul "to be zealously affected always in a good thing." We as Christians believe we are enjoying the smiles of God, that all who will may have a right to the tree of life, that faith in Jesus evidenced by works of obedience, gives this right. This certainly is good news—a good thing—then it is right that we should be zealously affected."

While Universalists, Predestinarians, Arians, etc., etc., are vying with each other for the pre-eminence, how does it comport with our earnestness, not to say Christianity, to spend our time in debating, whether individual enterprise, or co-operative efforts are more Scriptural, or more likely to be effectual in convincing gainsayers. We say, with Paul, that the Gospel, or good news, is, that Jesus of Nazareth is the Christ, that he died, was buried and resurrected, that unfeigned faith in this Gospel exhibited to the world by obedience to all things, great and small enjoined by Christ and his Apostles constitutes a man, or a woman a Christian. Our object then is to make known this good news, and to persuade men to accept the terms of life and live. This is our great mission. And this exactly agrees with the words of our blessed Master, when he bids us "go teach all nations." If a brother should think best in order to hasten the day when "all shall know the Lord," to spend his time going from house to house, from neighborhood to neighborhood, telling of the wonderful love of God to man distributing his word, tracts, etc. Shall any man forbid him, Or shall such cosmopolitan forbid him,



who thinks it not best to spend life thus, but contribute his mite, in common with the brethren of his county, State or district, making in all a capital in the hands and at the disposal of discreet brethren, to be used in the advancement of truth in any manner that these brethren, who devote their lives to the study of the interest of Christ's Kingdom, may think most likely to promote the common cause. In fact, I seldom hear a brother refuse to contribute on account of the manner in which the funds are to be handled, without harboring a thought that a like objection would possibly be raised against any scheme of spreading the Gospel. But this, by the way. Brethren, our blessed Savior did good as he had opportunity: Paul and Barnabas both labored, though they greatly disagreed concerning the propriety of Mark accompanying them. Acts xv: 36-41. Paul nor Peter ever threw a hindrance the one before the other, in the spread of the Gospel, though at times one would withstand the other to the face because he was to be blamed. Let us do likewise. If the brethren of Mississippi, Alabama, Texas or any where else shall see fit to co-operate with one another, and thus spread the glorious tidings, God speed them. If other brethren within their limits, or out of it, see fit to pursue a different course to effect the same great end, God speed them. Only let them be sure they do all to the glory of God, and be sure they do something. If like Barnabas and Paul they disagree as to the propriety of some move being most conducive of good, let each pursue the course he thinks most advisable, and, like these noble exemplars, work, *work*, WORK. How

can a Christian, without mocking God, pray, "Thy will be done on earth as it is in Heaven," and not do all he can to bring about a so-much-to-be-desired consummation. "Be not deceived, God is not mocked."

Brethren for the sake, and in the cause of truth, arouse, awake, look around you; see the emissaries of Satan, working, trapping, deceiving. Comprehend the situation; witness the activity of sectarians; study the beauty of holiness, the sacredness of truth, and then, "put on the whole armour of God," enter the lists brandishing the sword of the Spirit, continually and *work*. "The disciple is not above his Master.

ZENAS.

*Hemphill, Texas.*

When brethren urge labor unintermitted and self-denying labor for God, as the heritage of every child of God, we say most earnestly, amen. But when they talk of sectarians rendering of none effect the Scriptures by their theoretic departures from the faith of Christians, yet themselves departing from the example of the Apostles in rendering of none effect the Churches of God by substituting human organizations to do their work, we feel the justness with which they may say, "Physician heal thyself."

When we hear brethren say, "that we should work in any manner, that the brethren who devote their lives to the study of the interest of Christ's Kingdom may think most likely to promote the common cause," we remember Paul says to Timothy, "If a man strive for masteries, yet is he not crowned except he strive lawfully."

Brethren we say work, work not as one who beateth the air—"run not as

uncertainly" "Lest after having preached to others we ourselves should be cast away." But let us work lawfully that we may be crowned.

D. L.

### The Sunday Magazine.

The Sunday Magazine, edited by Thomeas Guthrie, D. D., just ready: the February part, profusely illustrated containing:

1. Episodes in an obscure life. Being experiences in the Tower Hamlets. By a Curate. xii—xvi. Three illustrations.

2. Knowledge is peace. By the Editor.

3. Seed-time and harvest. By Ada Cambridge. Two illustrations.

4. On the miracles of our Lord. By George MacDonald, LL. D. 5. Miracles solicited by the sufferers. (*Concluded.*)

5. Dealings with Samaritans. By the Rev. William Webster. Two illustrations.

6. Questions that are always turning up. By the Rev. Professor Milligan. 3. Relation of Christians to law-processes.

7. The struggle in Ferrara. By Wm. Gilbert. Part 5. Three illustrations.

8. How to study the Old Testament. By W. Lindsay Alexander, D. D. Leviticus.—Analysis of the book.

9. The fallen leaf. By the Rev. John Monsell, LL. D. Illustrated.

10. Notes from Tubingen. By A. H. Professor Charteris.

11. The Italians in London. By Prof. Leone Levi. Illustrated.

12. The companions of St. Paul. By J. S. Howson. D. D., Dean of Chester. 5. Titus.

13. The Incarnation. By Crux. Illustrated.

14. Supplement.—Notes for readers out of the way.

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### A Physician.

A first class physician desires a good location in which to practice his profession, as well as to engage in preaching. Any person knowing of such a place, will confer a favor by addressing Dr. S. L. A., care of the GOSPEL ADVOCATE, Nashville, Tenn. Immediate attention desired.

### CORRESPONDENCE.

Bro. R. M. Gano has just closed a meeting at our place lasting eight days. He preached every night to a large and attentive audience. The result of his labors was nineteen additions, seven from the Baptist and twelve from the world. We would be pleased for either of you to visit us whenever you can make it convenient. There never has been a time that our people were more willing to hear than the present. C. L. B.

*Hartsville, Tenn.*

*Bros. L. & S.:* I am glad to hear of

your success in being able to publish the *ADVOCATE* from your own office. You have made a decided improvement in its appearance. If you will now make one more addition, you will have it about right. Print the address of each subscriber, with the number of the paper to which they have paid. All would then know when the time for which they had paid was drawing to a close, and would remit in time to prevent a stop of the paper. Many too, would renew on this plan, who, after the paper has stopped for a while—never renew again. You are gradually and surely winning favor in Texas. Our brethren will soon start a Christian paper in this state, at Bryan Texas, with Bro. C. Kendrick principal editor. We hope to see it liberally patronized by our brethren in the old states.

One more addition on last Lord's day, from the Presbyterians.

Yours in hope,

JOHN T. POE.

*Huntsville, Texas.*

We have thought frequently of printing names with labels. It takes money to procure the machine with the right to use it. We made some inquiry at the beginning of the year, of our friends at the Methodist Publishing House here, and found they, after adopting the printed label, with figures noting the date of expiration and after purchasing the right from one patentee, had to pay another and were threatened with a suit for damages. By a third for infringement of patent. So they abandoned it. Under these circumstances we thought it prudent to wait until the patentees settled their difficulties. So soon as we are able and can see our way clear of difficulties in the matter, we propose to adopt it. Our circulation is very largely increasing throughout the state of Texas. Half of our lists probably are doubled and almost all increased. For this we thank our friends in Texas.

D. L.

## OBITUARY.

Fell asleep, in Jesus, our sister Lizzie C. Carver.

She was the daughter of James Yeargain, born Dec. 4th, 1835. At the age of sixteen, she embraced the religion of Jesus Christ, was translated into His Kingdom, and added to the church at McMinnville. She was married to Bro. P. Carver, Oct. 7th 1857; and united, by letter, with the church at Silver Springs, in the summer of 1865.

She was a woman of no ordinary force of character; firm in her convictions of duty, and active in the discharge of all her obligations, whether to her God, family or friends.

We sincerely sorrow at the loss we have sustained. We sympathize with our brother in his bereavement, and our heart is especially touched, as we look upon the five motherless children, she left him, as pledges of her early and lasting love. May the recollection of Lizzie, be to him a green spot in memory's waste.

Having lived the life of a Christian, she died in the triumphs of the Christian's hope, after a short, but sharp illness, in which she showed great patience and resignation, on the 22nd December, 1869.

Sleep, now, sweet sister sleep—  
Life's weary journey done—  
We'll still plod on with weary feet,  
Till Jesus calls us home.

J. E. S.

We deeply sympathize with our brother Carver in his great loss, but he should not weep as those who have no hope. Sister Carver was certainly an earnest Christian. May our brother imitate her virtues; that he may meet her when parting is no more.

E. G. S.

## THE FIRESIDE.

"Cling to the Mighty Ones."

The following curious poem, formed from different Bible texts, is worth preserving:

Cling to the Mighty One, Cling in thy grief;	Ps. lxxxix: 19. Heb. xii: 11.
Cling to the Holy One, He gives relief;	Heb. vii: 26. Ps. cxvi: 6.
Cling to the Gracious One, Cling in thy pain,	Ps. cxvi: 5. Ps. lv: 4.
Cling to the Faithful One, He will sustain.	1 Thess. v: 24. Ps. lv: 24.
—	
Cling to the Living One, Cling in thy woe,	Heb. vii: 25. Ps. lxxxvi: 7.
Cling to the Living One, Through all below;	1 John in: 16. Rom viii: 38, 39.
Cling to the Pardoning One, He speaketh peace;	Is. lv: 7. John xiv: 27.
Cling to the Healing One, Anguish shall cease.	Exod. xv: 26. Ps. cxlvii: 8.
—	
Cling to the Bleeding One, Cling to His side;	1 John i: 7. John xx: 27.
Cling to the Risen One, In Him abide;	Rom. vi: 9. John x: 4.
Cling to the Coming One, Hope shall arise;	Rev. xxii: 29. Titus ii: 13.
Cling to the Reigning One, Joy lights thine eyes.	Ps. xvii: 1. Ps. xvi: 11.

To the Little Folks.

"Uncle Joe, will you tell us something about the first part of the book of Genesis?"

What is the difficulty in your minds?

"Well, it says, 'in the beginning God created the heaven and the earth.' In the beginning of what?"

In the beginning of God's creation of this world. Don't you use similar language frequently in speaking of things which have been done? Anna, bring that piece of new quilt you have been making.

How did you make this pretty flower?

"At first, I cut this purple piece into a square, just like you see it, and then"—

There—do you see, my little ones? Do you see how Anna tells it? She says, "At first, I cut this piece."

At first: that was, in the "beginning." Now, this is just the same as if Anna had said, "In the beginning I cut this purple piece into a square, just like you see it."

"Oh, now we understand it, Uncle Joe. Strange we could not see it before."

This is an interesting portion of the Scriptures. Here we have the first intelligence of the origin of all things that we see. And how grand and sublime the style. What can excel in sublimity and grandeur the expression, "And God said, Let there be light: and there was light." And as we proceed in this history we see that God spoke, and it was done. He commanded, and it stood fast. He commanded the waters to bring forth all its living creatures, to inhabit the sea: and the fowls to inhabit the air—and it is done.

"What did you say, Uncle Joe? That the waters brought forth the fowl?"

Yes, the waters brought forth the fowl.

"Well, we never knew that before."

It is true, nevertheless: and you can read it for yourself. Read the 20th and 21st verses of the first chapter.

"Did the waters bring forth the cattle and beasts, that live on the land?"

No. The earth brought these forth, as you may see by reading the 24th verse.

"Well, isn't that strange? And we've read this before, and yet we never noticed it. It is just as new as if we had never read it."

You are not singular in this, my dears. Many people have read the Bible, and yet know very little of what is in it.

"But Uncle Joe, how does it happen that we read, and then know so little of what we have read?"

There are various causes, but I presume the chief cause is, bad reading. There are few good readers. This very important branch of education is shamefully neglected. In fact many persons undertake to be teachers in our schools who are far from being correct readers themselves. Students in school are too apt to think that loud, fast reading: a pertness and glibness in calling the words, are all-sufficient. And the teacher is too apt to be satisfied with such reading.

"Uncle Joe, how can we learn to be good readers?"

To do this, it is very important to have a good teacher; one who can teach you by example; one who, by his reading to you, can teach you how to emphasize, to pause, to modulate the voice, etc.

The sense of a subject depends very much upon the manner of reading. There are persons who can so read as to present a lucid commentary in their manner and style. I recollect hearing an anecdote of Alexander Campbell's powers of reading. He was said to have been a most excellent reader. There was a gentleman who had been studying over a certain passage of Scripture for a considerable time, but could not fathom

its meaning. He lived not very far from Bro. Campbell's, and he concluded that the first time he met with him he would get him to give his views on the knotty passage of Scripture. Pretty soon Bro. Campbell happened to call at his house. This gentleman mentioned the passage of Scripture to him, and asked his views upon it. Bro Campbell, reaching to a center table, took up the Testament, and turned to the Scripture, and in his peculiar, forcible, and masterly manner, read it to his friend. "That will do, Sir," said he. "I see it. I understand it perfectly." How forcible must have been the reading, by which alone, without comment, it was made perfectly plain to him who had vainly studied its meaning for a considerable length of time.

UNCLE JOE.

Saving Strength and Time.

BY CASTELLE.

In most homes the necessary household labor contributing to the health and happiness of the family could be reduced fully one-third by proper conveniences.

In manufactories, in work-shops, and among intelligent farmers, materials and tools are kept in the most convenient places, the most improved methods followed, and every contrivance made use of whereby an outlay of strength and time can be saved. The man is most successful who directs his ingenuity and foresight to doing the most work in the least time with the least labor. Why? Because time and strength form the capital of the laboring man. All political economy recognizes this fact, and the lazi-

est, dullest men have some perception of it

But the same principle is not applied to the laboring *woman*. Her time and strength are considered of no value. It matters not that she trudges "up stairs and down stairs," over a house no more conveniently arranged for housekeeping than is a carpenter's shop for selling dry goods, that she carries wet wood from a distant wood-pile, and water up hill from a spring, and that she make a sort of perpetual-motion-machine of herself from four in the morning until ten at night, she has nothing else to do, and her time and strength wasted by unnecessary travel and labor are of no account. So, many men think, and many women do not question their wisdom.

A multitude of working women are pleading for equal wages with men for the same quantity and quality of labor; but there is a principle underneath that plea which we must make the world recognize: that a woman's strength and time are worth as much to her as a man's are to him.

As women in the families of the working classes are often considered more as servants than as partners in the firm, sharing the profits in proportion to the capital invested, and are therefore unable to procure the convenient arrangements which would lessen their labors, the attention of men ought to be called to these points. Men have duties as well as women; husbands as well as wives; fathers as well as mothers. If men build and furnish houses, they should build and furnish them for the convenience and comfort of the workers therein. It is a man's duty to consider household arrangements of as great importance

as farm arrangements, or shop arrangements. The houses of the working classes above all others should be contrived to save time and strength.

Look at the labor required to *keep* such a house as this. It is nothing but a shell, not a closet in it, no place for anything; the wearing clothes have to be hung on the bed-room walls. There are no outside doors to the bed-rooms, hence everything needed to be taken out at house cleaning or other times has to be carried through other rooms. All the doors and windows are inconveniently placed. There is no cellar, no garret, no pantry, no porch: no place to keep anything cool or warm: no place for boots and shoes, for dirty clothes, or for quilts and blankets. No room to dry clothes in during wet weather, not even a "clothes horse" furnished. No sink, nor pipe to carry off slops. One little cupboard, or a "safe," is expected to hold all eatables and dishes. The flour barrel stands in one corner of the kitchen, the meat barrel in another, the stoveware is piled up on some boards laid on the floor, and the water-bucket stands on the floor.

There is no wood house, and dry wood is an article unknown in wet weather. No well, or if there is, the water is drawn with a rope and bucket without a windlass. The cistern is the same way, or probably there is none, only a log hollowed out to catch the dripping from the eaves, perhaps not even that. ~~Not a~~ board, or stone, or brick, is laid outside to walk upon.

It requires twice as much strength and time to do the work for a family living in such a house, as it does for one living in a house planned to save

labor and steps, with plenty of closets and a place for everything where it will be most handy, with kitchen, pantry and cellar conveniently arranged, with wood-house, well, and cistern, furnished with proper fixtures.

"But it costs something to have all these conveniences," says some man.

To be sure it does; but pills, powders, doctor's visits, "hired girls," and coffins, also cost.

You can take your choice, make some pecuniary outlay for household conveniences and preserve the health and lengthen the lives of your wives and daughters, or let them drudge on wearing themselves out through your neglect, until they break down and then you can pay doctor's bills and funeral expenses.

In a former article, it was shown why it is necessary for women to save strength and time. Women can save strength and time by quitting useless work, and by adopting plainer and more healthful modes of living; men can assist them by procuring labor-saving machinery and by making household arrangements convenient. Men and women should understand that every hour and every strain of muscles saved is a gain mentally, morally, physically, and pecuniarily.

One hint more to some men. If you wish to exhaust all the patience, time and strength of tired women folks, come in with muddy boots, step carefully over the mat before the door, walk across the room dropping mud at each step, throw your hat in one corner, your coat in another, scatter the newspapers all over the floor in trying to find the one on top, and dry your feet on the stove, until the mud peels off and falls on the floor.

### Tell Your Mother.

I wonder how many girls tell their mother everything. Not these "young ladies" who, going to and from school, smile, bow and exchange notes and *cartes de-visite* with young men who make fun of them and their pictures, speaking in a way that would make their cheeks burn with shame if they knew it. All this, most credulous and romantic young ladies, they will do, although they gaze at your fresh young faces admiringly, and send or give you charming verses and bouquets. No matter what "other girls" do, don't you do it.

School girl flirtation may end disastrously, as many a foolish, wretched young girl could tell you. Your yearning for some one to love is a great need of every woman's heart. But there is a time for, everything. Don't let the bloom and freshness of your heart be brushed off in silly flirtations. Render yourself truly intelligent. And, above all, tell your mother everything. Never be ashamed to tell her, who should be your best friend and confidant, all you think and feel. It is so very strange that so many young girls will tell every person before mother that which is most important that she should know.

THE Divine Eye looks upon high and low differently from that of man. They who seem to stand upon Olympus, and high mounted to our eyes, may be but in the valleys and low grounds unto His; for He looks upon those as highest who nearest approach His Divinity, and upon those as lowest who are farthest from it.

Poverty in the Parsonage Makes Poverty  
in the Pulpit.

The calamity which I stand in dread of, and which is, next to the withdrawal of the divine blessing, the greatest a church can suffer, is that the rising talent, genius and energy of our country may leave the ministry of the gospel for other professions. "A scandalous maintenance," Matthew Henry says, "makes a scandalous ministry." And I will give you another equally true: "The poverty of the parsonage will develop itself in the poverty of the pulpit." I have no doubt about it. Genteel poverty, to which some ministers are doomed, is one of the greatest evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family a good education, to bring them up in what is called genteel life, and to deny him the means of doing so, is enough, but for the hope of heaven, to embitter existence.

In the dread of debt, in many daily mortifications—meeting, perhaps, some old acquaintance, whom he dare not ask to his table, lest his more prudent wife should frown upon his extravagance—in harassing fears what will become of his wife and children, when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than the privations of the poor.

It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals.—*Dr. Guthrie.*

Something for Girls to do.

Girls, it is for you to take the matter in your own hands. Don't be afraid of undertaking too much, If you succeed, great good is attained—if you fail, there is little harm done. Give yourself some clearly defined daily occupation. Without a purpose in life, you are one of the miserable drones who drift aimlessly about, all unconscious of the daily beauty and sublimity of living. Do not neglect the little home duties that cluster around our existence. The noblest woman that ever achieved eminence would be only half a woman if she did not remember the tiny items of domestic life. Sweep and dust, sew and practice; keep the home hearthstone bright with your constant care; but do more than this—aim higher. There is no surer recipe for keeping the eyes bright, the cheeks rosy, and the heart light, than constant occupation. We are out of patience when we hear seventeen or eighteen-year-old girls talk sentimentally about having "the blues." What business have they with "the blues?" Why, it is bad enough to hear rheumatic old maids and care-worn wives groaning about "blues," but from lips where the roses are just blossoming, it is too absurd! We should like to try a diet of brooms, algebra and croquet on such a case as this!—My dear, you haven't got the blues, you are only troubled with a surplus of nothing to do! Remember, whenever you are tempted to let the opportunity of active exertion or useful endeavor slip by, that your lives are only lent to you; remember that the time is coming when you must render up the solemn trust! Don't sit idly by the way-side until life's sun declines, but find something to do, and do it with all your might!



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GOSPEL ADVOCATE

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LIPSCOMB & SEWELL, Editors.

NO. 8.

NASHVILLE, TENNESSEE, MARCH 3, 1870.

Depravity and Frailty.

*Bro. Lipscomb:* Some of our Calvinistic friends, claim, from your expressions, in article on "Co-operation" as to your distrust of all human organizations—and of man's ability to form and conduct institutions for his own good, that you are a believer in total depravity as an inherent quality of the human heart? Have you not given ground for this charge?

Your brother,

M.

The great error of our Calvinistic friends is found in their failure to draw a distinction between things that differ? There is a difference between frailty, infirmity or weakness and depravity. Depravity indicates, as the Presbyterian Confession of faith declares, an absolute aversion to all good; frailty, on the other hand, indicates not so much an aversion to the good, as a weakness from various hindering causes, an inability to do the good. We do not believe that man is at heart wholly averse to all good—but we believe he is very frail and weak in the performance of good. He is like a weak and tottering child

that sees some object that it desires. In approaching that object it stumbles and falls, it totters to the right and the left, its mind is often diverted from its desire by intervening objects, and sometimes it is so charmed by way-side attractions as to entirely forget its purpose.

So with man; untaught of God, he cannot see ahead, he will give his attention to wayside charms, to present gratification. But even with his eyes directed to Heaven and the pathway marked out by the word of God, he still stumbles and falls, and totters along, now wandering to the right now wandering to the left, away from the path of righteousness. His course is marked by stumbles and falls at every obstacle, and zigzag wanderings at every temptation, so that should he reach the desired place he can hardly be said to have traveled the pathway of holiness.

He is weak, frail and short sighted, but not totally depraved in mind, not at heart averse to all good.

We believe that he is not totally depraved, but very weak, very liable to fall, very easily drawn aside by the illusive promises of earth-born insti-

tutions from the true and lasting Kingdom of God.

Because he is so weak and frail he should be very cautious and guarded, that he be not turned aside.

When we see him so weak, so unsteady in his walk, in a path already marked out for him, how can we have faith in his ability to mark his own path and walk erect therein. Whoever saw men conduct a single congregation of the Lord as God has said it ought to be conducted. We have never seen the affairs of a single congregation of even ten members approximate the true and perfect working of a Church of God. Brethren, we are skeptical in reference to ever seeing it. If man, then, is incapable of conducting a single congregation of ten members, with the word of God to guide him, how can he hope to frame an organization embracing a hundred or a thousand congregations, and without a single word of direction successfully guide and operate that. It is a vain delusive suggestion of the pride of the human heart. It is one well calculated to woo that heart to its own ruin and the destruction of the Church of God. It is one that Christians, humble true Christians who recognize their weakness, who appreciate how they need to lean upon the arm of Jehovah for support, strength and guidance, will ever very sedulously guard against.

Again, our Calvinistic friends confound man's state with his heart. He was created frail, liable to be tempted, liable to sin when tempted. He did sin the first time he was ever tempted, so far as we are informed. Does he do worse now? Can he do worse now? Adam's surroundings were

favorable, he was living in a state of which God was the ruler; in which his spirit animated and pervaded all things. Yet the very first time he was tempted he sinned. Wherein was he better than man now? By his sin death came, the world through him was transferred from the rule and dominion of God to the rule and dominion of the wicked one. By virtue of that transfer the devil became the ruler of the world and man's surroundings as a consequence evil; yet with these evil surroundings he does no worse than to sin the first time he is tempted. Wherein then is he worse at heart than Adam. He is frail and weak, in a world where all his surroundings divert his attention from that which is good and pure and tempt him to sin. While in this condition of separation from God in this kingdom where all his surroundings are evil—while in this state wholly separated from God by the rule of the wicked one, he often in heart yearns for something better, but his weakness overcome by his evil surroundings retains him a prisoner in the bondage of death. God sympathizes with this helpless desire, and through Christ opens the way and gives the aid for his escape and deliverance into a better Kingdom. And through Christ he proposes to destroy and cast out this rule of the wicked one with all his institution and works and bring the world back in subjection to the God of Heaven. It was man's state or condition then rather than his nature that was affected by the sin of Adam.

It is true the world has been taught that the opposite is true until it is generally believed.

Such dogmas as the following, (we quote from an article in the Western Recorder, by Mr. Woolfalk,) are common: "Man was created loving God supremely and himself and his fellow-man equally." Now in his first estate it is hard to tell how he regarded his fellowman as he had none. His only companion was a part of himself. But the evidence of his loving God supremely is certainly not satisfactory. Christ's evidence that we love him is that we keep his commandments—that we deny our own desires in order to obey God—See John xiv and xv. Yet the very first prohibition God put upon the gratification of Adam's desire, the very first time he tested his love to God, he proved that he loved the gratification of his own desires better than he did obedience to God. This disobedience resulted from a pre-existent disposition or tendency in man a capacity to be tempted. Now how this act of rejecting God, disobeying his law proves that man loved God supremely and his fellow-man as himself we cannot exactly perceive.

The second proposition is the counterpart of this: "In his present fallen state man loves self supremely, his fellow-men very little, and God not at all." The facts for the proof of this are as unsatisfactory as those above. Man has the capacity to love God now as did Adam. If he loves him less it is because he has more to divert his attention, his thoughts, his feelings from God in his outward surroundings than Adam had. It is because there are more temptations to arouse his personal ambition and excite his pride and not from any inherent quality of the heart. Adam,

under favorable circumstances disobeyed God for the gratification of his selfish appetites the first time he was tempted, man does no worse with evil surroundings.

Man's state, condition and circumstances were changed unfavorably by Adam's sin, not his nature or heart changed thereby. He was placed in a state of alienation or separation from God. The evil surroundings for a myriad of generations have doubtless had a blunting influence upon his sensibilities, moral and intellectual, but they are not destroyed. Herein is his hope. Under favorable influences under the genial warmth of the rays of the Sun of righteousness, though dormant, they may be aroused to activity, and under the culture of the Kingdom of Heaven, established on earth for that purpose, by Christ these sensibilities and spiritual capacities may be enlivened, qualified, elevated, until man is fitted for the upper and better Kingdom of our Father in Heaven. Man is frail and weak, is able to walk only as God directs and aids him, must needs keep in the well defined paths of God but is not wholly averse to all good by his nature, and hence irresponsible.

D. L.

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Parable of the Sower.

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CONTINUED FROM NO. 49, 1869.

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"He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful." Among the various things by

which men are drawn away from the Christian religion, none perhaps are more dangerous than the two mentioned in the above passage. Many persons who might otherwise be useful members of the Church and be good, earnest disciples of Christ, become so completely engrossed in the honors of this world, and its high positions, that they have neither time nor inclination to study that simplicity which characterizes the religion of Christ. How captivating, especially to the young, are the many positions of honor held out by the world. And in this respect Christian parents very often fail to do their whole duty, in the training of their children. Instead of pointing them to useful positions in the Church, and stimulating them by the promises of God to be his earnest and faithful followers, they point them to the offices and honors of this world. Instead of being impressed with the importance of being proclaimers of the Gospel of Christ, they are pointed to the legislative halls, governorships, and such like. If parents would impress upon the minds of their children while young, the importance of being humble and faithful servants of God, and thereby becoming useful members of the Church of God, they would do a much better work for their children, the Church and the world, than when they lay before them the honors and riches of this world, as motives to influence and stimulate them to action. This worldly disposition in training children, on the part of Christian parents, instead of "Bringing them up in the nurture and admonition of the Lord" is one of the thorns that is choking out the christianity of many members of the

Church in our times. But very little difference in this respect is seen between the Church and the world. All the worldly fashions and follies, fine dress, luxury, love of ease, and such like things are also encouraged by Christian parents, in the education of their children.

We would do well to consider some of the instructions given by Moses to the Jews, in regard to the training of children. He says, "And these words which I command thee this day, shall be in thine heart: And thou shalt teach them dilligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut, vi: 6, 7. This passage, and others of a similar character show how important it was that the children of the Jews should be brought up under the influence of the word of God. Of how much more importance is it, that children now should be brought up under the influence of the Christian Scriptures, which reveal to us a better institution, and one established upon better promises. Children generally partake through life, of the nature of the principles and instructions that are brought to bear upon them while they are young. The early impressions generally are the most lasting.

Old people can always remember and repeat with pleasure, the scenes of childhood.

The early Christians gave much attention to this matter of instructing their children in Christianity. Mosheim in his ancient Church history,

tells us that in the first centuries, the Christians everywhere had schools established for this purpose. It is a well known fact that the great lever power of success in the Church of Rome, is in its children. They never lose one of their own children, and in nine cases out of ten, when they educate the children of others, they make Catholics of them; especially if they take them when young, and keep them under their influence till they are grown up. Now if Catholics can do this with a perverted religion, why not Christians do even more, with that genuine and pure christianity revealed in the New Testament. How important this matter appears, when we take into consideration the fact that the present generation of men and women, who are now bearing the burden of society will soon pass away, and those who are now children, will take their places.

Happy will it be for them and for the world, if the Christian parents, to whom this work is committed, will faithfully perform their duty. What better monument could parents leave when they depart out of this world, than a family of children well trained in the Christian religion, and qualified to be useful? We may labor and toil to heap up money and property to leave our children, and in perhaps the majority of instances they quarrel over it, or squander it to no profit. A very large proportion of the heavy lawsuits and difficulties of our country arise on this very account. And besides these injurious effects, leaving property to children has a tendency to deprive them of all incentives to

labor, to do anything useful, or else on the other hand they follow in the footsteps of their parents, and give all their energies and talents to the accumulation of wealth, and have no time to devote to the work of the Lord. Far better would it be to leave sons and daughters behind us qualified to be useful to the world, than to leave millions of gold and silver.

Another thorn that often springs up among the disciples of Christ, and that has a tendency to choke out the word of God, and prevent it from yielding fruit, is the love of the gew-gaws, the fashions and customs of the world. We learn from Paul, that Christ "Gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii: 14. Again he says, "Be not conformed to this world, but be ye transformed, by the renewing of your minds, that ye may prove what is that good, and acceptable and perfect will of God." Rom. xii; 2. It is not only true that when we obey the gospel and become Christians, that we are chosen out of the world, that we "Are not of the world," at the time we are born again, but it is also true that this distinction from the world must be kept up while we live in it. Not that we are to go out of the world, to separate ourselves from society, but to keep ourselves from its evils. To live plainly be decent and genteel, but not gaudy and showy. There are not many things among christians that have a more chilling effect upon true piety and devotion, than the extravagance among them in the way of dress, and fashions.

The love of dress and showy things very often leads us to spend more for them than our income, and thus we become involved in debt, and fail to pay according to promise; those around us lose confidence in our Christian honesty and integrity, and thus we lose our influence for good upon them. I remember reading an incident when I was a boy, that very beautifully illustrates this love of show, and its effects upon those who indulge in it. It ran thus. A husband and wife had lived for years in plain, but comfortable circumstances. They were even with the world: no debts to annoy. No notes falling due, and officers to trouble. True, they had not many luxuries, but they had a competency, and were happy; this indeed is a good condition in which to be happy, so far as the world is concerned. After awhile however, the good wife saw a pair of ten dollar andirons, and nothing would do but that she must have them. These though a small matter in themselves, were too fine to compare with other things in the room. Consequently a fine carpet had to be purchased. Then the new carpet threw the old furniture so in the shade, that a new set of that had to be bought, and so on, till all their means were exhausted and they were largely in debt. Before they had long enjoyed their pretty things, pay day came and as they had nothing to pay, the nice things they had laid in for their enjoyment had to be sold to pay their debts, and they then had to take an humbler position than before, and in a more obscure place.

So it is with many Christians. In their haste to be fine, they

go in debt beyond their ability to pay, and their influence and usefulness are destroyed, by their thus openly disobeying the word of the Lord, in conforming to this world instead of being transformed, by the renewing of their mind, and overcoming the evil influences of pride and folly.

Christians should study more carefully the meek and humble life of the Savior, should drink more deeply into the spirit that moved him to deny himself of all worldly pleasure, and go "about doing good." Surely we have never fully realized the meaning of the Savior, when he said, that in order to be his disciples, we must deny ourselves, and follow him daily.

Then let us strive more earnestly to keep our hearts from becoming engrossed in the things of this world. Let us dwell more upon the love of God. Upon the wonderful goodness of the Savior in dying that we might live. Let us strive to have our hearts and affections set on Heaven and Heavenly things.

Just as we try to keep down the thorns and wild weeds to let the crop grow, so we must keep down the cares and anxieties of life, to enable us to walk after the spirit.

[TO BE CONTINUED.]

E. G. S.

If any man desires to see the benefit of religion, let him observe how those spend their precious time who have no religion.

SINNERS are like sheep grazing on a common. The butcher comes continually and fetches away one, and another, and another; while the rest feed on unconcerned, until he comes for the last,

## Review of Dr. Pierce.

[CONTINUED.]

It gives us pleasure to recognize truth any where, as well as to learn it from any source. And if that truth is gathered from amongst errors it is not the worse for that. By its juxtaposition it cannot improve errors, but it must be separated from them to be of its own value. Our author does not observe that the very principles upon which they act whom he supposes that he annihilates are found in some of his own statements. Indeed this is a very common resort of those who have been enlightened by others: they suppose that they conceal the fact—and possibly they do so from themselves—by the abuse of their benefactors.

Dr. Pierce says, "The *keeping* of the commandments, therefore, is of the *same importance* that the love of God is; because they are only *evangelically* kept when the love of God is the motive." Again: "For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but faith, that worketh by love. It is *IN Christ Jesus* that neither of the before mentioned states is of any avail, etc., p. 10.

We accept the above, but to reconcile it with the drift of our author is our difficulty. Shall we study these words somewhat narrowly. And first Dr. P. speaks of "commandments;" and of "*keeping*" that is, we suppose, obeying them persistently. Obedience, then, is of equal importance with the love of God. This is certainly true. But what commandments are here in question? Those

given to the Jews by *the Father*, as their King, and under the dispensation of condemnation and of death; or those addressed to all mankind, by the Son as Lord of all, and under the dispensation of the Spirit, of righteousness and life? II Cor. 3. This latter dispensation, it has been well said, contains *three truths*, to be believed by an unbelieving, and, therefore, a condemned sinner; *three commands* to be obeyed; and *three promises* to be enjoyed by the obedient; the Gospel indeed is full of trinities. The *first truth* that the new covenant disclosed was, as has been already seen, not simply that the Messiah of that covenant had been really put to death in the flesh—that is, as a man—but, that this voluntary surrender of himself to death was *for our sins*, and according to the Scriptures—that is, in fulfilment of its prophecy, and in answer to its types. Let any sinner, whether Jew or Gentile *appreciate* this most gracious announcement, and he sees in it an exhibition of divine love that disarms him; that fills his soul with sorrow; and that generates, at the same time, a corresponding love. Hence John says, "We love Him, *because* he first loved us." Man cannot *realise* the love of God that commends itself to him, without answering emotions; especially when the further proofs of divine grace are seen in the fully established statements that, as a *second truth* the Messiah *was actually buried*:—that He went into the unseen world, destroyed death, and him that had the power of death—not for himself, but "for the ungodly"—and, as a *third truth*, that He was "not left in the unseen world;" that His flesh did not see corruption;" but that he arose from

amongst the dead and resumed His surrendered life, that those who die with Him *by sin*, may live with Him by his life. "Because I live, you shall also live." "If, when we were enemies, we were reconciled; to God by the death of His Son; much more, being reconciled, shall we be saved by his life." Rom. v: 10.

These three truths being authoritatively preached, three demands are of necessity made thereby upon man: first, that without delay or reservation he shall, with his whole heart, believe in Him whom they identify as the only anointed Savior of man; next, that he shall *repent*—that is, confess his sinfulness, and forsaking it, lead a new life under the command of this new monarch; and thirdly, by way of placing himself under this divine control, that he shall renounce himself as a leader, confess the Lord before men, and *be baptised*, in acknowledgment of his supreme authority, and "into the name of the Father, and of the Son, and of the Holy Spirit."

Dr. Pierce says truly that "*in Christ Jesus*"—that is, in the new relationship thus entered upon—neither circumcision nor uncircumcision is of any avail. And this is true of every man *before* his spiritual relationship to Christ Jesus is consummated. It makes no difference whether a man has been circumcised or not: the Jew "must be saved by the grace of our Lord Jesus Christ even as" the Gentile. A man, under the Gospel, is simply a man. But it is "*in Christ Jesus*" only that all the promises of God are *yea*, and in Him *amen*. The three promises made to an obedient believer in Christ Jesus are:

1st. Remission of sins, or salvation, or justification.

2d. The gift of the Holy Spirit.

3d. Eternal life.

Can our author find in the New Testament a statement justifying the belief that our Lord has become the author of an eternal salvation to any except those who obey Him, since His enthronement as Lord of all?

We have no greater reliance than Dr. P. has upon a faith that does not work by love. But that faith *must* work repentance and obedience by love. It is, *then*, something; yet nothing meritorious; for it is spontaneous so soon as "the kindness and love of God our Savior" appears and is recognized. Then does love become a constraining power: then is the Gospel "*the power of God unto salvation.*" Still, when we speak of *commandments* that are to be *kept*, we must refer to—not the nuncupative but—the *expressed* will of God; and *that* confirmed by the Holy Spirit, after having been sealed by blood. And that will must have been expressed by Him "whom the Father hath sent" for the very purpose of making it well known. He, then, has authority, and will be obeyed in all things whatsoever he shall command. It is absolute nonsense to talk about obedience, or about *keeping commandments*, in any sense other than as denoting the performance of definite actions, or the cherishing of definite mental or moral states, from motives of love to a "commander;" (Isaiah lv: 4.) that is under the Gospel; if commandments are not kept "evangelically" otherwise. But if a Jew, under the Law, had obeyed, out of love to God and his neighbor, all that



his life displayed of submission to the will of God; are we to understand our author that *that obedience* was evangelical? We opine that he would so affirm—for, certainly his ideas of the distinction between the law and the Gospel are very obscure.

If, now, "the keeping of the commandments is of the same importance as love to God," it becomes us to enquire most anxiously what commandments there may be in addition to faith and repentance. Are there, under the Gospel, commandments great and small, as the casuists, amongst the Jews taught when they thus distributed the 513 precepts of Moses? Men indeed talk of essentials and trivials; but this is to insult "the one Lawgiver" who cannot possibly enjoin what is non-essential, especially as connected with a message of grace and salvation. It is not possible that He, who declared that men should give an account in the day of judgment for every idle word, can Himself be guilty of what He condemns; yet what is it but to utter idle words when commands are so given as to leave men to follow their own wills? And to call that obedience! what is it? Without faith, without repentance, without love our author says, truly, we cannot please God; and we agree with him that these, and other moral or spiritual states have *no intrinsic value*—that they have nothing to do, *as final causes*; with the pardon of sin, justification, the resurrection of the dead or eternal life; yet *instrumentally*, or, as Dr. P. expresses it, "conditionally," they are indispensable to the end for which divine authority has ordained them. But are these *all* the instruments needed for

the present or final salvation of man? What does *faith* imply, but the preaching of the one Gospel, and the "hearing of faith," and "obedience to the faith?" And what is all this for, but that indentifying ourselves with those who have obtained like precious faith, in the congregation of Christ, we may "declare the perfections of Him who has called us out of darkness into his wonderful light?" These are as essential, in their places, as faith, and hope, and love; and are indeed, but their means and their outgrowth. And when an institution stands at the very entrance of the Kingdom of Heaven on earth: an institution by which men are actually introduced into the body of Christ: an institution the name of which is the representative of the whole system to which it is peculiar; is it possible for the law-giver of that institution—the representative of Almighty God—so to agree with the impostor of Mecca,\* as to enjoin what no one can definitely ascertain, or what allows every man to "walk in the ways of his own heart, or the sight of his own eyes?" In our view, no one under the influence of the love of Christ can avoid feeling a constraint to find out precisely what his Lord will have him to do. The "keeping of the commandments" is, *then*, something: and if, under the law, he that broke the least one, and taught men so, was to be called the least in

\* Mahomet forbade his followers to eat a certain part of the swine, but did not identify it. They were thus left at liberty to choose for themselves; and might have divided themselves into sections upon the basis of a preference. According to the reasonings of our author, these *sections* would not have been Mussulman; but altogether would have contained one invisible Mussulman body, composed of those who believed in the prophet.

the Christian Church, what shall be said of one who does not himself keep a commandment that stands at the very threshold of the Kingdom; or that teaches men and women not to keep it?

We have intimated that our author is not consistent. He says that the keeping of the commandments is as important as to love God; and yet that "the moment you admit that Christ *can*, and of his own fulness, make his children meet for the Kingdom of Heaven, you negative all religious value in every religious act, so far as relate to the letter." p. 10. And why not, we may ask, so far as relates to the very substance, and the very spirit of that act? Is there more religious value in the substance and essence of the love of God, than in the manner of that love? A spiritual state, or a spiritual exercise, has a definite mode which distinguishes it from every other; and without this particular mode it has, indeed, no existence at all. Is the form of what is immaterial of more value than of that which is material? Besides, the question is not what Christ *can* do—in Him dwelling "the fullness of the Godhead bodily"—but what He has actually done, and what he requires literally of man. We have no greater desire than Dr. P. to add to the fullness of Christ, as furnishing all possible completeness to those who are *in Him*; but the real question is evaded by this diversion: that question is, in what definite and authorised way are human beings to become interested *in* that completeness? Dr. P. says by faith alone, yet working by love. We say, more definitely, by Faith in the person and mission of the Lord Jesus, working by love, and

evidenced alone by repentance, and an obedience," from the heart of *that* FORM of doctrine into which "the believer is delivered. Rom. vi: 17. We deny, utterly that he attaches no importance to the very letter of a positive law, whether under the legal or the Gospel dispensation; admitting fully and freely that the blood of our Lord alone cleanses us from all sins: but were we to say that He *does* make His children meet for the Kingdom of Heaven—either on earth or above—without "outward formalities;" we should declare our conviction that the preaching of the Gospel by Apostles educated during three years for that very purpose; the establishment of a Church; and the discipline of life, are wholly unnecessary, and are simply ridiculous. Were we to add that, Christ *could* furnish the means of salvation *without* these "outward auxiliaries" we should, most manifestly, contradict ourselves; for *they* are themselves the very means of salvation, tho' not its procuring cause.

We have examined the discourse of Dr. Pierce with some care to learn what relation circumcision actually bears, in his esteem, to the institutions of the New Testament; and find that he merely speaks of it as being nothing *in Christ*. He does not, directly treat it as the Jewish type of Christian Baptism; but, in one place, argues from the nothingness of that rite *as a whole*, to the nothingness of baptism *in part*—that is, as to mode. This is illogical. If *that from* which he reasons is altogether nothing, so must that be, *to which* his analogy leads—one negative including, or excluding the other entirely; and then, as the Dr. says "what is overdone, is un-

done." Of course all that he says about baptism as a rite of indispensable necessity to an open confession and putting on of Christ, is meaningless. See p. p. 12, 13. Our author would be more consistent were he a Quaker. Baptism in water, upon his principles, has no importance whatever—not even a "conventional" importance: and this, by the way, is a word absolutely inadmissible in reference to a divine rite. Most certainly our author would not dare to say that baptism derives its importance from *agreement amongst men*.

In our next we propose to consider the analogy above alluded to, on p. p. 12, 13; and to study the following utterance: "The philosophy of all this is, there is no efficacy in the sign, but the value is in the thing signified."

F.

## History and Teaching of Jesus and the Apostles.

### CHAPTER XLII.

#### *Cure of a Paralytic at Capernaum.*

After sending the liberated Man of the Tombs away to his home, Jesus returns with his Disciples across the Lake to Capernaum.\* Many Pharisees and Law-Teachers had come from Jerusalem, and from all the villages of Judea, and Galilee.† "And they heard that he was in the house. And in a short time many came together, so that the house could contain them no longer, nor the space around the door. Then he preached the word to them; and the power of the Lord was present to heal them. And the

Pharisees and Teachers were sitting by."‡

"Then they came to him, bringing a paralytic, who was being carried by four men. And not being able to come near him, on account of the crowd, they went up on the top of the house, and, through the tiling, let him down with his couch in the midst before Jesus."|| "And Jesus, seeing their faith, said to the palsied man: 'Son, be cheerful; your sins are forgiven you.' Then some of the scribes said within themselves: 'Who is this that speaks thus impiously? Who can forgive sins, but God only?' Then Jesus, immediately perceiving in his [own] spirit that they thus reasoned within themselves, said to them: 'Why do evil thoughts arise in your minds? For, which is easier, to say, "Your sins are forgiven;" or to say, "Rise up, and walk?"—but that you may know that the Son of Man has authority, on earth, to forgive sins.'—(He says to the paralytic) 'Arise, take up your couch, and go to your house.' Then he rose up, and went away to his home.

And the multitude, seeing it, were astonished, and praised God, who had granted such power to men; and [they] said: 'We have seen strange things to-day;' 'We never saw it thus.'

This plain, simple narrative seems

‡ Mark ii; 2.

|| Luke v; 19—But, according to Mark, "they took off the roof where he was, etc." Here CLARK observes, that, "the houses in the East are generally made flat-roofed, that the inhabitants may have the benefit of taking the air on them; they are also furnished with battlements round about, to prevent persons from falling off; and have a trap-door, by which they descend into the house. This door, it appears, was too narrow to let down the sick man and his couch; so they uncovered the roof, removed part of the tiles, etc."

\* Mark ii; 1.

† Luke v; 19.

to need no uninspired commentary. There is no mistaking the sacred writer's meaning, if we read the passage carefully. But the words—"The Son of Man has power on earth to forgive sins"—have in these degenerate days, been so often misapplied, that it becomes proper to direct the people's minds back to their true primitive application. Jesus had authority to forgive sins; and it is not denied, that he still has that power. While he was on earth, he could say to the sinner, "Your sins are pardoned;" or he could pray to his Father, and say: "Father, forgive them." But, because Jesus, during his personal ministry, spoke these comforting words,—“Your sins are forgiven,”—some modern religionists, claiming that the Lord has spoken peace to their souls,” profess to know “experimentally,” that “Christ has power on earth to forgive sins.” Here is the misapplication. The cases are different. It is a mistake to suppose, that Jesus communicates to the penitent sinner the “knowledge of forgiveness.” *The promises of the Gospel must now give the “assurance of pardon.”* “The converted person undoubtedly feels “the burden of guilt removed;” but the joys of conversion and salvation are accounted for on this natural principle, that to believe in Christ, and so follow up the consequences of that belief, that we can trust in him for salvation, is to obtain “a peace of mind the world can neither give nor take away.”

#### MATTHEW LEVI CALLED TO THE MINISTRY.

“And he went out again near the Lake. And the whole crowd came to him, and he taught them. As he was

passing along, he saw Levi, the son of Alpheus, sitting at the custom-house; and he said to him: ‘Follow me! Then, leaving all, he arose, and followed him.’\*”

This [Matthew†] Levi afterwards made a “great feast,” or “big dinner;”—or to be more refined—“a grand entertainment,” for the teacher, “at his own house.”‡ “And it happened, as Jesus was reclining at table in his [Matthew’s] house, that many publicans and sinners reclined with him and his disciples. For there were many who accompanied him.

Then, when the Scribes and Pharisees saw him eating with Publicans and sinners, they said to his disciples: ‘Why is it that he eats with publicans and sinners?’ And when Jesus heard it, he said to them: ‘Those who are well have no need of the physician; but those who are sick. I did not come to call righteous persons, but sinners to repentance. But go and learn what this means: “I desire mercy and not sacrifice.”’||

Artificial social distinctions are inimical to the best interests of society. I mean those distinctions which place some in the low, lower and LOWEST classes, and others, in the so-called upper classes, with their several gradations and degradations. Those Pharisees thought it degrading for Jesus to be eating with publicans and sinners! And, regarding this class as too low to associate with, they felt themselves to be above them, avoided their company, and manifested no interest in their welfare. But Jesus—O Divine philanthropy!—could de-

\* Mark ii: 14.

† Matth. ix: 9.

‡ Luke v: 29.

|| 1 Sam. xv: 22.

scend from the highest throne of Glory to the lowest depths of humanity; and when censured for his condescension, could simply say, "*I did not come to call the RIGHTEOUS, but SINNERS.*" Glorious mission. Jesus stooped to raise fallen humanity. And what a rebuke to the conceited LEGALIST, when he said, "Go, and learn what this means: 'I prefer pity to sacrifices!'" It is more acceptable to God to pity the poor, degraded and fallen, than to offer sacrifices, according to law. But we must not linger long, nor become too sentimental!

W. P.

St. Johns, Ohio.

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#### Lord's Day Observance.

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"The practice of meeting monthly for worship has been a curse and a blight on our Southern churches. It almost perverts the very end of church organization. A church that cannot, or will not, under any ordinary circumstances, meet regularly on the first day of the week for the worship of Christ should be dissolved. If the members have not such a measure of intelligence, zeal and energy as to meet weekly, and by reading the Scriptures, singing the praise of Christ, engaging in religious conversation and prayer, promote their own edification and the instruction of the rising generation they are no church. They may be worthy individuals, but they are not a properly organized, healthful, and efficient church of Christ.

"It is a day of *public worship*. The disciples at Troas "came together to break bread." Communion at the Lord's table was called breaking of

bread, because that was a notable part of the service. The worship was not limited to partaking of the Lord's supper. Paul preached on the occasion, long, and, no doubt, earnestly and impressively. Nor were prayer and praise neglected. All the ordinary parts of public worship were attended to in due order and proportion. The fact stated was not peculiar to the disciples at Troas. Everywhere believers met on the Lord's day for the Lord's worship. They sang hymns, offered prayers, read the Scriptures, preached the word, taught the people, exhorted one another, and administered the ordinances of Christ. It was Christ's day—the day on which he rose from the dead—and he was the centre of attraction, the burden of every song, the theme of every sermon, the topic of every conversation, and the medium through which every prayer ascended to God.

"For such purposes, and only for such purposes, should Christians assemble on the Lord's day. To meet on this sacred day to listen to political harangues, or philosophical or educational lectures, or any other purpose not in strict harmony with the worship of Christ and the promotion of his kingdom is to desecrate it, and dishonor its institutor."

It has been already intimated that a weekly day of rest is a necessity of man's physical nature. It has been shown, by facts and statistical tables, that men who rest one day in seven, on an average, live longer and can perform more labor, than men who work without cessation. God, who made man and knew all his powers and necessities, ordained for him a weekly rest. "The Sabbath was made

for man;" and its proper observance contributes greatly to his health, vigor, longevity and cheerfulness. Nor is a weekly rest less a day of religious than of bodily necessity for man. Without some divinely appointed season for rest and devotion, he would be borne along, by the strong current of business and pleasure, in forgetfulness and neglect of the claims of devotion. The service of God would be crowded out of life by its incessant occupations, cares and excitements. The weekly return of the Lord's day arrests the current of worldliness, and calls man to the pursuit of the higher and nobler interests of his nature. Its stillness, its sanctity and its inestimable privileges are suited to elevate his thoughts and affections to heavenly things, and to inspire him with a devotional spirit. Fifty-two days in the year, released from bodily toil, he may employ in exercises best fitted to enlighten his mind, refine his affections, exalt his character and promote his contentment. In these days, he may commune with God, and be refreshed and strengthened to endure the toils, resist the temptations, discharge the duties and enjoy the blessings of life.

No Christian will ever grow in grace in the neglect of Lord's day privileges. We have known church members who professed to be more edified and profited by rest, recreation and reading the Scriptures at home than by participation in the public worship of God; but their piety was of a sickly and questionable kind. We have no confidence in the secret devotions of those who do not delight in the services of the sanctuary. The piety of the man who spends the

Lord's day in recreation and amusement is of little value. To the earnest Christian, the Lord's day is a pleasure. Its dawn brings light, encouragement and comfort to his soul. In the Sunday school, he finds sweet employment. In the Lord's house, he rises to rapture in devotion, is instructed under the ministration of the word, is nourished by the ordinances of Christ, and is refreshed by the communion of saints. As it was under the Mosaic so it is under the Christian dispensation: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

The weekly rest is a necessity of the church. Without it, there would be no stated worship of God, no Christian ordinances, no ministry of the word, no house of prayer, no Sunday schools, and no systematic means for the support and diffusion of Christianity. We can scarcely suppose it possible that piety should maintain its existence in the world, if the Lord's day were, by common consent, banished from it. In all neighborhoods in which the Lord's day is not hallowed, it will be found that ignorance, dissipation, drunkenness, gambling and profanity abound. The churches that are most intelligent, spiritual and efficient are precisely those in which the Lord's day is most honored, its duties are most carefully performed, and its privileges are most highly prized.

The Lord's day is of national importance. It is impossible to estimate the influence for good exerted by the Lord's day exercises on the nation. Its incentive to cleanliness and neat-

ness, its instruction in language, state and the art of thinking, as well as in religion, its restraints of vice and immorality, its tendency to diffuse sound moral principles, the weighty motives by which it urges the reluctant forward in the paths of righteousness, and its power to harmonize the discordant elements of society, constitute the difference between civilization and barbarism. A nation without a weekly Sabbath, may have armies, and swords, and guns, and prisons, and forts, but it has no religious instruction, no piety, no God, and no hope. France, in her madness, once abolished the Sabbath; and she was taught her folly by a succession of direful revolutions and a deluge of blood. If public virtue is essential to the stability and wise administration of government, then the proper observance of the Lord's day is a great national necessity.

Great efforts are now being made in this country, not formally to abolish the Sabbath, but to pervert it from its religious purpose to a day of festivity, amusement, indulgence and vice. Rationalists, Atheists, Spiritualists, persons of loose or no religious principles, and the slaves of vice, have combined their energies to make the Lord's day a season of traffic, excess and crime. Nor let it be forgotten that many persons aid in this demoralization by devoting the morning of the sacred day to religious shows, and the afternoon to worldly sports.

Where our sagacious enemies bring their heaviest batteries to bear, there we should most laboriously strengthen our defences. The sanctity of the Lord's day should be guarded with sleepless vigilance by all the lovers

of Christ. Let us begin by furnishing the world examples of its due observance. Let us make it for ourselves a time of entire consecration to God. Let us spend its hours, not in bodily mortifications, but in earnest efforts to get and to do good, and in the joyful hope of the resurrection of the dead.

The scriptural observance of the Lord's day is entitled to a larger place in the ministration of the word than it has usually had. Many preachers have never delivered a sermon on this subject. Many church members have received no instruction concerning it. Loose or erroneous views of the obligation to keep the Christian rest day are prevalent in many, perhaps in all churches. Even earnest Christians make it, in some cases, a day of visiting and feasting, while others engage in travelling or inspecting their farms. Is this to make the Lord's day "a delight, the holy of the Lord, honorable?" In short, all who would promote the interests of piety, secure the welfare of the church, guard the prosperity of the nation, and advance the glory of Christ, should earnestly endeavor, by example and prayer, by tongue and pen, by individual and combined efforts, to maintain the sanctity of the Lord's day, and secure its invaluable privileges for all who are capable of their enjoyment.—*Religious Herald*.

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God loves to have us pray with earnestness. The best proof of earnestness is simplicity. Better in God's sight are the broken, but heartfelt utterances of a child, than the high-flown utterances of some who think themselves wonderful in prayer.

## Books Sent.

## JANUARY 11TH.

A. J. Grisham, Florence Ala., 3 tracts.

B. F. Cady, Round Mountain, Tex. 3 tracts.

W. E. Alford, Middleton, Tenn., 1 Commentary on Acts.

## 17TH.

J. F. Watson, Fatama, Ala., Campbell on Baptism, Com. on Acts, B. U. Testament.

J. H. Wilson, Evergreen, Texas, 1 tract.

T. B. Harris, Dyersburg, Tenn., Orchard's History.

A. B. Fears, Atlanta, Ga., 7 tracts.

Jno. Gardner, Circleville, Texas, 6 Hymn Books.

## 26TH,

G. Chisholm, Tusculumbia, Ala., 1 tract.

Jas. Wheeler, Trion Factory, Ga., 1 Hymn Book.

H. W. Robinson, Oil Trough, Ark., 10 Hymn Books, by Ex.

E. Thaxton, Griffin, Ga., 2 tracts.

W. S. Fears, Bear Creek, Ga., 1 tract.

## FEBRUARY 1ST.

J. F. Taylor, Palestine, Texas, 2 doz. Hymn Books.

T. M. Sweeney, Leona, Tex., 1 doz. Hymn Books.

T. Bradshaw, Athens, Tex., Living Pulpit.

J. W. Wilson, Evergreen, Texas, Anderson's Translation.

W. Crooms, Franklin, Ark., Campbell on Bap., 1 Hymn Book.

T. Person, Franklin, Ark., 1 Hymn Book.

E. H. Penn, Smithville, Ark., 5 tracts.

J. H. Stewart, Marionsville, Mo., 4 tracts.

S. F. Donnell, Pocahontas, Ark., 3 Hymn Books.

R. H. Allen, Guntown, Miss., 1 Campbell on Baptism, 1 Hymn Book, 4 tracts.

## 14TH.

E. J. Russell, Apple Grove, Ala., 14 tracts,

T. J. Mitchell, Scottsboro, Ala., 4 Hymn Books.

B. C. Young, Readyville, Tenn., 17 tracts, 3 Hymn Books.

T. Bonner, Carolina, Tex., 8 tracts. Campbell on Baptism, Orchard History, 2nd. vol.

B. F. Phillips, Camden, Tex., 4 tracts.

M. V. Kellett Martin's Creek, Ark., 1 Test. B. U.

W. Greenlaw, Stranger's Home, Ark., 1 Test.

C. E. Pitman, Hickory Flat, Miss., 2 tracts.

## Information Wanted.

If the Brother, at Lamartine, Ark., who sent us an order for some Hymn Books, and delivered a lecture to the Editor, but did not tell his name will send it, we will forward the books.

D. L.

## Credit.

The article in No. 8, headed "Saving Strength and Time" should have been credited to the "Ladies' Christian Monitor."

EVERY real Christian is an advancing Christian. Like Paul he will be able to say, "This one thing I do, I press toward the mark."



## CORRESPONDENCE.

*Brethren L. & S.:* I see in the *ADVOCATE* an advertisement from E. G. Allen & Co., Augusta, Me., the face of which ought to convince any one, of experience and observation, that it is a humbug; not only that but I know a lady who sent to them and received a circular advertising a great many receipts that they have for sale; a real swindle. I was not surprised to see it in some papers but was in the *ADVOCATE*. Some brother or sister may be swindled by seeing it in such a paper as yours,

Your brother,

J. W. SPARKMAN.

Waynesboro, Tenn.

We refused to publish the advertisement for months, until repeatedly assured that it contained nothing but what was useful and would be of benefit to persons in any community such as receipts for making ink and some others that we knew to be good. With these assurances we admitted it rather against our better judgment. We believe things that cannot be advertised openly, as a usual thing ought not to be touched. Even if one good article is advertised and sold in this style, it but furnishes a cloak for the unprincipled to perpetrate knavery and deception. We are glad to have anything of this kind pointed out. We will hereafter advertise nothing that its owner is ashamed to lay open to the public. We intend to advertise no business or man that is unworthy if we know it.—Eds.

N. L.

*Bro. Lipscomb:*—Dear brother in the Lord, your kind favor was received enclosing a check for \$80.

Truly God is good. May his blessing rest upon the givers and you, the disposer. I have just completed a tour among our few desolate churches, they are in a sad state, very little life; need considerable stirring up by visiting from hour to hour. In fact if I could spend two or three weeks with each, in this manner I feel assured much good could be effected. I am anxious to devote my whole time, as a colporteur, distributing tracts gratuitously, in every neighborhood and by fireside conversation and constant labor, I feel persuaded I could accomplish much, and I think that I could sustain myself in the work by selling books, and in this way I could travel from one neighborhood to another, and spread the truth in new places. It pains me to see the good cause go down, and hence I am willing to make any sacrifice to sustain it. If I can only raise means to make a commencement, I feel assured of success. I could in this way dispose of a great many of our works also. There is a great scarcity of religious books, and in fact of all kinds of instructive ones, as the armies in their march destroyed all the libraries they met with. Even Bibles and Testaments are scarce. The Freedmen are constantly asking me for school books, Bibles and Testaments. I feel interested in their behalf.

Dear Bro., there is a large field, and no one to cultivate it, hence my anxiety to see the good cause once more prosper in our desolate section. It seems poor South Carolina is doomed. I trust the Lord will lift upon us the light of his countenance and give us peace.

Dear brother pray for me, May  
God bless you.

I remain your brother in hope,  
J. S. HAVENER.

Are any of the readers of the AD-  
VOCATE willing to aid Bro. Havener  
in this work of tract and book dis-  
tribution? We doubt not it is a most  
excellent opportunity for doing good.  
"As we have opportunity, let us do  
good to all men." If any wish to  
contribute to this end we will furnish  
any books or tracts we can at the low-  
est rates possible.

D. L.

### Faith.

As I am at home enjoying Christ-  
mas with my family, I have concluded  
to offer a few thoughts on the sub-  
ject of faith. With the candid, there  
can be no room for speculation in re-  
gard to how faith comes. Paul has  
taught us that "faith comes by hear-  
ing, and hearing by the word of God."  
Rom. x: 7. Peter taught the same,  
"God made choice among us, that the  
Gentiles, by my mouth should *hear*  
*the word of the Gospel and believe.*"  
Acts xv: 7. John says, "And many  
other signs truly did Jesus in the  
presence of his disciples which are  
not written in this book. But these  
are written that you might believe  
that Jesus the Christ, is the Son of  
God; and that believing you might  
have life through his name." John  
xx: 30, 31. Here we are taught that  
all of the miracles performed by  
Christ have not been placed on re-  
cord. About thirty-three were re-  
corded, and we are taught the reason,  
that we might believe. We are told,  
too, what we are to believe—"That  
Jesus is the Christ, the Son of God."

We are also taught what we might  
have in believing this sublime truth—  
"Might have life through his name."  
Has the false teaching of the age  
led any to the conclusion that faith  
produced by the word of God is not  
saving faith? If so, the teaching of  
Paul, Peter and John is altogether  
sufficient to lead such back to a Scrip-  
tural conclusion. Substantially, they  
all inform us that we are made be-  
lievers by the word of God. On two  
occasions, God introduced Jesus as  
his Son; he claimed to be such, and  
performed many miracles that we  
might have faith in him as the Son of  
God. After all this, the great body  
of the Jews would not believe in him,  
but accused him of blasphemy, be-  
cause he claimed to be the Son of  
God. Hence, after his painful death,  
his burial, and glorious triumph over  
the combined powers of darkness, he  
ascended, his case was taken up to a  
higher and more impartial tribunal;  
and in the court of Heaven, the de-  
cision of the lower court was revers-  
ed; he was there recognized as God's  
Son, and the Holy Spirit was sent  
down to advocate his righteous claims.  
When the advocate had come, he  
spoke through one of Christ's apostles  
to those who had condemned him to  
convince them that he was not an im-  
postor, but that he was what he  
claimed to be. Acts ii. The Advo-  
cate, thus speaking through Peter,  
satisfied a number of his hearers that  
"God had made that same Jesus  
whom they had put to death both  
Lord and Christ." (v: 36.) Does  
the reader ask, how did the Holy  
Spirit convince them that Jesus had  
been made both Lord and Christ:  
We answer, by wielding his sword,  
which is the word of God." Eph.

vi: 17. He reminds them of his sword when he says "hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know." v: 22. Peter, being directed by the Spirit, adduced testimony that they might believe. His hearers were Jews, hence Peter could quote the Scriptures of the Old Testament and by that means convince them. And with such a vast amount of testimony, it is somewhat remarkable that there were not a greater number added to the Church. But it may be that some of that vast concourse were not satisfied to believe the word of the Lord; and that they agreed among themselves to style it the mere word. We often meet with men in modern days who thus term the word of God. It is indeed strange that men will not see that the word spoken on that occasion was the word of the Father, the Son, the Spirit, and of the Apostles. The testimony adduced, satisfied three thousand; hence, we read that about three thousand souls were added to the Church. But how were they saved? We answer by faith. By faith they were enabled to see that with wicked hands they had put to death the Lord's anointed, that he had been recognized as the Son of God; yes, as both Lord and Christ; and consequently that all authority had passed into his hands. Having faith in him as their Savior, they in the anguish of their souls inquired, "Men and brethren what shall we do?" Their hearts are now changed, they no longer regard him as an impostor, but they gladly look to him as the Great Physician of souls. And as

such, he through Peter, answered the question already propounded. Reader, why do you suppose that they asked such a question? I presume, with the writer, you have come to the conclusion that they were desirous of ascertaining what was necessary for them to do, in order that they might be saved from their sins. This being their desire, they had a right to expect an answer commensurate with their question. What was the answer? They were commanded to obey in the name of Jesus Christ, which means that what they were to do, was by the authority of Christ. For the present, we will leave off the expression "for the remission of sins," and see what conclusion we can reach without it. The Apostle commanded them to repent. It is generally admitted that repentance, as enjoined, was for the remission of sins. But he also commanded them to be baptized, and the two commands were joined together by and, a copulative conjunction. Hence when we learn the design of repentance, we, at the same time, learn the design of baptism. The question when fully expressed is, "Men and brethren, what shall we do to be saved? The answer given, as limited by us, was, Repent and be baptized. Can there be a doubt as to when they were saved from sin? Not with candid minds. When the phrase "for the remission of sins" is used, the doctrine taught is still the same: Repentance and baptism in order to remission of sins. Obeying these commands, they came into Christ, where all the promises could be received and enjoyed. The solemn names of Father, Son and Holy Spirit were called upon them. Their state has been changed, they

are heirs of God and joint heirs of Jesus Christ. We called up this case of conversion, in order to learn how a number of persons were justified by faith according to the instruction of the Holy Spirit, through the Apostle Peter. When told to repent and be baptized, by faith, they obeyed and were thus justified. Before closing, it may be proper to call attention to a faith possessed by the Apostles and some of the primitive disciples, but which we do not receive. Reference is made to such faith in the following Scriptures: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Matt. xvii: 20. James says, "the prayer of faith shall save the sick." v: 15. We possess no such power as is indicated by the above language simply because we have received no such faith. We have received no such faith because there is no necessity for it. Before the New Testament was completed such gifts were necessary to assist the saints in carrying on the worship of God. The power to impart these gifts was peculiar to the Apostles. Acts viii: and xix. We learn. (1 Cor. xii:) that the Congregation of Corinth possessed quite a number of these gifts. As the power to impart such miraculous gifts was peculiar to the Apostles, it follows that when they died, no one could confer them; and when those died upon whom the Apostles had conferred such gifts, the gifts themselves ceased. While we neither have nor can have such faith as that spoken of by the Savior and James, we feel thankful that the faith necessary to pardon is of easy access

to all the sighing sons and daughters of Adam's race. By keeping up the distinction between what Paul calls "the common faith" (Titus i: 4) and faith as a miraculous gift, there can be no difficulty in understanding the whole subject, Reader, if it is your desire to become a firm believer in the great facts contained in the system of salvation examine the evidence submitted by God. The evidence is all in that blessed Book The Bible. May the thoughts submitted, be sanctified to the good of the reader.

T. M. SWEENEY.

*Leona, Texas.*

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#### Christian Retaliation.

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"I strike 'oo," cried a little boy in a sharp tone to his sister.

"I kiss 'oo," said his sister, stretching out her arms, and putting up her rosy lips in a sweet kiss.

Tommy looked a look of wonder. Did his little ears hear right? They did, for there was a kiss on Susy's lips. A smile broke over his angry face, like sunshine on a black cloud.

"I kiss too," he then said; and the little brother and sister hugged and kissed each other right heartily. A kiss for a blow is better than tit for tat, isn't it?

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HE that loves God most will lay out the most for God. More than once in the Scriptures do we read of "the labor of love." Love resteth in its labor and then resteth most when it laboreth most. Nothing labors more and thinks its labor less.

## THE FIRESIDE.

### Sunshine.

BY IDA V. JARVIS.

There's sunshine o'er the mountain,  
That drives the mists away,  
That pour'd a flood of glory  
A down the rocks as gray,  
And lights each darksome crevice,  
With many a cheering ray.

There's sunshine o'er the forest,  
Which makes the treetops glow  
With light from thousand restless leaves  
Where summer breezes blow,  
And glancing through the leafy maze,  
Lights up the sward below.

There's sunshine on the river,  
O'er many a gloomy cave,  
Where pure pellucid waters  
The shining pebbles lave,  
And glowing, glittering glory  
Crowns every crested wave.

O'er land and sea there's sunshine,  
A beaming brightening thing,  
A free and heaven born blessing  
For peasant and for king,  
As flowers for all, in every clime,  
Their blooming beauty bring.

There's sunshine gay and gladdening  
In this happy heart of mine,  
Where voices loving, cheering,  
Make all with pleasure shine,  
And sunny smiles from those I love  
Their brightest garlands twine.

There's sunshine o'er my spirits  
That cometh from above,  
And oft methinks there comes with it  
The holy Heaven-sent dove  
That whispers in its spirit voice  
That God and Heaven are love.

Thank Heaven for the sunshine,  
O'er earth and heart and soul,  
And may that spirit radiance  
In glorious billows roll,  
Till every heart with blessed light  
Grows warm from pole to pole.

QUITMAN, TEXAS.

### Passing Away.

Come, let us reason together and know whither we are tending nor banish the solemn warnings which are given us of the fact that we must soon pass away.

In the book of Nature the Maker of all gives lessons so striking that if we were by any means faithful students, we would constantly be reminded of the mutability of all things earthly. As the flower which to-day sends forth its fragrance, may to-morrow be withered so the man to-day buoyant with life may to-morrow be cold and lifeless. The day comes often bright and beautiful but no sooner has its king reached the splendor of noon that he as swiftly descends and night calls the laborer from his toil. Thus man even if he lives through the splendor of noonday and mellow evening's calm, is soon folded in the embrace of death. This reaper oft waits not until the cheek is sunken, the brow furrowed or the head made hoary by time, but forgetting not such, oft seizes the fairest flowers, the young, brave and gay who feel that life's journey is scarce begun.

The change of seasons and especially Autumn's faded leaves and winter's bare forests most solemnly and forcibly tell us that this is a world of change and should remind us that sooner or later we must yield to the withering stroke of death. Gifted with reason is it not strange that we unheeded let such warnings pass? Even when the old year gives place to the new, many there are who pause not a moment to retrospect the past, form one good resolution or implore

AIM to do some permanent good, that your existence may be crowned with usefulness.

a blessing for the future. But say some "we are young and do not wish serious thoughts to take the place of our youthful pleasures."

You may be but while urging you to come where lasting joys may be found we would have you remember that none of us know how many days or years are to be given us but do know that even now they outnumber the years of many who have gone before. This alone when considered is sufficient to induce us to, "be wise to-day."

Has youth given place to manhood? Then forget not that age comes on with rapid steps even if Death should a few years longer spare you. But if aged, your pilgrimage is indeed almost ended for your drooping form, trembling hands and sunken eyes plainly tell us that your spirit will soon take flight from its decaying temple. If you have been a faithful servant of Christ your spirit may gladly welcome the time, for how sweet will be its rest! And at the last, how glorious its triumph! But if to earth and things of earth you have looked for every joy, how wofully dark the picture! Even late in life the privilege is yours of acknowledging Him "from whom all blessings flow" but it is dangerous folly to delay; for often if life is so long spared the evil days come when you say I have no pleasure in thoughts of God or heaven. To pass from earth without hope and finally to go away into everlasting punishment must then be your fate. Let us heed the warnings daily given us, and may our years be solemn monitors telling us to be ever watchful and diligent in our Master's ser-

vice; for it only is by a faithful continuance in well-doing that we can attain eternal life and happiness.

Whether we so desire or not, we are swiftly borne along by the tide of years; but if we are faithful to our Lord, though we scatter pearls on every side when we reach the haven of peace, our barques will still be richly laden with every Christian virtue.

In vain may they hope to be heirs of God who obey not his commands even if they profess to be of his followers, for "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven." Such are the words of Christ and though heaven and earth pass away his words, we are assured, shall not pass away. Without them how dark would be our lives! They are plain in teaching our duty to God and man, kind and full of tenderest compassion in urging us to learn these lessons of love, faithful in picturing the blessings in store for the just and abounding in warnings of the punishment awaiting the wicked, so that we are left without excuse. It remains to each to choose from whom he will serve, and O, delay not to make the good choice for fearful is the thought that daily, nay, hourly you are in danger of passing from earth and being doomed to blackness and darkness forever. But if we enlist under the banner of the cross and remembering that we are not our own, continue diligent in our Master's service; faith, hope and ever-enduring love will illumine our darkest hours and at the last we will be caught up into the air and be forever with the Lord.

Should we not with joyful haste accept the terms of mercy when we know that day by day our stay here is passing and that the longest lives of earth are not worthy to be compared with the endless ages of eternity to which we are hastening. Our hearts should overflow with love and adoration for Him who though exalted in the heavens knoweth our frame and draws near to the meek and lowly of earth. Let us who have enlisted be ever watchful but if we sin remember that we have an Advocate with the Father and, rejoicing that he can be touched with our infirmities, hesitate not to ask forgiveness for the past and aid for the future. Once more we would urge you who are without hope to consider whither you are tending and think often of the love which was so great as to cause the Lord of the universe to give his only son to redeem a fallen race. Never was man's love like this. If it alone does not move you think of the danger in which you are living—standing on the crumbling verge of the dark abyss which is the abode of Satan and his hosts. Then read and meditate of the realm of light and happiness; where sorrow and death are unknown, which the children of God will enjoy when the first heaven and earth shall have passed away. "The Spirit and the bride say Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Resist not these pleadings but come and find peace which passes not away.

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KINDNESS, like the gentle breath of spring, melts the icy heart.

### Thoughts for Parents.

1. Be what the children ought to be.
2. Do what the children ought to do.
3. Avoid what they should avoid.
4. Aim always, not only in the presence of the children, but also in their absence, that your conduct may serve them for an example.
5. Are any among them defective? *Examine what you are yourself*, what you avoid—in a word, your whole conduct.
6. Do you discover in yourself defects, sins, wanderings? Begin by improving yourself and seek afterward to improve your children.
7. Think well that those by whom you are surrounded are often only the reflection of yourself.
8. If you lead a life of penitence, and seek daily to have grace in you, it will be imparted to you, and through you to your children.
9. If you always seek divine guidance, your children will more willingly be directed by you.
10. The more obedient you are to God, the more obedient will your children be to you; thus in his childhood the wise Solomon asked of the Lord, "an obedient heart in order to be able to govern his people."
11. As soon as the master becomes lukewarm in communion with God, that lukewarmness will extend itself among his pupils.
12. That which forms a wall of separation between God and yourself will be a source of evil to your children.
12. An example in which love does

not foam a chief feature is but as the light of the moon—cold and feeble.

14. An example animated by ardent and sincere love shines like the sun; it warms and invigorates.

### Don't Touch It.

"I didn't understand much of the minister's sermon this morning," said John to his sister Mary, as they were sitting together in the twilight. "He said, 'Touch not the unclean thing.' Did he mean we were never to touch anything dirty? If he did, I shall never be good unless I stop working in the foundry;" and the poor apprentice boy sighed.

His sister passed her arms caressingly around him. "No, John, he didn't mean that, for we all have some dirty work to do. The unclean thing was sin. And not to touch it means not to tell the whitest lie; not to steal the smallest thing; not to get the least bit out of patience; not to forget the most trifling promise; not to be disobedient to parents or masters; not to do anything which is wrong. If we touch it once, it will be easier to touch it the next time, and the next easier still, and by and by we shall get so used to it that we won't think about it——"

"Any more than I do when my hands are black, though when I first went to work, it plagued me terribly. I understand it all now Mary, and I'll try hard to keep the dirt all on the outside."—*Aunt Augusta.*

Rev. De Witt Tallmudge has a way of putting things that is often sparkling and forcible. "Let us all go to preaching," he says. "Peter was never a sophomore, nor John a fresh-

man. Harlan Page never heard that a tangent to the parabola bisects the angle formed at the point of contact by a perpendicular to the directrix and a line drawn to the focus. If George Muller should attempt chemical experiments in a philosopher's laboratory, he would soon blow himself up. And hundreds of men, grandly useful, were never struck on Commencement stage by a bouquet, flung from the ladies' gallery. Quick! Let us find our work. You preach a sermon—you give a tract—you hand a flower—you sing a song—you give a crutch to a lame man—you teach the Sabbath class their A, B, C—you knit a pair of socks for a foundling—you pick a splinter from a child's finger. Do something! Do it now! We will be dead soon!"

### Scolding.

What good does scolding do? It does no one the least service, but it creates infinite mischief. Scolded servants never do their work well. Their tempers are roused, as well as their mistress's, and they very often fail in their duties at awkward moments, simply to spite her and "serve her out." Very wrong in them doubtless; but human nature is frail, and service is a trying institution. It does no good to husband or child, for it simply empties the house of both as soon as possible.

THE sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out its golden flood. The spring that sparkles at the foot of the hill is full; and asking leave of no one, is forever welling forth its sweet waters. So the christian, if only full of love to God and man, and shedding around him benign influences, as a natural result, cannot help doing good.



# THE GOSPEL ADVOCATE

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NO. 9.

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## The Holy Spirit.

BY T. W. BRENTS.

It is not our purpose to write a dissertation upon the *nature, origin* or *relationships* of the Holy Spirit. Paul said, "Foolish and unlearned questions, avoid, knowing that they do gender strifes." 2 Tim. ii: 23. We are persuaded that there can be but little known of these subjects because there is but little revealed concerning them. "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. xxix: 29. Why then should we worry ourselves over questions which our Father never revealed to us and therefore never intended us to know? We have read most of what has been written on these subjects and we do not remember a book or essay of any considerable length that does not speak of the Holy Spirit as a person. The denominational writings abound with the phrase, "The third person of the Trinity." While our brethren, with great unanimity, have pruned off the words *third* and *trinity*, they have generally retained the

word *person*. Why is this? Is the notion of personality essential to the reception of any truth on the subject, or the enjoyment of the Spirit in any way? We think not. Indeed we are inclined to think that it has prevented good men from receiving the truth with regard to the presence of the Spirit in Christians. As they could not see how one *person* could literally dwell in another *person*, they have been inclined to reject the thought entirely. We feel sure that if the term *person* is applicable to the Holy Spirit at all, it must be in a highly accommodated sense; for the Scriptures nowhere teach that it is really a person in the current acceptance of that term. True, they teach that the Spirit speaks, reproves, comforts, bears witness, etc.; and it is hence insisted that it must be a person, as it performs the work of a person. But this proof is not quite conclusive. The fact that two things perform similar labor and fill similar functions cannot prove their identity. But we are told that the Holy Spirit is represented in the Scriptures by personal pronouns of the masculine gender. Yes, and we apply the same pronouns to the sun and other things which

have no real claims to personality. The English noun *Spirit*, and *Pneuma* its Greek representative are both of the neuter gender, and cannot be represented by pronouns of the masculine gender; and had the translators been free from trinitarian bias it is quite likely that no such pronouns would have been introduced by them. We are aware of the fact that some forms of the word *Pneuma* rendered Spirit, and also, of the word *Paraclete* rendered comforter are of the masculine gender; but it is *termination* and not *signification* that makes them so. *Our idea of sex is not in them at all.* What would be thought of a translator who would represent the nouns tree, river, mountain, etc., by pronouns of the masculine gender in English because their terminations make them masculine in Greek? We do not believe that the Holy Spirit can be correctly represented by pronouns of the masculine gender, either grammatically or theologically, the translators to the contrary notwithstanding. We, therefore, most respectfully decline to use them, only as we quote them. If any one still insists that the Holy Spirit is really a person we will make no quarrel with him about it; but would like to know the family relationship of the *person* he calls the Holy Spirit. Is God his Father? If so, Jesus is not the only Son of the Father. (See John i: 14, 18; iii: 16, 18. 1 John iv: 9.

God said, "I will pour out of my Spirit upon all flesh." Peter said, "He hath shed forth this which you now see and hear." Are these passages compatible with our ideas of personality? Can a person be *poured out*? or *shed forth*? But there is yet another feature of the phrase

"Pour out of my Spirit," which is fatal to the notion of personality. The preposition *of* in the phrase implies *division*, hence the obvious meaning is that God would pour out a portion or measure of his Spirit. May we divide and pour out a person by measure? Or was Heaven exhausted of the Holy Spirit when the *person* called the Holy Spirit was sent from there to Jerusalem on the day of Pentecost? Of Jesus it is said, "God giveth not the Spirit by measure unto him." John iii: 34. This language clearly implies that God gives the Spirit *by measure* to others. With what propriety can we speak of measuring out a person to other persons?

But there are more practical questions connected with the Holy Spirit of which we may know something, because God has spoken to us more definitely concerning them, and it is of them we propose to write. We are aware, too, that even these are not to be comprehended without effort; nor are we vain enough to suppose that we are able to write an unexceptionable essay concerning them. Strong minds and devoted hearts have prayerfully perused the sacred pages of Holy Writ until their eyes have grown dim in age; and after all their toil, have closed their labors confessedly ignorant of the *modus operandi* of the Holy Spirit. Indeed the incomprehensibility of the subject is the *theory* advocated by many very able pens. By such, those who claim to understand the subject, are at once suspected of denying the influence of the Spirit in conversion entirely. If you deny an incomprehensible influence of the Spirit, they know of no

other, and hence conclude that you deny all spiritual influence. They are ever ready to quote John iii: 8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." In vain may you call their attention to the fact that the passage does not say "so is the Spirit," or "so is the operation of the Spirit." They have learned to so interpret it, and this is quite sufficient to end the investigation of the subject. They will regard it presumptuous in us to even attempt an examination of it. They will quote the old adage, "Fools rush on where angels fear to tread." But we beg them to remember that if we are ignorant of the subject, we will not be more likely to remain so, than those who do not examine it at all. If they and we close our Bibles and cease to investigate, we will all remain ignorant together. The divine volume contains many lessons on the subject, and surely our Father would not have said so much to us on a subject of which he intended us to remain entirely ignorant. We are therefore encouraged to pursue our study of the sacred pages, with all the assistance we can get, in the hope that we may, at least, acquire a sufficient knowledge of what is taught concerning the Holy Spirit to enable us to enjoy its comforting influences in God's appointed way.

Our Bible teaches us that there is not only one God and Father, and one Lord Jesus Christ the Son of this Father; but also that there is one Holy Spirit which proceeded from God, divine as is God from whom it proceeded. As the sun is the great

center of the solar system from which emanates light and heat to the natural world; so God is not only Spirit, but the great center of the Spiritual world from whom emanated the Holy Spirit giving light and comfort to the denizens of earth through the inspired word and the institutions and service appointed therein.

John the Baptist said to those who came to be baptized of him in the Jordan, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Mat. iii: 11.

Paul says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." And again: "Now there are diversities of gifts but the same Spirit." 1 Cor. xii: 1, 4.

After Jesus had told his Disciples that it was needful for them that he should go away in order that the Holy Spirit might come to and remain with them as an abiding comforter, he said to them, "When he is come he will reprove the world of sin, and of righteousness, and of judgment." John xvi: 18.

Paul in his epistle to his brethren at Rome said, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. viii: 15.

Thus we find the Scripture speaking of the *baptism of the Holy Spirit*; secondly of the *gifts of the Spirit*; thirdly the *operation* or *work* of the Spirit in *reproving* the world of sin, righteousness and judgment and the *reception* of the Spirit by the children of the Father. Paul charged Timothy, saying, "Study to show thyself approved unto God, a work-

man that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii: 15. We know of no subject to the study of which this admonition is of more importance than that of the Holy Spirit. If we can rightly divide and apply the word of truth to the subject in hand, we will be aided much in attaining to a knowledge of it. If we fail to do this we may correctly learn something concerning it, but understand the subject as a system we never will.

We have seen four separate departments of our subject spoken of in the passages quoted. Let us draw the line deep and wide between them, that we may keep them well apart until we examine them in the light of the Scriptures. Should we indiscriminately apply what was written with reference to any one of them, to any or all the others, we would certainly do violence to the teaching of the Spirit, and make an incomprehensible logomachy of the whole subject. Let us rightly divide our subject and apply the Scriptures accordingly. First in order we will examine.

#### THE BAPTISM OF THE HOLY SPIRIT.

That God promised the baptism of the Holy Spirit to certain persons, through John the Baptist and also through Jesus His Son, is not disputed by any one; and that this promise was verified on the day of Pentecost and at the house of Cornelius is believed by all. The matter in controversy is as to whether or not the baptism thus promised was to be special or general, temporary or perpetual. In other words was it confined to the days of miracles? or was designed for, and promised to the Christians of our day, yea of all time?

First, then, we will examine the Scriptures relied on to prove that persons are *now* baptized with the Holy Spirit. The first passage we will examine may be found in the prophecy of Joel ii: 28-30. "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit; and I will shew wonders in the Heavens and in the earth, blood and fire, and pillars of smoke." That this prophecy had reference to the baptism of the Holy Spirit to take place on the day of Pentecost is certain from the fact that Peter quotes it as fulfilled in the events of that day. Acts ii: 16-19. As it is here said that the Spirit was to be poured out upon *all flesh*, it is insisted that those living now are a part of all flesh as well as those who lived then, and hence it must require all time to fulfill the prophecy, because if its fulfillment was restricted to the events of that day it was not poured out upon all flesh. But if there are to be no restrictions placed upon the phrase "all flesh" then the passage will prove entirely too much. Paul tells us that "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." 1 Cor. xv: 39. Therefore if the phrase "*all flesh*" is not to be limited we not only have *all men* baptized with the Spirit, but also all beasts, birds and fish. Well, but it means *all human flesh*. This proves too much yet; for this would include the most wicked man of earth as well

as the best Christian. But it means *all Christians*, Stop, you set out with the position that there are no restrictions to be put on the phrase all flesh; now you cut off not only all beasts, birds, and fish but also the larger portion of human flesh, for few go the narrow path while the many go the broad road; and these you will not allow to be baptized with the Spirit at all. This is doing pretty well. These restrictions are right, may there not be others? The sons and daughters who were the subjects of this baptism were to prophecy, the old men were to dream dreams, and the young men were to see visions. Are these phenomena exhibited by all Christians now? If not, the phrase *all flesh* must be pruned down until it embraces such, and only such, as can do the things spoken of. When Peter said, "This is that which was spoken by the prophet Joel," (Acts ii: 16) the Disciples were prophesying, speaking with tongues, and doing the things spoken of by Joel, hence we feel authorized to restrict the phrase "*All flesh*" to such as exhibited the signs predicted in the prophecy. Again: We have the fulfillment of this prophecy to take place at a specified time. "It shall come to pass in the *last days*, saith God that I will pour out of my Spirit upon all flesh." Acts ii: 17. Certainly the last days here spoken of cannot be the last days of time, for more than eighteen hundred years have gone by since Peter said, "This is that which was spoken by the prophet Joel." And it would require great boldness to affirm that the phrase *last day* was intended to include *all the days* from the day of Pentecost to the end of time; yet such must be the interpre-

tation given to it to make the fulfillment of Joel's prophecy include the Christians of all time, and therefore those of this day. The *last days* here spoken of by Joel must have been the last days of the Jewish dispensation, for it was in them that Peter tells us, "This is that which was spoken." The argument drawn from this prophecy to support the notion that persons are *now* baptized with the Holy Spirit is, therefore, evidently defective.

The language of John the Baptist next claims our attention. He said to those demanding baptism of him in the Jordan "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Mat. iii: 11, 12. This address is recorded by Luke (iii: 16, 17,) in very nearly the same words. Mark records an abridgment of it, thus: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." Mark i: 7, 8. It is not important to our investigation that we stop to enquire who were to be the subjects of the baptism of fire spoken of in the records by Mathew and Luke, as it is the baptism of the Holy Spirit which concerns us at present; nor will we stop to enquire whether this was to be a *figurative* or a *literal* baptism in the Holy Spirit. That it was *literal* is

all that can be claimed; and this we are not only willing to grant, but firmly believe. But do these quotations prove that persons are now baptized with the Holy Spirit? If they prove it at all, they must do it in one of two ways. First, *the language employed must be sufficiently comprehensive to include us; or the principle taught must be applicable to us.* First, then, who were the persons represented by the pronoun *you* in the sentence "He shall baptize *you* with the Holy Ghost?" That this word could not have included even *all John's audience* is clear from the fact that some of them were wicked, comparable to chaff and to be burned with unquenchable fire. But even had it embraced every one to whom he spake, both wicked and good, it would still require very elastic rules of interpretation to make it embrace the Christians of all time. "I indeed baptize *you* with water \* \* \* he shall baptize *you* with the Holy Ghost and with fire. Can any fair rules of interpretation make the last *you* include more than the first *you*? Surely not. Then it follows that those who were here promised the baptism of the Holy Ghost were among those baptized by John in water.

Again: We have a rule of grammar saying "*Pronouns must agree with the noun for which they stand in gender, number and person.*" If we respect this rule at all, how can we make these pronouns include more, or other persons than their antecedents in the preceding part of the chapter?

Once more: *In oral discourse, the persons indicated by pronouns of the second person are always present with the speaker.* This rule knows no ex-

ception. In written communications, persons represented by pronouns of the second person may be absent from the writer; but to a speaker they must be present. Let us apply this rule to the speech made by John the Baptist to the multitude on the banks of the Jordan, "I indeed baptize *you* with water \* \* \* he shall baptize *you* with the Holy Ghost." How can these pronouns of the second person, embrace any persons not present before John when he used them? If we apply this promise to other persons we must derive authority for doing so from other sources than the language employed, for evidently it is not there. Then is there a principle taught, applicable to us? If so we can not see it. The passage was a prophetic promise made to certain persons, to be fulfilled to them; and when so fulfilled, there was no general principle remaining applicable to any persons *only such as are shown to be subjects of the baptism in question.* That Christians are now such subjects is the matter to be proved—to assume it is to assume the whole controversy. We have seen that the language of John is incapable of proving it, either expressly or by implication. We would not be understood, however, to deny that any were baptized with the Holy Ghost who were not of those baptized by John the Baptist in water. We know that others were so baptized, but this is not quite sufficient to prove that the language employed by John included them. We have been seeking to test the power of this passage to prove the doctrine in question. We know that it is confidently relied on to sustain the theory;

hence we have thought for the extent of its application, and the time of its fulfillment. When Jesus was assembled with the Apostles on one occasion, he "commanded them not to depart from Jerusalem, but wait for the promise of the Father which, saith he, ye have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts i: 4, 5. As Jesus here associates this promise of the Father with John's baptism, it is next to certain that he here refers to the *same promise* which the Father made by John. This being so, we can scarcely fail to recognize its fulfillment on the day of Pentecost at Jerusalem where they were commanded to wait for it. And though, in the three recorded accounts of John's discourse, we have no specific allusion to the *time* of its fulfillment, yet when Jesus quotes it, he says it shall be *not many days hence*, and commanded them not to depart from Jerusalem until it was fulfilled. When, therefore, we connect these passages together we see not how it is possible to look beyond the day of Pentecost for the complete fulfillment of the promise of the Father made through John concerning the baptism of the Holy Spirit.

But we may be told that Peter quoted this language at the house of Cornelius as applicable to the Gentiles saying, "As I began to speak the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." Acts xi: 15, 16. This is sufficiently near the language quoted from Acts i: 4, 5, to make it pro-

bable that both passages refer to the same conversation. As God baptized the Disciples with the Holy Spirit when the Gospel was first proclaimed to the Jews, it was proper, for reasons which we will see in due time, that He should attend its introduction to the Gentiles by the like gift. But if the baptism of the Holy Spirit was *then bestowed upon all converts, as we are told it now is, why did Peter associate it with 'the beginning'?* Why not have said, "As I began to speak the Holy Spirit fell on them as on all others converted?" Surely some such style would have been appropriate. Many thousands had been converted from the day of Pentecost to that time, yet the language employed is calculated to make the impression that such an event had not come under their notice from the beginning until that time.

We will notice one more passage only. "For by 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." 1 Cor xii: 13. Although this passage was written in close proximity to Paul's explanation of the miraculous gifts of the Spirit, yet we are willing to admit the principle taught in it, to be applicable to Christians generally; but it falls very far short of proving that they, or any of them, are baptized with the Holy Spirit. So far from it that it says not one word about it. *By one Spirit* are we all baptized into one body. There is one body. (Ep. iv: 4) This is the Church, (Col. i: 18 and 24.) There is one baptism, (Eph. iv: 5) by which we enter this one body. Are we now prepared to see the import of the

passage? By (the teaching of) one Spirit (the Holy Spirit) we are all baptized (in water) into one body (the Church.) This seems to be the obvious import of the passage; and it is in harmony with the whole tenor of the Spirit's teaching on the subject. But if we insist that it means "In one Spirit are we all baptized into one body," then we make Paul contradict himself saying there is "one baptism." When he says, "There is one Lord, one Faith, one Baptism, one God and Father of all, he as clearly teaches that there is *but* one baptism, as he does that there is *but* one Lord or *but* one God and Father of all. The denominations themselves agree that *by water Baptism we enter the Church*, if therefore they make this passage mean Holy Spirit baptism they not only contradict Paul but they contradict themselves. Surely they will not do this.

It is admitted by all that God's works, everywhere, are a most wonderful exhibition of harmony and order. He has a place for everything, and everything in its place—an office for everything to fill, and everything filling its own office. It is altogether probable, then, that the baptism of the Holy Spirit was designed for some appropriate work, and not given to accomplish anything, everything, or nothing as might chance to happen. It is, then, of the first importance that we seek for the office assigned it in the Gospel plan of salvation. What say you gentle reader on this subject? What do you want with it? What do you expect it to do for you? The first work usually assigned it in the theories of modern times, is the removal of the depravity, or corruption of nature

supposed to have been inherited from our illustrious progenitors as a result of their sin, or rather, *our sin in them*. It is assumed that man comes into the world totally depraved, wholly defiled in all the faculties and parts of soul and body, opposed to all good and wholly inclined to all evil, in consequence of which he cannot will or desire anything good accompanying salvation until this depravity is removed, or mortified by the baptism of the Holy Spirit. For an examination of this assumption the reader is referred to the chapter on Hereditary Total Depravity.

Suppose, however, that this is really a true picture of man's nature, and he can do nothing until God enables him to do it by baptizing him with the Holy Spirit. What then? If God has to administer it, and man can do nothing until it is done, and it is never done at all, who is to blame for it? Will God sentence the sinner to hell and there punish him forever for not obeying the Gospel when it was no fault of his that he did not do it? The baptism of the Holy Spirit was a *miracle, emphatically a miracle, performed by Jesus himself*. If, therefore, all converts of our day are baptized with it, it follows that there is a miracle performed every time a conversion takes place, and miracles will continue as long as there is a subject converted to God; and the conversion of every man is suspended upon the performance of a miracle of which he has not the slightest control, for until it is performed he cannot even desire it, or will anything good accompanying it. But was the removal of depravity the object to be accomplished by the baptism of the Spirit anciently? The



first case, of which we have a record, took place on the day of Pentecost and the Disciples were the subjects of it on that occasion. Had the Apostles been more than three years with the Lord, and been sent by him to preach the approach of the Kingdom "to the lost sheep of the house of Israel," Matt. x: 5-7, with power to perform miracles in his name; and finally to preach the Gospel to every creature, with power to bind and loose on earth, with the assurance that their acts should be ratified in Heaven, and yet their hearts totally depraved, wholly disposed to evil and opposed to all good until they were baptized with the Holy Spirit on the day of Pentecost? Are we prepared for this? But we are told that the three thousand converts of that day were also baptized with it. Is there any proof of this? The record says, "Peter stood up in the midst of the *Disciples*, the number of names together were about a hundred and twenty." Acts i: 5. "And when the day of Pentecost was fully come, *they* were all with one accord in one place \* \* \* and *they* were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Who were with one accord in one place? The Disciples. Who were all filled with the Holy Ghost? The Disciples. Who began to speak with other tongues as moved by the Holy Ghost? The Disciples. Not a word about any one else being with them. But "when this was noised abroad the multitude came together." ver. 6. Then it was not until after the baptism of the Disciples with the Holy Spirit that the multitude came together from among whom the three

thousand were converted. Not a word in the narrative about their having been baptized with the Holy Ghost. They were promised the *gift* of the Holy Spirit if they would "repent and be baptized in the name of Jesus Christ for the remission of sins," but even this was not until they had heard and believed Peter's preaching and were cut to the heart by it, which modern teachers insist they could not have been until they were baptized with it.

We will next examine the case of Cornelius. Please notice his character before he was baptized with the Holy Spirit. He was "a devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Acts x: 2. And was his heart totally depraved, wholly corrupt, the opposite of all good? Really it seems he had good thoughts and did good deeds before he was baptized, either with Spirit or water. Then it follows that the baptism of the Holy Spirit was not intended to remove his depravity and make him devoted, charitable or prayerful for he was all these before. We insist, that if you purify the heart by the baptism of the Holy Spirit you thereby annul the office of *faith*. With reference to the Gentiles, Peter says, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts xv: 8, 9. Here we find that in cases where the Gentiles received the Holy Spirit, it was not to purify the heart for this was done by faith. Suppose you have a clock, the machinery of

which is propelled by weights. You remove the weights from their place and propel the machinery of the clock by springs, what further use have you for the weights? So, if you purify the heart by the baptism of the Holy Spirit what further use have you for faith? But we are sometimes told that the baptism of the Holy Spirit is to produce Faith. Then when Paul said, "So then *faith cometh by hearing*, and hearing by the word of God." Rom. x: 17, he should have said "So then faith cometh by the baptism of the Holy Spirit.

Again: It is insisted that the baptism of the Holy Spirit is for or in order to the remission of sins, and that this is its office in the Gospel plan of salvation. Then it follows that the Apostles were three years the chosen companions of Jesus, sent by him to preach to the lost sheep of the house of Israel with power to perform miracles in his name, and still unpardoned until baptized on the day of Pentecost. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea and they of Jerusalem and were all baptized of him in the river of Jordan confessing their sins." Mar. i: 4, 5. Thus John made "Ready a people prepared for the Lord." Luke i: 17. Jesus selected his Apostles from the material thus prepared for him. Does any one believe that when they were baptized by John for the remission of sins that they were still unpardoned until baptized with the Holy Spirit on the day of Pentecost? If not then the baptism of the Holy Spirit was not for the remission of their sins. Paul informs us that there

is "one Lord, one Faith and ONE Baptism." Eph. iv: 5. That this one baptism is for the remission of sins, we believe, is admitted by all. All agree that the one Body, Spirit, Hope, Lord, Faith, Baptism, God and Father of all, spoken of in this connection, by the Apostle to his Ephesian brethren, are essential to the remission of sins, spiritual growth and final happiness of intelligent men and women in a land of Bibles. But those who would disparage the worth of baptism in water, always insist that this one Baptism is "Holy Ghost baptism." If we can dispel this delusion we will have done much to settle the unfortunate controversy with regard to the design of baptism in water. First, then, we would enquire of those who advocate this theory; and believe themselves to have received this *one baptism* in the Holy Spirit, why they still submit to baptism with water in any form? Surely, if they have been baptized with the Holy Ghost, that is *one baptism*; yes verily, if their theory be true it is *the one baptism*; hence, if they subsequently add to this, another in water, they have not *one*, but *two* baptisms, and Paul should have said, "There is one Lord, one faith, and *two Baptisms*." But we may be told that "Cornelius was baptized with the Holy Spirit and was subsequently baptized with water, in obedience to the command of God through Peter, which proves that we may have two baptisms." If this proof is conclusive, will the objector be so good as to assist Paul in extricating himself from the difficulty in which he is placed by saying "There is one baptism." If he will say, with us, that the baptism of the Gentiles at the

house of Cornelius, with the Holy Spirit, was a miracle, such as has not occurred from that time to the present; (of which we have a record) and allow that when Paul said "There is one baptism," he alluded to the baptism to which the taught of all nations are to submit; Mat. xxviii: 19; and that was enjoined upon "every creature" who would believe the Gospel and be saved, Mark xvi: 16, which was connected with repentance for the remission of sins, Acts ii: 38, that now saves the people who rightly submit to it, 1 Peter iii: 21, and to which all must submit or fail to enter the Kingdom of God, John iii: 5, then we can see perfect harmony in the Scriptures, and a fitness in Paul's language saying "there is one baptism."

Again: When persons were baptized with the Holy Spirit on the day of Pentecost "They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Acts ii: 4. There was an absolute impact of the Holy Spirit with the human Spirit and hence, being filled with the Holy Spirit, their spirits were energized—inspired by the Holy Spirit which took possession of them and through them spake forth the wonderful and mighty works of God in languages hitherto unknown to them. The same cause produces the same effect on all occasions if surrounded by the same circumstances. Baptism with the Holy Spirit, on the day of Pentecost, enabled those who received it to speak with tongues, hence if we can find another case on record we may expect the same results, for of this law in nature, God is as much the author as he is the author of

the Bible. Accordingly when Cornelius and his house were baptized with it, "They heard them speak with tongues and magnify God." Acts x: 46. Now as this law obtained in the cases recorded, we must insist that those who claim to have been baptized with the Holy Spirit, must under its influence speak in languages before unknown to them, or give us some good reason why their cases are exceptions to the rule. And were they even to speak with other tongues, this would not be conclusive for although this always followed the baptism of the Holy Spirit and its absence would bar the claim to such baptism, yet there were persons enabled to speak with tongues, and prophecy who had not been baptized with the Spirit. This we will see more clearly when we come to examine the subject of spiritual gifts. As Paul tells us that there is "one baptism" we have only to show that baptism in water is enjoined upon all nations, and every creature who believes the Gospel and would be saved in order to show that there is now no such a thing as Holy Spirit baptism, and hence that there is not a man, woman or child alive to-day who has been the subject of it. In the commission Jesus says, "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii: 19. Now here is a baptism to which the taught of all nations are to submit, for it would have been anomalous had Jesus commanded the Apostles to baptize them without, at least, an implied obligation on their part to submit to it. Hence if there be one baptism, and only one, this is THE baptism, besides

which there is not another. There is no escape from this position. Then the only remaining question to be settled, is, *did the Savior here allude to water baptism?* Does any one doubt it? If so, from whence comes their authority to baptize with or in water, in the names here set forth; that is, in the names of Father, Son and Holy Ghost? And as Jesus was to baptize with the Holy Ghost, and no human being ever had power to administer this baptism; and as the Apostles were commanded to administer *one*, it is certain that it was not Holy Ghost baptism. Once more: This was to be administered in the *name of the Holy Ghost*, and as it is not probable that the baptism of the Holy Ghost would have been administered in its own name, it is not probable that this was that kind of baptism.

We have seen that there was an implied command in the commission to the taught of all nations to submit to this baptism, and in keeping therewith we find the Apostles commanding persons to be baptized. "Repent and be baptized every one of you." Acts ii: 38. "And he commanded them to be baptized in the name of the Lord." Acts x: 48. The baptism of the Holy Spirit was not a *command* but a *promise*. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the *promise* of the Father, which saith he, ye have heard of me." What promise? "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts i: 4, 5. As baptism in water is a command, and the baptism of the Holy Spirit is a promise and not a command, it

follows that when the Apostles commanded baptism they meant water baptism. Paul speaks of himself and Roman brethren as having been buried with Christ by baptism, and finally tells them, "ye have *obeyed* from the heart the form of doctrine which was delivered you; being then made free from sin." Rom. vi: 17, 18. When were they made free from sin? When they obeyed the form of doctrine. What form of doctrine? He was speaking of a baptism in submission to which they *obeyed*, and were then made free from sin. Was this Holy Ghost baptism? No there was no obedience in that—it was a *promise* not a command. Promises may be enjoyed but cannot be obeyed. Commands are to be obeyed in order that the promises connected therewith, if any, may be enjoyed. Water is the only element in which the Romans were commanded to be baptized, and hence baptism in it, was the only baptism they could have obeyed in order that they might be made free from sin. This form of doctrine we will examine hereafter.

But it is insisted that we must have the baptism of the Holy Spirit as *evidence* of pardon and acceptance with God. Then we ask, had the apostles, who received it on the day of Pentecost, no evidence of their acceptance during their personal intercourse with the Savior prior to that day? And did it give evidence to Cornelius of his acceptance before he obeyed the Gospel? Now we propose to show that persons were pardoned under the Gospel dispensation, and had reliable evidence of the fact, who *had not* been baptized with the Holy Spirit. Let us see. "Then Philip went down to the city of Samaria and preach-

ed Christ unto them." Acts viii; 5. "When they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized both men and women." Ver. 12. Now are they saved? Does any one doubt it? Do the advocates of modern Holy Ghost baptism command men and women to be baptized, whom they regard as unsaved when they have been baptized? Nay, verily! So far from it that they believe them pardoned before baptism. Then according to their own theory these persons were saved. If men are saved by faith only, before baptism they believed and were therefore saved; and if it required faith and baptism, they had believed and been baptized and were still saved. So they were saved in any aspect of the case. But they had still further evidence of pardon. Jesus had said "He that believeth and is baptized shall be saved." Mark xvi: 16. This language is not ambiguous, we can not fail to understand it. Luke says they *did believe and were baptized* hence if Jesus spake truly when he issued the proclamation and Luke correctly recorded what they did, it follows unmistakably that they were pardoned and had the word of the Lord as evidence of the fact. Were they yet baptized with the Holy Ghost? "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down prayed for them, that they might receive the Holy Ghost, for *as yet he was fallen upon none of them* only they were baptized in the name of the Lord Jesus;" Acts

viii: 14 16. While it is true that the baptism of the Holy Spirit was not the measure of it which Peter and John designed to confer upon the disciples at Samaria yet the context clearly shows that it had not fallen upon any of them in any form, they having only received what ordinarily followed adoption into the family of God; still they were pardoned—saved beyond a peradventure. Then if the Samaritans could and did believe the Gospel and be baptized in the name of the Lord Jesus, and have his word as evidence that they were saved *without* the baptism of the Holy Spirit *why may we not do the same thing?* If any one supposes himself to have been baptized with the Holy Spirit in order to his conversion, then we would like to know whether or not he supposes himself to have been converted as were the Samaritans? Should he claim to have been pardoned in a different way, then we would inquire, how many ways of pardon are there for the same class of persons.

But we have not yet found the purposes for which the baptism of the Holy Spirit was administered in the cases of which we have a record. Soon after his baptism, Jesus selected twelve men to whom it was his purpose to commit the first proclamation of the Gospel which was to be the power of God for the salvation of men. These he required to forsake parents, friends, occupations, every thing, and follow him that their minds might be free to receive the instruction necessary to a thorough preparation for the work assigned them. For three and a half years he ceased not to instruct them in the things

pertaining to his Kingdom; and though they had left all to follow one so poor that he had not where to lay his weary head, he comforted them saying "I appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii: 29, 30. Knowing the events that were soon to occur in their presence, that he should be put to death, and go to his Father, leaving them to plead his cause in the midst of 'persecution and death he faithfully told them of all that should befall them; but that he would remember them in prayer to his Father; "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 can not receive, because it seeth him not neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." John xiv: 16, 17. This comforter was not, like him, to be taken from them but to remain with them forever. But said he "Because I have said these things unto you sorrow hath filled your hearts; nevertheless, I tell you the truth; it is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." John xvi: 6, 7. Why was it expedient for them that he should go away? "When the Comforter is come, whom I will send unto you from the Father even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John xv: 26. They "trusted that it had been he which should have redeemed Israel." Luke

xxiv: 41. But when he was crucified their hopes died with him; and in despair they went, each one, to his former occupation. When he gave them proof that he had risen from the dead they took courage and determined to await the promised power from on high. But when the Holy Spirit came from Heaven bearing to them the glorious tidings of his coronation as King of kings and Lord of lords it filled their hearts with joy and gladness; yea they rejoiced to know that he was at his Father's right hand as their adorable High Priest and Mediator, and would there remain to make intercession for his children until his foes should become his footstool. Truly did the Comforter on that day bear witness of him, for then were they bold to declare that he was "By the right hand of God exalted, and having received of the Father the promise of the Holy Ghost he hath shed forth this which ye now see and hear." Acts ii: 33.

Again: Notwithstanding he had been with them, and had faithfully instructed them in the great scheme of man's salvation, still they were human, and liable to forget the important lessons he had given them; hence he told them that "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all thing to your remembrance whatsoever I have said unto you." John xiv: 26. Though he had many things to say to them, which, in their weakness, they were not able to bear; and which, for their good he graciously declined there to reveal, he assured them that "When he, the Spirit of truth is come he will guide you into all truth," (John xvi: 13) and thus

he prepared them to eventually receive what he could not then tell them.

Once more: their commission required them to "Preach the Gospel to every creature," to "Teach all nations." How could these ignorant Galileans preach the Gospel among "*all nations, to every creature* in the numerous languages then spoken? "There were dwelling at Jerusalem Jews devout men out of every nation under Heaven." Acts ii: 5. Truly here was a difficulty. But they were to "Tarry at Jerusalem until endued with power from on high." This power they were to receive after that the Holy Ghost came upon them? This completed the preparations. How could they then err? They could not despair, for the Spirit gave them comfort from Heaven. They could not forget anything for the Spirit was to strengthen their memory. What Jesus lacked of perfecting their instructions, the Spirit supplied by guiding them into all truth. Were there many nations and divers languages? The baptism of the Holy Spirit enabled them to speak to every man in his own tongue wherein he was born; and thus they were enabled to preach to every creature, among all nations; and the Comforter through them reproved the world of sin, of righteousness and of judgment. Only one thing more and the scheme is complete. "Other sheep have I which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." John x: 16. But how shall this be done? The Jews then, like the Calvinist now, regarded themselves as the favored few for whom Jesus died, and thought it not

meet to take the children's bread and give it to dogs. Hence it took a miracle to convince Peter that it was his duty to preach the Gospel to the Gentiles. Six of his Jewish brethren accompanied him to the house of Cornelius where God poured out the Holy Ghost on the Gentiles as on the Disciples at Jerusalem on Pentecost. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost for they heard them speak with tongues and magnify God." Acts x: 45, 46. This satisfied those of the Jews who were with Peter and witnessed it; and when he rehearsed the whole matter from the beginning, to the Apostles and brethren who were at Jerusalem "They held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." Acts xi: 18. Thus we see a necessity for God to baptize the Gentiles at the house of Cornelius with the Holy Spirit, *not to convert those who received it*, or in any way benefit them; but that the Jews might "perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted with him." Acts x: 34, 35.

We wish, in conclusion, to call attention to the striking difference in the forms of speech used with reference to water baptism and Holy Spirit baptism. "Go teach *all nations* baptizing them." "Preach the Gospel to *every creature*, he that believeth and is baptized shall be saved." *Every creature, among all nations*, who is capable of hearing and believing the Gospel may be baptized with the

baptism connected with faith as a condition of salvation. How very different the style when speaking of Holy Spirit baptism. "He shall baptize *you* with the Holy Ghost and with fire." "Ye shall be baptized with the Holy Ghost not many days hence." When speaking of that coming down to us and designed to be perpetual, the style is *all nations, every creature*; but when speaking of Holy Spirit baptism it is *you, ye*, and this is the extent of it. Kind reader is not this significant?

### The Gift of the Holy Spirit.

ACTS II: 38.

We propose offering a few thoughts on the above topic inasmuch as among Christians some diversity of opinion exists as to what is taught in the words, "Ye shall receive the gift of the Holy Spirit." The question has been raised whether it meant the Holy Spirit was to be the gift, or some gift of the Holy Spirit was to be received. We do not see that there is much room for discussion on this point, and we without hesitation adopt the generally received opinion that the Holy Spirit was the gift promised. But the questions, when and how was the Holy Spirit given? admit of some argument. If called upon to answer categorically these questions, we would say, the Spirit was imparted through the laying on the recipients, the hands of an Apostle, and hence the time of receiving it would be fixed by determining the time at which the hands of an Apostle, or of some Apostles, were laid on them. Supposing our

self to be called on to give a reason for this view, we would offer the following:

It is laid down as a sound principle of interpretation "That passages of Scripture doubtful as to their meanings, are to be explained in the light of passages that are conspicuous."

Again, it is enunciated as a safe principle of interpretation. "That where, in any case, a fact is stated without the manner of the fact being given, we may learn the manner of that fact from other portions of Scripture bearing on the same subject." If now with these principles to guide us, we seek to ascertain the manner of the fact, that the Holy Spirit is given, we would read first the account of the conversion of the Samaritans, and the impartation of the Holy Spirit to them, as it is recorded in the eighth chapter of the Acts. In reading this we find that the Samaritans though having been baptized in the name of the Lord Jesus, as Peter commanded the Pentecostians to be baptized, did not receive the Holy Spirit ("For as yet He had fallen on none of them") till Peter and John, two Apostles, laid their hands on them. Here we think we have the manner of the fact clearly made known. Should any one think, however, that this might be an unusual case, and that it does not furnish us with the manner to a general fact, we would read in the next place, the account of the impartation of the Holy Spirit by Paul to certain Disciples whom he found at Ephesus, which is recorded in the nineteenth chapter of the Acts. On reading this we see the Holy Spirit as



bestowed on this occasion was that conditioned on their baptism, as was that promised to the Pentecostians. This is made apparent from the question of Paul to them. "Unto what, they, were ye baptized?" It seems that if they had been properly baptized they would have been baptized unto a reception of the Holy Spirit, or at least, to an expectancy of receiving it. Further, that the Holy Spirit as it was to be given on the condition of baptism, was in this case given by the laying on of the hands of an Apostle. We have then two cases of the manner of the fact, that the Holy Spirit is given. "In the mouth of two or three witnesses shall every word be established," and we regard two cases of the manner of the fact as amply sufficient in the question before us. Should any one still object to this interpretation upon the ground that the promise of the Holy Spirit made in Acts ii: 38, was general in its character, and that the two cases brought forward as explaining that passage were instances in which the Holy Spirit produced miraculous effects, we would reply, the passage under consideration is not more general in its application than the declaration of Christ made in Mark xvi: 16-18, "He that believeth and is baptized shall be saved \* \*

\* \* , and these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It will be allowed that the signs to follow believers were as miraculous as

any that accompanied the Samaritans, or the Disciples' at Ephesus, and yet the promise is as unlimited as the one under consideration.

J. L. T. HOLLAND.

#### Parable of the Ten Virgins.

*Bro. Lipscomb*:—In *ADVOCATE* of 3d inst., "J. W. S.," inquires for an explanation of the Parable of the Ten Virgins, giving the views of two preaching brethren who differed on the subject.

You give still another application, and you will excuse me for differing with all of you.

Without being lengthy please permit me to offer the following short, but, as I hope, plain suggestions on the Parable.

Christ says "Then shall the Kingdom of heaven be likened," etc. When? Why, at the time when the Son of Man shall come to judge the world, as foretold in the preceding chapter. Then, and not till then. **VIRGINS**—Christians: those who have named the name of Christ. Observe only distinction so far, five were wise and five were foolish.

**Lamps**—Profession of Christianity i. e. the name Christian, which is expected to carry with it good works, as a lamp carries oil.

**Oil**—Good works. (See verses 36, 37.) By our works we are to shine before the world. Matt. v: 16. And these recommend us at last, to the King, as good servants. Verses, 34, 40.

The foolish Virgins have none. They may deceive the world with their lamps, for the time has not come which shall fully test the light.

You remember that about the time the Bridegroom comes the foolish cry out that their lamps are gone out. Then they were lit once.

Bridegroom—Jesus. He now tarries, and while he tarries, they all slumber in the grave. All go down to sleep or to the grave alike. The distinction does not come in yet.

But after awhile the bridegroom comes the cry goes forth, "behold the bridegroom cometh," etc. Then all those virgins arise to meet him. The five wise have with them the oil of good works, and are enabled to go in with the bridegroom, while the foolish, in search of oil when it is too late, knock too late to be admitted. See verses 44, 46.

JOHN T. POE.

*Huntsville, Texas.*

The only difference between Bro. Poe's explanation and mine, is the time indicated. This is indeed more apparent than real. The Jewish dispensation was a type of the Christian. The end of the Jewish dispensation and the ushering in of the Christian, typified the end of the Christian and the ushering in the more glorious and perfect reign of Christ at his second coming. Hence a type of one necessarily is the type of the other. We stated in our article that this type might often be recast in the Church and especially in the final consummation of all things or at the coming of Christ. Many types of the old as well as the New Testament were types of types. In other words God's grand ends pointed to through a series of types each one typifying the succeeding one and giving a better defined picture of the final antetype.

A consideration of this thought will remove many apparent difficulties in the application of prophecy.

D. L.

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The Spirit Manifested by One of the Defenders of the Labors of the Committee of Twenty.

The reader will find in the Review of Jan. 4, 1870, an article by Bro. J. M. Henry, written in reply to a production by Bro. J. S. Bell, which occurred in the Review of Dec. 28, 1869. Bro. Bell's article is well written, and written in a *Christian* spirit. He opposes, in a masterly

manner, the work of the Committee of Twenty. And we put the question, *Had he not that right?* I see brethren are opposing the *use of the organ* by the disciples in their worship. This, I think, we should *all oppose*. But it seems to me, that we have the same right to oppose the missionary work, *as urged by said Committee, as a part of our religious duty*. Bro. Bell, for *denying* that "The missionary work is a part of our religious duty," was answered in the following *un-Christian* style: Speaking of the efforts of the Committee Bro. Henry asks the question, "Shall their imperfect efforts to do *what none but an enemy of Christ dare deny* Christians should do, be likened to organized effort for persecution?"

(Italics ours.) Such language spoken in reference to a brother, would be regarded as *rather cool* in Texas. I wish to ask the brethren, composing said Committee, what they *think* of the language used by our Bro. Henry? It is *remarkably strange* to me, that brethren would consent to belong to that Committee, and yet oppose creeds as used by orthodoxy, and the organ as an innovation. There are persons *still living*, who consider it important to be consistent. I have heard persons defend their respective creeds in language *almost as mild* as Bro. Henry has used. "Be ye courteous."

T. M. SWEENEY.

Leona, Texas.

BE GENTLE.—If you cannot relieve, do not grieve the poor. Give them soft words if nothing else. Put yourself in the place of every poor man, and deal with him as you would God should deal with you.—*John Wesley*.

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 OBITUARIES.
 

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*Bro. Lipscomb*: My venerated and beloved father in the flesh, Eld. William Kirkpatrick, passed the cold Jordan of death, on the 6th of Feb., in his 80th year. "Blessed are the dead which die in the Lord." On the night preceding his demise, he requested me to read the 14th chapter of 1st Corinthians, and offer prayer. During prayer he heartily endorsed every sentence that was uttered and expressed a lively hope of a resurrection unto eternal life. Eld. William Kirkpatrick was born of Presbyterian parents, in the State of North Carolina, 1790. He would have been 80 years of age the 4th of July next. In 1846, when J. A. Butler, and A. Graham opened the chapter of reformation to the people of South Alabama, he was one of the few who had the moral heroism to heed the call. Ever since his acceptance of the faith once delivered to the Saints, the prime object of his life seems to have been, to set a Godly example before the world. And when death came he was ready to say, like good old Simeon, "Now Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The decease of friends can scarcely be lamented when we are assured they are fallen asleep in Christ, and will be raised to assume immortal vigor and enjoy perfect and endless bliss in the Mansion of Heavenly light and glory.

Your brother in hope of immortality.

W. C. KIRKPATRICK.

*Honoiroville, Ala.*

DIED, January 17, 1870, little Sallie D. Goodall, aged 11 month and 3 days, the infant daughter of Brother Harrison A. and Sister Martha J. Goodall, of Wilson county Tennessee. She was a beautiful, sensible, interesting babe; but alas, the chain is broken, yet not forever.

Blessed promise, Christ come to bind (not to sever.) Heaven is the home for little children, and how solemn the thought that unless men and women will turn and become as little children they can never enter the eternal rest. Yet we see men and women using great exertions for an easy, plentiful and happy life in this world, who are making no preparation for happiness in the eternal world; notwithstanding warned, for death makes daily inroads upon the human family, sparing us not, either in declining years, blooming youth, nor yet in the cherished bud of infancy, as was fully proven in the death of little Sallie D. After nineteen days of painful suffering, that God who had given her to her parents, for some cause unknown to us has taken her home.

The loveliest are first to fall,  
The dearest, earliest decay.  
May we from this terrestreal ball  
Rise to an eternal day.

W. C. HUFFMAN.

THE surest road to poverty is to hoard up treasure. The surest road to wealth is to bestow liberally where it is most needed. The miser is the poorest man on earth; the most liberal man is the most wealthy. If, therefore, you would be rich, do not aim at riches, but simply use what you already possess for the greatest possible good of the greatest possible number.

## THE FIRESIDE.

### Speak no Ill.

Nay, speak no ill; a kindly word  
 Can never leave a sting behind;  
 And oh, to breathe each tale we've heard  
 Is far beneath a noble mind;  
 For oft a better seed is sown  
 By choosing thus a kinder plan;  
 For if but little good we know,  
 Let's speak of all the good we can.

Give me the heart that fain would hide,  
 Would fain another's fault efface.  
 How can it please our human pride  
 To prove humanity but base?  
 No, let it reach a higher mode,  
 A nobler estimate of man:  
 Be earnest in the search of good,  
 And speak of all the best we can.

Then speak no ill, but lenient be  
 To others' feelings as your own.  
 If you're the first a fault to see,  
 Be not the first to make it known;  
 For life is but a passing day;  
 No lips can tell how brief the stay.  
 Be earnest in the search of good,  
 And speak of all the best we may.

### Food for the Lambs.

#### ANTIDOTE FOR TOBACCO CHEWING.

Have you seen the cross mark in the papers and the fair proposition of Mr. Somebody offering a perfect cure for tobacco chewing? I know several who have tried it and, of course, found it fully as valuable as many others of the innumerable humbugs now held up by newspaper publishers. These are deceivers of the public and I am sorry they often deface, yes pollute the pages of religious papers. Some one has said, "a fool and his money are soon parted." Poor fellow he has a better opportunity now perhaps of dissolving copartnership with it than ever before. There are many who appear to think they have a right to become banker for others, hence

the myriad of flaming notices and queer tricks to catch the attention of man and gain admittance into his treasury department. I am going to offer to Christians an antidote for the evil habit mentioned above and I will charge nothing for the prescription and I am certain the great druggist, to whom I shall refer them, will exact not a mill for filling it, but rather reward the patient who carefully follows directions. This seems strange indeed, but nevertheless it is true. There is a habit among women also, if possible even more filthy and loathsome than chewing; that is snuff dipping. Often have I thought, when the dim traces of the brush, painted the ruddy lip an uncouth brown, how much pains a woman takes to deface her beauty, the handiwork of an all-wise Creator. The remedy I propose if carefully and regularly followed will even cure snuff dipping. But who wants to quit these ugly habits? The complaint comes from hundreds of victims, "Oh, I'd give anything to break myself." "I wish I had never got into the habit." "I wish I could quit." "I blame my father or my mother or somebody else for my using it." Well then we conclude that, at least, five eighths of tobacco users say they want to quit. Here then is the prescription. Take a large proportion of "Denny thyself." I know this is not a palatable element in the compound, but bad diseases require severe remedies. As doctors sometimes say "you must attack the lion in his den." I have known families, who were ever and anon sending for the physician, but all the medicine he left was stuck behind the clock and there remained as if said timekeeper was the diseased

party. Now my dear tobacco squeezer if you are going to do likewise with my prescription, and still persevere in your weed grinding or mop flopping, all the while saying "I can't, I had just as well, make no further suggestions. When the patient is about to take this "Deny thyself." he must not stop to think how much "I" wants this or that or how much "I" is suffering, or what would gratify "I," but consider what sacrifice of personal gratification he is willing make to the Lord, for his own good and that of others.

In the next place mix with the above a good quantity of "Take up thy Cross." This itself as a remedy is not the most pleasant it is true and it is also true that few medicines are pleasant. But when once our minds are made up to it, the greatest difficulty is overcome. Just so in this case. The whole human family are willing to take a pleasure or a comfort. The conceptions of these are strange and varied. The taste that runs after tobacco, opium, or morphine appears unnatural from my standpoint. Do you not suppose if the Lord required the constant use of these things as conditions of salvation that man would raise a great murmur about the road to heaven being hard to travel? Man has accepted these and many others of similar character as agreeables, but the great remedy I offer prescribes something that will be a cross. It will be such to leave off these practices even if they are abuses of good taste and good judgment and if the remedy is taken properly, the use of them will instantly cease.

In the third place take a double portion of "Follow Jesus Christ." When

man uses tobacco I know of nothing he follows except a large unsightly green worm. Bildad the Shuhite said man is a worm, David said he is a worm, but it remained for men and women of the nineteenth century to give us a practical demonstration of the fact. This part of the composition has two elements in it which must be taken in order for the effect to be deep and lasting. First *Love to God* second *Love to Man*. As the first causes man to love God more than all things besides, then he will keep God's words. John xiv: 23. When the word says "abstain from fleshly lusts which war against the soul," the faithful patient will do it and away goes tobacco snuff, etc. When the word says, "They that are Christ's have crucified the flesh with its affections and lusts," it takes effect at once, for it is a quick remedy, it reaches the soul, the spirit, the joints and marrow, the thoughts and heart. If you see a lingering case you may know that the medicine has not had the desired effect, some intervening cause operating against it. The second makes the man, as it did his Savior, forgetful of his own personal interest, pleasure, comfort, honor when the welfare of his ruined fellow mortals, makes heavy demands upon his attention and the doom of the human family stares him in the face. Under these circumstances, he that takes of this least element, will not, cannot throw away on a filthy, useless habit the money which if properly appropriated might teach man to know God and live. I know a preacher, good and true once starved out of the field.

At the same time the brethren around him and those who were made parta-

kers of his spiritual things, annually put one thousand dollars of the Lord's money into their mouths, squeezed, wolloped or mopped it around a while and squirted it out on the ground. If they did not do this, they burned it up, with a good conscience. Now if these men and women had loved God like Christ did, and valued human souls as he did, do you suppose they would have sat with their chewing, smoking, dipping indifference while the word of life must cease to be preached to perishing humanity, simply because one man cannot bear the whole burden? When thou hast the good things of life and seest thy fellowman going to the land of endless sorrow and ministerest not to him the bread of life how dwellest the love of God in thee? Wherein dost thou follow Jssus? I know a sister who concluded to keep a current account of expenses. One of her daughters made the entries as reported. By and by they concluded to run over it and see how "*things stood.*" To their great wonder and surprise it run about thus, shoes, coffee, tobacco, sugar, tobacco, calico, hats tobacco, domestic, tobacco, etc. tobacco. The tobacco was so thickly interspersed that doubts arose, "specks" were called for, but tobacco was here and there and everywhere. After a little examination and meditation the subject was dropped and on the account ran, but never a dime's worth of tobacco entered the list. "What is the matter?" inquired daughter surprised. "Well," said mother, "tobacco came so often I got ashamed of it." How will our bills look at judgement? Let every one look to this. Will we be ashamed of them then? I think I hear some one saying, "there is

nothing new in in all this." That is true. This is not a recent discovery. There is no quackery about it. I claim not to be it's discoverer. Knowing the inventor however and having seen practical results of its use, I have not a doubt that this old, oft tried compound, "Deny thyself "Take up thy Cross," and "Follow Jesus, if taken continuously and perseveringly, will cure effectually every case of tobacco using in the land. I will venture to say it will break up all the old deep seated, constitutional, chronic cases. It will prove equally as effectual in the growing habits of morphine and opium eating and I would even recommend it to drinkers of ardent spirit. All quit the cross mark and other human schemes for correcting the morals and go to the great Doctor of morals. No amendments of life will prove effectual and lasting unless they have Jesus Christ for their author, supporter and finisher. I have learned from those who seemed to know that the cross mark antidote makes those who take it sick. The remedy I offer is not a whit behind in this respect. He that takes it has moral nausea when he considers the awful consequence of gratifying one's self, with a fearful doom before him. He feels none the better when he reflects that the past of his life has been spent with no cross and the promise of no crown. But the fact that he has spent his dollars for a filthy, sickly, poisonous weed and but few cents for the salvation of human souls affects him even more still. This is the case when man takes the remedy. But this number is small. The church is full of those who have never tasted it. It costs two thirds of the church nothing, either in personal or

pecuniary sacrifice, to be christians or to be "*hangers on.*" Are not self-denying, cross bearing, followers of Jesus hard to find? Who has trouble in putting their finger on tobacco chewing, tobacco burning, snuff dipping, morphine eating, show visiting, pleasure seeking, members of the church? Tobacco users have told me that when they leave it off, there is, all the while, a continuous thirst for the weed. The children of Israel had the same hankering for the fish, cucumbers, onions, leeks and garlic of Egypt. As a preventive to this, I could add to the above "*temperance in all things,*" this includes "keep your body under and bring it into subjection." (to encourage doubters I will remind them that Paul took this remedy and did it to keep from being lost) some of that pure physic (all will know what it is, if they do not they should lose no time in finding out) "*which suffereth long, beareth all things, and endureth all things,*" and lastly some of that "Wisdom which is pure and easily entreated to do what is right; all of which can be found in the Lord's great apothecary shop—THE NEW TESTAMENT.

#### THE LITTLE MAN.

##### Anecdote for Children.

The following anecdote, we have no doubt, will both instruct and amuse our youthful readers:

One of the elders of the Methodist Episcopal Church has a son who inherited his father's love for whatever is comic, and this son returned from school a few months since with a report of scholarship below the average.

"Well," said his father, "You've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of dime novels scattered about the house; but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor.

And he said; "Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back into the basket."

When half the apples were replaced the son said:

"Father, they roll off. I can't put in any more."

"Put 'em in, I tell you."

"But father, I can't put them in."

"Put them in! No, of course you can't put them in. Do you expect to fill a basket half full of chips and then fill it with apples? You said you didn't know why you fell behind at school; and I will tell you. Your mind is like that basket. It will not hold more than so much. And here you've been, the past month, filling it up with CHIP DIRT—*dime novels!*"

The boy turned on his heel, whistled, and said, "Whew! I see the point."

Not a dime novel has been seen in the house from that day to this.

Be deaf to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.



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### The Gifts of the Holy Spirit.

BY T. W. BRENTS.

Speaking of the Son of God, John the Baptist said, "God giveth not the Spirit by measure unto him." John iii: 34. This language clearly implies, as stated elsewhere, that God gave the Spirit by measure to others. Indeed it may be safely said that Jesus was the only person who ever possessed the Spirit without measure—who was always speaking and doing the things suggested by it. The prophets and apostles spake and acted under its influence occasionally, he always. But we have seen that there was a baptism with the Spirit which was a measure of it sufficient to temporarily possess and inspire those who received it. This measure of the Spirit was the promise of the Father, and was given by him through his Son to the disciples on the day of Pentecost, and to the Gentiles at the house of Cornelius. (See Acts xi: 17.) But we must be careful that we do not confound the Spirit with the gifts of the Spirit. The inspiration and energizing influences of the Spirit are not the Spirit. But there

was another measure of the Spirit which was capable of imparting extraordinary gifts to the disciples which we propose to examine for a time. That this measure of the Spirit was different from the baptism of the Holy Spirit is evident from the fact that the latter always required a divine administrator, while the measure under consideration was imparted by the laying on of apostolic hands. That this measure of the Spirit was different from the ordinary measure received by all Christians is clear from several considerations. First: It was imparted by the apostles through the imposition of their hands, as before stated, while the ordinary measure was received by the hearing of faith. See Gal. iii: 2. Second: Miraculous power was always imparted by it, and *manifested* by those who received it, while no such manifestations attend the ordinary measure. Third: At Samaria and other places, persons believed the Gospel and were baptized; and therefore enjoyed the ordinary measure of the Spirit for some time *before this measure* was imparted to them by the apostles. The power to impart this

measure of the Spirit' was what Simon sought to purchase with money and was called by Peter "The gift of God," (Acts viii: 20) because God gave it to the apostles who alone possessed it. Though this power of imparting the Spirit by the imposition of apostolic hands was *the gift of God*, it was neither the Spirit nor the gift of the Spirit. And the Spirit itself though given in different measures, at different times, to different persons, in different ways, for different purposes, was always *the gift of God* and the *same Spirit*. There is one Spirit, and only one; hence Paul says, "There are diversities of gifts but the same Spirit." 1 Cor. xii: 4. We have seen that baptism with the Holy Spirit required a divine administrator, hence on the day of Pentecost and at the house of Cornelius it came from Heaven in its amplitude. "The self-same Spirit dividing to every man severally as he would," the measures and manifestations appropriate to each.

The phrase "The gift of the Holy Ghost" occurs Acts ii: 38, and x: 45; and in both places must be understood as equivalent to "The Holy Spirit as a gift." Yet we are persuaded that the same measure of the Spirit is not alluded to in both places. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues and magnify God." Acts x: 44-46. That this was that

Holy Spirit is plain from the fact that when Peter rehearsed the matter before his brethren he said "As I began to speak the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost;" (Acts xi: 15, 16) thus quoting the language of the Lord concerning baptism with the Holy Ghost as applicable to this event. But it was not until after the Holy Spirit had been poured out on the disciples "at the beginning," on the day of Pentecost that the multitude came together, to whom Peter promised the Holy Ghost as a gift; hence, it could not have been the baptism of it to which he referred when he said "Ye shall receive the gift of the Holy Ghost." Acts ii: 38. But did Peter here mean the Holy Spirit itself in some measure of it; or did he mean that they should receive something imparted to them by the Spirit? Paul says "There are *diversities of gifts* but the same Spirit." Peter did not say "Ye shall receive the gifts, a gift, some gift, or any gift of the Spirit; but *the gift* of the Holy Spirit. He uses the singular number and definite article, hence we conclude he must be understood to mean some measure of the Holy Spirit itself. But to what measure of the Spirit did the Apostle allude? We have seen that he did not allude to the baptism of it; then it only remains for us to enquire whether he alluded to the ordinary measure which always follows as a necessary result of adoption into God's family? Or did he mean to promise them an extraordinary endowment of it peculiar

to the apostolic times. We cannot regard it very important to settle this matter in favor of one question or the other. All agree that there were extraordinary endowments of the Spirit conferred upon those, or at least many of them, who believed and obeyed the Gospel in the apostolic times; and all agree that all Christians, from then until now, receive the Spirit of adoption—that all Christians may unite in saying “The love of God is shed abroad in our hearts by the Holy Ghost which is given into us.” Rom. v : 5. While good and true men differ as to *how* the Spirit is received, all agree that it is received, and in some sense dwells in every Christian. It is not important, therefore, whether Peter referred to this or that measure of the Spirit. Yet it may not be amiss to state, that as the apostles had power to communicate the Spirit in an extraordinary measure to such as believed and obeyed the Gospel under their ministry; and as they deemed it so important that the primitive Christians should thus extraordinarily receive it, that they sent Peter and John from Jerusalem to Samaria to confer it upon the disciples first made there; we are inclined to think that Peter intended to promise something more than the ordinary measure of the Spirit to those he addressed at the beginning. Surely it was as important that the first disciples made at Jerusalem should receive the extraordinary endowment as it was that those of Samaria, Ephesus and other places should receive it. Nay more; There were dwelling at Jerusalem Jews, devout men, from every nation under Heaven and it is fair to suppose that some of every nation were

converted on that occasion. And it is more than probable that it was through these men that the commission was carried out. The apostles preached to all nations on that day; and when the persons there converted returned to their homes bearing the Gospel to every creature, the commission was carried out, “Their sound went into all the earth and their words unto the ends of the world.” Rom. x : 18. Surely, if these gifts of the Spirit were for the confirmation of the word in Jerusalem, Samaria and Ephesus at its first proclamation, it was not less important that these converts, who were to go into all the world with the Gospel, should be able to confirm its truth when they first preached it in their respective countries. Hence we conclude that Peter promised the *Spirit to such as would believe and obey the Gospel there, in as ample measure as he had power to impart it to them.* Why should he not thus amply bestow it upon them having the power to do so? And why should he not thus amply *promise* it to them? Did he wish to bestow it upon them without apprising them of it, that he might afford them an agreeable surprise? But as a settlement of this matter could have no practical bearing upon our investigation, the subject is not worth debating, and we will not consume further space with it. Our purpose is, more particularly, to show that there were extraordinary manifestations of the Spirit in the apostolic times, what they were, and how they were conferred; that they were to cease, have ceased, how and when they ceased and consequently need not be expected now.

Jesus said in the final commission,

“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. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.” Mark xvi: 15-18. By this we see that signs were not confined to the apostles alone, but were to follow them that believe. This has been a sweet morsel to infidels from the time miracles ceased until now. The Mormon claims to exhibit these signs now, and he sneeringly tells you that you do not believe your own book. It says: “He that believeth and is baptized shall be saved, but he that believeth not shall be damned. You believe that, O yes, but when it says, these signs shall follow them that believe you don’t believe that.” Yes we believe it all, but we will not allow an infidel to divide and interpret it for us. We were once asked by an infidel why these signs do not follow them that believe? Jesus said they should follow them that believe. Persons profess to believe and still we do not see the signs following. What is the reason? Until such persons learn to discriminate between things *ordinary* and *extraordinary*—until they can “Rightly divide the word of truth” it will ever be unintelligible to them. They never will understand it and therefore never will have any well grounded faith in it. Nor do we think it at all strange that persons should fail to understand the subject of the Spirit’s influence, and there-fore teach that it is enveloped in mystery; entirely incomprehensible to finite minds, who mix up the baptism, gifts, reception, and operation of the Holy Spirit. Nor is it strange that they fail to understand us and continue to misrepresent our teaching; for when we deny them the baptism of the Holy Spirit which they have failed to distinguish from the operation of the Spirit, and therefore regard them as one and the same thing, it is natural that they should understand us to deny the operation of the Spirit in denying the baptism of it. But Jesus said these signs should follow them that believe. Did they follow? At Samaria “The people with one accord gave heed unto those things which Philip spake hearing and seeing the miracles which he did. For unclean Spirits crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.” Acts viii: 6-8. Here we find that the very things which Jesus said should follow, really did follow. We next propose to show that these signs which Jesus said should follow them that believe, and which we have seen did follow, were among the gifts of the Spirit.” What were the gifts? “To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kind of tongues; to another the interpretation of tongues; but all these worketh that one and

the selfsame Spirit dividing to every man severally as he will." 1 Cor. xii: 4-11. Thus we see that these gifts of the Spirit were the same things which Jesus said should follow them that believe, and which we have found at Samaria and other places did follow. Before leaving this quotation it may be well to remark that no one man possessed all the gifts, but they were given, one to this, and another to that man, "The selfsame Spirit dividing to every man severally," the gifts appropriate to each.

How, then, was the Spirit imparted by which these gifts were conferred? As the baptism of the Holy Spirit enabled those who received it to speak with tongues, and speaking with tongues is here said to be one of the gifts of the Spirit, is it true that all these miraculously endowed persons were baptized with the Spirit? We think not. The baptism of the Spirit was the gift of the Father (Acts ii: 4) sent from Heaven by the Son. No human being was ever entrusted with the administration of it; but when these spiritual gifts were to be manifested "Then laid they *their hands on them and they received the Holy Ghost.*" And when Simon saw that through laying on of *the apostle's hands* the Holy Ghost was given he offered them money, saying give me this power that on whomsoever I lay hands he may receive the Holy Ghost." Acts viii: 17-19. Then it was through the laying on of the Apostle's hands that God gave the Holy Ghost to believers, by which these extraordinary gifts of the Spirit were conferred. And it is expressly said that Simon "had neither part nor lot in this matter." Acts viii:

21. And we suppose he had as much part and lot in it as had any one else save the apostles.

That these spiritual gifts were uniformly imparted by the laying on of apostolic hands is made probable by the fact that the *presence of an apostle* was indispensable to the reception of them. Had it been possible for the apostles to have imparted these gifts by *prayer*, it occurs to us that a useless trip from Jerusalem to Samaria was imposed upon Peter and John. Certainly their prayer would have been as efficacious in that city as in this. They would have been addressed to God who could hear in one place and answer in another, and did so in numerous instances (See Mat. viii: 5-13.) He was God afar off as well as near by. Paul said to his brethren at Rome, "I long to see you that I may impart unto you some spiritual gift." Rom. i: 11. This shows most clearly, that however much Paul desired to impart spiritual gifts, he had not the power until he could visit those to whom he would impart them. When he passed through the upper coasts of Asia and came to Ephesus he found certain disciples of whom he enquired, "Have ye received the Holy Ghost since ye believed?" By this it seems to have been customary for the apostles to impart this endowment of the Spirit to the disciples wherever they met them, unless they had previously received it. Hence finding that these disciples were entirely ignorant of it; and that they had been baptized with John's baptism after its validity had ceased, he instructed them in the way of the Lord more perfectly, after which "They were baptized in the name of the Lord Jesus. And when

*Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues and prophesied."* Acts xix: 2-6. Then whether this endowment was ever imparted otherwise than by the laying on of apostolic hands, or not; it is certain that they did impart it in this way, and we have no account of its ever being imparted in any other way, and they could not impart it without being present, where their hands at least *could* have been laid on.

From this standpoint it is easy to see when and how these signs, or spiritual gifts ceased. As none but the apostles, as instruments in the hands of God, had power to impart this endowment of the Spirit to those who believed and obeyed the Gospel, it is obvious that when they died, the power to work miracles necessarily ceased to be conferred upon any person; and when all died who had received the power at the hands of the apostles, they, of course, ceased to be performed. That none but the apostles had power to impart that measure of the Holy Ghost, by which these gifts were conferred is plain, from the fact, that "When the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost." Acts viii: 14, 15. Philip, it seems had the power to exercise the gifts of the Spirit; but, not being an apostle, he could not transfer this power to any one else; hence the necessity of sending Peter and John to them for that purpose, the apostles alone possessing such power.

As we have said that this Philip, who preached the Gospel to the Samaritans, was not an apostle, and as one of the apostles was named Philip it may be well for us to turn aside long enough to examine this matter a little. Some years ago, we made a similar statement, and a good brother thought it a mistake of sufficient importance to induce him to write to the editors of the paper in which our article was published to know if we were not mistaken; and it became necessary to write and publish an essay by way of explanation. The New Testament clearly speaks of three persons named Philip.

First: Philip, the brother of Herod, whose wife was Herodias, at the request of whom, Herod had John the Baptist's head taken off. This Philip was "Tetrarch of Ituria and of the region of Trachonitis." Luke iii: 1.

Second: The Apostle Philip, of whom we have an account as one of the twelve, Mat. x: 3, Mark iii: 18, Luke vi: 14. And as one of the eleven, after the fall of Judas, and before the election of Matthias, Acts i: 13. This Philip "was of Bethsaida of Galilee." John xii: 21.

Third: Philip, the evangelist, who lived in Cesarea, into whose house Paul and company entered; and who "had four daughters, virgins, which did prophecy." Acts xxi: 8, 9. He "was one of the seven." Acts xxi: 8. What seven? "Then the *twelve* called the multitude of the disciples unto them and said, it is not reason that we should leave the word of God and serve tables. Wherefore, brethren look ye out among you seven men of honest report, full of the Holy Ghost

and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and *Philip*, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles. Acts vi: 2-6.

Could anything be more plain?

The Apostle Philip was one of the *twelve* who declined to leave the ministry of the word, and commanded the selection of *seven* others from among the disciples, one of whom was Philip; hence the language, "We entered into the house of *Philip, the Evangelist, which was one of the seven*; and abode with him." Acts xxi: 8. Following up the history of these seven from their appointment in the 6th chapter of Acts, we find in the seventh chapter an account of the death of Stephen. The second verse of the eighth chapter speaks of his burial; then, in close connection, the fifth verse declares that "Philip went down to the city of Samaria and preached Christ unto them." Then can we be mistaken in saying that this was Philip the evangelist, but not the Apostle Philip? "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they had come down, prayed for them that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands

on them and they received the Holy Ghost." Acts viii: 14-17. Had this Philip, who was already at Samaria, been an apostle why the necessity of sending Peter and John from Jerusalem to Samaria that they might impart the Holy Spirit to the Samaritan disciples? Surely one apostle could have done this as well as others. Are our readers sufficiently acquainted with the Samaritan preacher? we will return to the examination of spiritual gifts.

These gifts were not given as toys to be sported with by those to whom they were given as they might think proper. Even the apostles, themselves, possessed them only to a limited extent. When Paul was shipwrecked on the island called Melita, he gathered a bundle of sticks, and laid them on the fire, and there came a viper out of the heat, and fastened on his hand, yet he shook off the beast into the fire and felt no harm. Acts xxviii: 3, 5. Did Jesus say "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them?" Surely the ever faithful Son of God remembered this promise to his humble persecuted disciple just then. But this was not all. Jesus further said "They shall lay hands on the sick and they shall recover." Hence he not only protected Paul's person from harm; but "It came to pass that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came and were healed." Acts xxviii: 8, 9. By this we learn that Paul possessed in

an eminent degree, the power to heal the sick, which is enumerated among the spiritual gifts; nevertheless he informs us that *he left Trophimus at Miletum sick*. 2 Tim. iv: 20. Why would Paul leave his friend and traveling companion sick, having the power to heal him? Surely, if he could have done so, he would have cured him. The reason why he did not, can only be found in the fact that he only possessed such power when the glory of God would be exhibited by its exercise.

But for what were these spiritual gifts bestowed upon the primitive disciples? After Jesus had given to the apostles their commission to preach the Gospel to every creature, promising salvation to those who would believe and obey it; and assuring them that these signs (gifts of the Spirit) should follow them that believe, we learn that they went forth and preached everywhere, the Lord working with them and *confirming the word with signs following*." Mark xvi: 20. Then these signs were for the confirmation of the word at its first proclamation. Hence Paul said to the Romans "I long to see you, that I may impart unto you some spiritual gift, *to the end ye may be established*; that is, that I may be comforted together with you by the mutual faith both of you and me." Rom. i: 11, 12. In the infantile state of the Church, when it was dependent upon oral instructions for all things pertaining to life and godliness, the Lord graciously attended, and confirmed the word preached, by these extraordinary demonstrations of the Spirit. Hence, says Paul to the Corinthians, "And I, brethren, when I came to you, came not with excel-

lency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. ii: 1-5. Persons sometimes say of a preacher "He is so smart that he can make error appear as truth—he would make you believe a crow is white as a swan were he to make the effort." Though this is not very complimentary to the intelligence of the people; the devil sometimes seeks thus to catch away the seed sown, by making the people believe that it is the shrewdness of the preacher and not the truth which makes his positions look plausible. The apostle made no effort to fascinate and charm the Corinthians by his eloquence, excellency of speech; nor by his learning, enticing words of man's wisdom. As to these, he was with them in weakness. But that they might be established and their faith unshaken his preaching was confirmed by signs following, here called demonstration of the Spirit and of power that their faith should not stand in the wisdom of men, but in the power of God. When Jesus ascended up on high, he led captivity captive and gave gifts unto men. How did he give these gifts, and what were they? By the Spirit he prepared some men to be "Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." And what were these



for? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And how long were these gifts to remain? "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, [perfect Church] unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." Eph. iv: 11-14. Paul tells us "Whether there be prophecies they shall fail; whether there be tongues they shall cease; whether be knowledge it shall vanish away." 1 Cor. xiii: 8. These were among the spiritual gifts, and it is here expressly stated that they should have an end; and we have clearly seen just how and when they did end. Having a perfect record of these signs given by inspiration of the Holy Spirit there is no necessity for them to be repeated now; and to wish to see them, is but to confess our want of confidence in the Bible—virtually saying "I know God therein says they occurred, but I am not sure the record is true, I would prefer to see them myself." "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God, also, bearing them witness, both with signs and wonders, and divers miracles and gifts of the Holy Ghost according to his own will?" Heb. ii: 2-4. Kind reader let us ponder well this soul stirring question. This great salva-

tion, first spoken by the Lord, was confirmed by them that heard him, God, also, bearing them witness with signs and wonders, and divers miracles and gifts of the Holy Spirit according to his will, and they are written, as were the signs of Jesus, that ye might believe that Jesus is the Christ the Son of God and that believing ye might have life through his name. O! then, how shall we escape if we neglect it? As surely as every transgression and disobedience, under the law, received a just recompense of reward so surely will we be rewarded according to our works.

#### Aid to Christians in Need---How Shall it be Administered?

We have received an appeal from Lynnville, Tenn., for aid for a brother. The appeal is signed T. D., with no name given. We fail to recognize the writer by the initials. We doubt not the article is from a responsible brother, but to publish an article of this kind we should have the name of the writer in full. We doubt not all of the statements are correct and the case deserves prompt and efficient aid. The brother is in destitute circumstances, as here represented, from misfortunes over which he had no control.

1st. A wife is sorely afflicted in health, terminating in mental derangements.

Secondly, He has a large family of young children to support and care for.

Thirdly, He had been spending much of his time for the last few years in teaching the poor the way of life. Hence had laid up nothing to

support him in such affliction as has befallen him.

From these causes he is now in want, and this brother writes us, for publication, an appeal for help. We cannot publish an appeal of this kind without a responsible name. All communications should have the name of the author accompanying it.

Now we refer to these facts for the purpose of making a few remarks on the subject of aiding the needy.

In the first place, we have not a doubt but that this brother is in every way worthy of aid. We have met him but once or twice. He impressed us as a most worthy, industrious and economical brother. We presume he never spent time or money save as necessity compelled him. He has labored as a teacher to poor communities, he has done it without fee or reward, as a free will offering to the Lord for the salvation of the souls of his elect, the poor. He has fallen into distress and needs help. We know of no case more deserving than such as we learn his to be. We know of no means by which Christians neglecting such cases can reach Heaven.

We wish to emphasize this, we no more see how Christians can neglect such a case, refuse to help him, and be saved than we can see how a man can lie, steal, commit whoredom and do murder and still be saved. The failure not to do in the one case is as much a violation of the plain law of God, both in spirit and precept, as the doing is in the other.

The absolute and positive duty of us is to help those in need, unable to help themselves, is the most sacred duty of the Church of Christ and the individual Christian. Indeed

without a willingness, a determination to do this, at all times as demands may be made; all profession of the Christian religion is nothing, nay worse than nothing—it is an empty pretence that deceives both the pretender and the world to their utter ruin.

Fidelity in this duty is the test by which the right of the Christian to the Heavenly inheritance is to be determined at the last day.

A duty so positivè and sacred as this, rests on some persons, in particular and must have some regular order to secure its performance. What are these regulations and requirements. Now what is every body's duty, is nobody's. What is left to every one, is left to no one.

Hence if the obligation of relieving this brother rests equally upon the whole brotherhood of Christians he will never be relieved. On whom does the obligation rest then? We answer, first, on his immediate relatives; secondly, on his own Church; thirdly, on the sister Churches near him who are acquainted with him and have enjoyed his labor. No men or women ought to be permitted by their family or near relatives to appeal to the Church, when they are able to aid them. God has made it the duty of these, first to exercise a care for their destitute relatives. He has stamped it upon our natures. He has fully recognized the same principle in that oft misapplied and perverted passage of Paul to Timothy in which he says, "if any provide not for his own (destitute widows) especially those (widows) of his own household, he has denied the faith and is worse than an infidel." The

destitute widows of a man's connection and not a person's family are the objects here that must be provided for, under penalty of being pronounced worse than an infidel by God. This obligation extends at least to children and nephews, and we may suppose the intermediate relationships of brothers and sisters. But if one is in need and either has none of these relations, who are able to help, or who being able are unwilling, the congregation of which he is a member must take care of its needy. If those relatives are members of the Church, and being able, refuse to aid their needy relatives, the Church should first exhort and persuade them to their duty. If they obstinately refuse to do their duty they should be dealt with as violators of the law of God. The Church should then take upon itself the work of sustaining the destitute.

The obligation rests, then, on each Church to sustain and care for its own destitute. This obligation is continually impressed upon the congregations in the New Testament. When the family connexion are unable or refuse, the duty rests upon the congregation, of which the destitute person is a member, to aid him. The Church at Jerusalem took care of its own poor. Other churches are admonished to do the same. The Church which, when able to relieve its own poor, throws them upon the Christian brotherhood at large acts just as unworthily as the near relative does who refuses to aid the destitute widow of his own household, and throws her upon the Church. He denies the faith and is worse than an infidel. The Church does the same

thing and is no better. I wish the churches to awake to their duty in this matter, and cease to shift their responsibilities on others. So long as they do this, they will be lifeless and inefficient, will be poor, dependent, helpless, burlesques upon true churches of Christ. Their poor widows and orphans will be neglected and the cause of Christ will suffer shame and disgrace in the eyes of the world, as it long has been doing.

There are cases in the New Testament in which appeals were made to the brotherhood generally to aid the poor. These cases were not when a few members of a Church were destitute, but when the whole Church and whole Churches in large sections of country were impoverished by wide spread desolation and famine. In such cases and only in such cases are appeals for aid for the poor, admissible now. Such was the case a few years since in reference to our brethren South. The appeal was made, and from California to Maine the response came as it should. But when a Church has a few cases which need help that Church should not think of making an appeal to the brotherhood at large. Such appeals demoralize the Church and the public sentiment of the brotherhood, and almost always as they should, fail of their object but they leave the poor to suffer without help which they should not.

Such appeals instead of exciting to liberality, produce distrust in all appeals, make Christians close and suspicious, and cause them, if they give at all, to give grudgingly.

Another style of making this appeal is for the poor or destitute to

travel from congregation to congregation to seek aid. This is just as much an evil as the other. An instance of this kind came to our knowledge a few days since. An afflicted man professing to be a brother, and probably is, who lives in Illinois, has been travelling from Church to Church, through the Southern country, seeking help, for a year past. He is an object calculated to excite sympathy. He has cultivated his pitiable appearance for the purpose of exciting sympathy. Such a life presents many temptations to hypocrisy. He travels on the railroads, puts up at the hotels, and costs some body ten times as much to sustain him as it would were he at home where he ought to be. We think it wrong to encourage such vagrancy. No one knows how much he gets or to what use he puts it. And helping one such, encourages others to a similar life, makes the congregations think if we aid in sustaining the helpless of other congregations, other congregations should help sustain our needy. So the obligation to take care of its own destitute is weakened and destroyed, and all order and rule for practical and certain help to the needy is swept away. We think brethren sin in helping such cases of traveling vagrancy. They ought to be sent home, that their own relatives "may learn to show piety at home," and if they have no relatives, that their own Church may learn to obey the law of God and take care of them where their wants and character are known, and where they may be made comfortable on the least amount.

This brother here referred to, may be a good man, but he has sadly mistaken his proper place and calling and

has placed himself in a position, to be very strongly tempted to hypocrisy.

Were this loose way of doing things adopted in other matters nothing would ever be effected thereby. Were a man to loosely, without rule or order, pull up weeds or work one day in one neighbor's field and another day in another's field, trusting to chance for some one else to work his field he would be of no benefit to himself or another—would produce no crop. Were one man to feed another's family one day, a third family another day, trusting to somebody by chance to feed his family the fourth day, his family would soon become hungry. And all who follow this disorder will find themselves with empty larders and hungry children. It is just so in religion.

There is another phase of this. The members of a Church are the children of the Church. The different Churches are different families of God. A member of one family becomes afflicted. Who shall help the helpless? His own family or shall he be thrown a beggar on the mercy of the public? Shall the members hesitate as to their duty. The true members of a worthy family will never let their helpless brother or sister be a public beggar until they too become beggars—until they all are impoverished. They will divide their substance with the helpless and suffer one common destiny. The begging of the needy member when the others are possessed of abundance will be the shame and disgrace of the whole Church. They ought to feel it so. The Church that cares not for its own child is a heartless mother.

Again, all that we are and have is

the Lord's; we are his stewards to dispense his bounties. Christ is personified in his poor, helpless brethren. Mat. xxv: 40. In them, Christ appeals for help to himself. Who realizes this? If we realized that helpless needy one, was Christ, how many of us would put him off, and levy tribute on the bounty of others to help our Christ.

Let us realize that every helpless, needy one of our brethren is the personification of Christ to us appealing for help. He is our Christ, to be kindly welcomed and generously treated. Shall we cast our Christ from our doors and let him become a beggar from others. Let us be careful, "Verily I say unto you inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these ye did it not to me."

With these thoughts, we suggest that it is the duty of the individual church to sustain its own helpless, needy members. There is no obligation on any other church to do this unless the member's own church is unable or wickedly refuses to do it. When the Church is unable it still ought not to send out its helpless members as public beggars. The Church through its Elders should make known its condition and wants to its neighbor congregations. They should give the requisite aid to the Elders of the Church applying, that it may properly distribute to the needy of its own members.

The Church should not expose the feelings of its needy member to the embarrassment and mortification of a public appeal.

Only then, when whole sections and communities are desolated, impoverished and brought to want should a general appeal be made.

When a congregation is isolated almost unacquainted with others, is unable to do a needy work, a public appeal may be admissible.

Then, brethren, the duty is a sacred one, the failure to discharge the duty is a burning shame, to members of a family first, who, when able, let their helpless relatives become a charge to the Church. It is equally a shame for a family of God to let its helpless members become public beggars. The congregation should support them if able, if not it should beg for its members.

The impoverished teacher is usually worse cared for than any of the poor. This is because he so conducts his relationship to the churches that no one Church feels it to be its peculiar duty to supply his need. What is everybody's duty is nobody's.

Instead, then, of subjecting our brother's feelings to the grating mortification of a public statement through the press, deal more kindly and considerately with him. Bring his case before the Elders of his own congregation. Let them examine into his condition and his wants. If he has relatives able to help him "let them learn to show piety at home." If they are not able, or being able refuse to render the aid, let his own Church supply his need. If it finds itself unable, which we think it hardly will, let it send chosen messengers to its near sister congregations to show them its necessities and poverty and let them aid. Our brother has been teaching, on those he has taught

he has peculiarly strong claims. Brethren, do yourselves the credit, him the justice and God the honor of aiding him promptly and liberally, in a delicate Christian manner, without grating his sensibilities and wounding his feelings, with a public exposure of his misfortunes. And let us all learn to do our duty ourselves and get clear of this dependent, begging spirit, that is always trying to throw our own duties on the shoulders of others. Almost every congregation in the land has its own cases that need help. Let each take care of its own as far as it is able, and only call on others when absolute need forces it.

A proper sense of responsibility, a well defined habit of performing obligations will thus be cultivated, and duties will be more promptly and faithfully discharged. The Church will become reliable and efficient in its work. Let each family take care of its own members, is the Son of God both in nature and grace. D. L.

### Parable of the Vineyard.

MATT. XX.

Householder—Jesus, owner of the vineyard or Church.

Laborers—Christians, called to work in the Lord's Vineyard.

The Call—Preaching the Gospel. The parable supposes each one to enter the Vineyard on first hearing the call.

Some go in early in the morning, the morning of life, others, again, go in at manhood, third hour, etc.

Finally, some enter at the eleventh hour; these represent those, who go in, in old age. But it should be

carefully borne in mind that these all enter on their duty in the Vineyard on the first invitation. There is no reason to suppose that a man may hear the call, all his life, and refuse to obey until old age, and then come in and get his reward, as though he had obeyed the first call and gone to work. There is no hope here for those who trust to death-bed repentance for salvation. A man who had heard the call, all his life, and refused obedience until he could sin no longer, only for want of an opportunity, would hardly be rewarded for his confession of a death-bed repentance. What could he claim of the householder? For what should he be rewarded? He never entered the Vineyard. He never labored in the Vineyard so much as an hour even. *It is the laborers who are rewarded.*

Again, they are rewarded for laboring in the Vineyard of this householder—Jesus. Had they labored in some other vineyard, it is evident that the householder would not have rewarded them for it.

For illustration, I say to A and B, that if they will go into my field and work for me to-day, I will pay them one dollar each for the days work. But instead of going into my field they go into my neighbor's and work for him all day, and at night, come up and demand their pay of me. Would it be right for me to pay them? Not at all.

Neither will Christ reward those who, assuming to obey the call to go into his Vineyard and labor, have gone into the vineyard of some one else, and worked through the day.

If Christ calls me to work in his Vineyard, he intends for me to work

there. I can't go into the Vineyard of Masonry, or Odd Fellowship, or Roman Catholicism, or any other ism, but must go into *Christ's Church*. There alone will the reward be reaped. Let all be careful then, that their labor is not in vain—that they are in Christ's Vineyard.

JOHN T. POE.

Huntsville, Texas.

Parable of the Sower.

CONTINUED FROM NO. 9, 1870.

"But that on the good ground, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke viii: 15. This verse presents us the last of four classes of hearers, as given in this parable, and the only one of the four, benefitted by hearing. To have an honest and good heart, is worth everything in religion. This expression evidently means one who is ready to hear and do the will of God, no matter what that will is. I have heard of persons saying with reference to certain divine requisitions, "If *that* has to be done in order to go to heaven, I never expect to go there." Persons who feel, speak and act thus, are certainly not in possession of an honest and good heart. Any one, by a little thought, must know, that if sinners are saved at all, it must be by the power, goodness, and mercy of God. Then we certainly ought to be willing for him to dictate the means, or terms of pardon. The man who is not willing to this, is not willing to receive pardon at the hand of God at all. He wants to be saved by a plan of his own; by his

own wisdom, instead of the wisdom of God. How careful indeed should man be, not to set up his judgment against the wisdom of God. Men may very easily deceive themselves in this matter. We know there are many errors in the world, on matters of Christianity. We may be raised up under these errors, and *think* they are right, without proper investigation. Consequently, when the truth is presented, we are not prepared to receive it. We have a beautiful specimen of an "honest and good heart," in the case of Cornelius. Though he had been long accustomed to think the Jewish religion was right, as soon as he had been warned to send for Peter, and he had come, he said to him, "Now therefore are we all here present before God to hear all things that are commanded thee of God." Acts x; 33. Cornelius was willing to lay aside all his former prejudices, and say we are here present to *hear all* things commanded thee of God. Happy would it be for the world if all were in that condition now. While there are so many religious systems taught, differing one from another, it is quite evident somebody is wrong. Hence if there ever was a time when people's hearts should be honest, and free from prejudice in order to understand the truth of God, it is now. If there is ever a union effected on earth among the professed followers of Jesus Christ, it will be when prejudices are laid aside, and when all possess an honest and good heart. While party spirit, or a desire for the promotion of a party or denomination prevails, there is no use in claiming an honest heart. Would

to God the time might come when all would leave off all idea of promoting denominationalism, and with a true heart labor for the upbuilding of truth alone. There is another important lesson which we may learn from this parable. We clearly see that the reason of the difference in the result in the different classes where the seed was sown, was not on account of any inability on the part of those who produced no fruit, but on account of a failure on their part, to give proper attention to the word. The parable shows that all might have produced fruit, unto life if they would. This principle is fully set forth in Rev. xxii: 17.

“And whosoever will, let him take the water of life freely.” Man must exercise his own will, and act for himself in the great matter of Salvation. God has given him the ability and he must use it, if he would be benefitted. God will never use that ability for man. The same principle obtains in Spiritual things, as in temporal things. God has created the soil, and the seed in the natural world, but man must put that soil in a suitable condition, and then put the seed into the soil under proper circumstances before any fruit can be obtained. So in reference to the Gospel of Christ. Man must prepare the mind which God has given him, for the reception of the seed, which is the word of God. All know also, that the same soil will produce different kinds of fruit, according to the kind of seed put into it. We all know that the same soil that produces the thorns and briers, and the waving forest, will also produce corn, wheat, potatoes and such things, when

properly prepared and cultivated. It should be remembered that when the forest is removed and the corn is grown, that there is no new creation of the soil in order to produce the corn, but that the same strength of soil that was taken up by the trees, and caused them to grow, is now given to the corn, or whatever may be placed there. Hence the whole idea that the heart of man is dead, is forever set aside by this parable of the sower. All that the heart of the sinner needs, is to be set free from the cares and devices of this world, so that its strength may be given to divine things. Again, as the soil will not remain idle, neither will the heart of man. No matter how well land may be cleared and cultivated for a time, if afterwards neglected, the weeds, thorns, briers and other rubbish will again appear, and if long neglected, it will get in a worse condition than before it was cleared at all. So when people turn from the ways of sin and folly, and become Christians, but afterwards cease to cultivate Christian principles and again give their mind to worldly influences, they are very apt finally to grow worse than before they became Christians at all. How often do we see this principle verified around us. And in such cases some say they had no religion, when perhaps the only difficulty was, they ceased the work of Christianity, and their former wicked habits returned.

Finally, God having given us all our capacities and powers, and having furnished us with a plan of salvation, and all the means of its possession and enjoyment in time and for eternity. it is altogether left with us, whe-



ther we will be benefitted by these favors or not. The reception or rejection of these blessings of salvation through Jesus Christ, is what makes the great difference between men in this life as regards their character and influence in the world. We see, for instance, two boys grown up together, of apparently equal strength of mind. One of them embraces Christianity while young, and makes his utmost endeavors to form a Christian character, and to make a useful member in the house of God, and to be a benefactor of his race. The other at the same time turns a deaf ear to all the imitations of the Christian religion and the entreaties of kind friends, becomes engrossed in the cares of this life, and works altogether for his own promotion, and the accomplishment of his own selfish ends. The world knows his presence in it, only by his efforts to grow rich, or to enjoy his own ease and comfort, without manifesting any interest or concern for the well being of those around him.

While the former is devoting his time to the amelioration of the condition of his race, pointing them to the "Lamb of God which taketh away the sin of the world," turning their thoughts heavenward, and influencing them to to purify their hearts and characters through the glorious Gospel of the Son of God, thus proving a blessing to his race; the latter is, by his whole course of life, influencing those around him, along that broad road that leads only downward through life, and often to degradation and ruin. How different the character of these two men. How different their influence upon society. What, then,

makes this great difference? Not their native capacities or intellects; the worldly man may even have the advantage in these respects. The difference is in the use, the application of the powers they have. This difference is great in life, but greater in death.

While one meets the cold messenger without a terror as to the future, the other would give worlds if he possessed them, for only a little time, in which to make preparation for the solemn change. But finally, look at them in the great resurrection morn, when all shall come to judgment. Here stands the former in shining raiment, together with many others who have been influenced by him to turn to the Lord. Thence together they are received into the everlasting kingdom of our Lord and Savior Jesus Christ, there to dwell together forever in the midst of the paradise of God, where they can enjoy the promise that there shall be no more death, neither sorrow nor pain; where the pure water of life forever flows, and the tree of life continually yields its heavenly fruit.

But alas! What can we say of the latter? See him as he stands in that dread day with those around him who have been influenced by him to walk in the broad road. Hear them crying for the rocks and mountains to fall upon them and hide them from the wrath of the Lamb. See them ultimately "go away into everlasting fire prepared for the devil and his angels." Gentle reader, which class would you be in? If you would be in that class that shall shine forever in the kingdom of God, you must use your capacities and powers,

and the precious privileges and opportunities which he grants you in this life, to his honor and glory.

O! receive the good seed, the word of God, into an honest and good heart, that it may bring forth fruit unto eternal life.

E. G. S.

#### Questions for the Editor ?

*Bros L. & S.*: I have some questions to propound to you, for your consideration. They are as follows:

1. Could the Gentiles make their "peace, calling and election sure," before the Gospel was preached to them at the house of Cornelius?

2. If so what divine injunction had they to obey?

3. If the Lord did not speak to them that they might be saved, does it not follow that hundreds and thousands of persons are resting in the Paradise of God, not because their good works entitle them to the celestial city, but because the Lord would save them anyhow?

4. If they are not saved, it follows then that they are damned, not because it was their desire, but because they could not help it.

An early response is desired.

Your brother in the one hope,

L. O. A.

*Walnut Grove, Ga.*

Suppose they were saved or damned, what of it? Will it alter the condition of a single individual at this day. Unlearned questions gender strife to no profit. Practical questions sufficient to engage our entire time are found in the Bible. Gentiles were received as proselytes among the people of God when they wished to become his servants. Paul says, God gave the Gentiles over because, when they knew God they worshipped him not as God but turned aside to vile idolatry. Rom. i. D. L.

#### Truth and Fact.

There exists a slight difference between the two words, *truth* and *fact*. While many confound them, such should not be the case. *Whatever* has been *done* may properly be styled *a fact*. The sentences, Gen. Geo. Washington was the first President of the United States, Paul was a Jew, and *Jesus, the Christ, is the Son of God*, all express *truths*, but do not express *facts*. But the sentences, Gen. Washington *commanded* in many battles, Paul *preached* Jesus, and Jesus *died, was buried, and rose again*, are both *facts* and *truths*. We trust that these thoughts may direct attention to the true use of the words. I have no doubt, but that the *unauthorized use* that is made of words, contributes, in a *very great degree*, towards keeping the religionists of earth apart.

Fraternally,

T. M. SWEENEY.

*Leona, Texas.*

#### Correspondence.

*Brethren*: This seems to be a day of fault-finding in regard to many of the things practiced in the churches.

Now we wish to call in question three things that are practiced by our brethren. viz:

1. Church book or list of names.
2. The right hand of fellowship to receive members into the Church.
3. Letters of commendation as evidence to receive members into the Church.

Now in these three things, the Church is either in fault or we are. In either case the fault ought to be made manifest and abandoned. These

three things are all sisters and favor one another very much and are much dependent on each other. Now will any earnest brother or brethren show through the pages of the *ADVOCATE*, during this year, that the above three things are of God. We suggest that these three subjects be examined one at a time. We would be pleased to hear from the brethren, both pro and con. Brethren, let me say to you, when you take your pen in hand to defend the Church in the practice of any one of the above three things mentioned, let not your mind be concentrated on the little short sentences we have constructed; and study how you can criticise them. We think it devolves upon those who are practicing these things to defend them, if they can. If they fail in their defence, it will then be our duty who deny to give the reasons why we deny; but should the defenders succeed in establishing them; then we who deny, as manly Christians must confess that we erred in bringing these things into question and acknowledge we have made a hubbub about nothing.

T. S. T.

*Philomath, Tenn.*

*Bros. L. & S.* Allow me space in the *ADVOCATE* to acknowledge receipt of \$25 from a "Disciple of Georgia" as a contribution to aid in the erection of a house of worship near my residence. The generous donor has the thanks of the building Committee.

Remittances should be made by Drafts, Money Orders on Athens Ga., or by Registered letters to the Undersigned at Jefferson, Ga.

P. F. LAMAR.

## THE FIRESIDE.

### Gathering Home.

BY IDA V. JARVIS.

When the sunlight is fading and waning away,  
And the mountain top catches the last beam  
of day  
And the bright green, that smiled o'er the field  
and the meadow,  
Grows sober when touched by the wand of the  
shadow;  
When up in the ether each roseate hue  
Is fast giving place to the twilight and dew,  
Then toil-worn and weary the ploughman is  
leaving  
His plow, which all day the rough soil has  
been cleaving,  
And turning him homeward to hearts true and  
kind,  
He smiles as he thinks of the welcome he'll  
find;  
Then love in his Heart giveth speed to his feet,  
As he joyfully hastens his loved ones to greet,  
And light from his cottage gleams out through  
the gloom,  
As all of the household are *gathering home*.

But morning's first beam finds him up and  
away,  
To work and grow tired through the long  
summer day,  
And though from his forehead burst great  
briny drops,  
His foot never falters, his plow never stops.

All day through the forest the huntsman has  
ranged,  
Till the heat of the noontide to evening has  
changed,  
Where deep in the wildwood, his shrill wind-  
ing horn  
Scared the wolf in his covert, or startled the  
fawn;  
O'er hill top and mountain, through marshes  
and bogs,  
He rode to the deep baying voice of his dogs;  
They stopped not for fence, they stopped not  
for stream,  
But over each barrier they flashed like a dream;  
And as swift on before them the antlered stag  
sprung,  
The woodland and welkin with wild echoes  
rung.  
But now through the twilight their steps they  
retrace,  
As the hunter's clear horn calls them off from  
the chase,  
And the neck of his steed is all dappled with  
foam,  
As he hurries him on to the *gathering home*.

But when the earth warms in the smile of the morning,  
And dewdrops and sunshine the world are adorning.

Then the hunter is starting again to the chase,  
And his dogs fleet and wary are scenting the trace.

Where the sunshine shone down on the broad field of grain,  
Which the wind swept in waves like some billowy main,

The reaper has mowed through the hot summer hours,  
While the grain fell beside him in glittering showers.

There he startled the partridge from off her low nest,

Which she made where she thought no rude hand would molest,

And his heart felt regret when the whirring he heard,

And he knew he had ruined the home of the bird;

But the sun is now sinking behind the far hills,  
And thoughts of his own home the reaper's heart fills;

And the joy in his breast as he shoulders his scythe,

Bursts out from his lips in a song free and blithe,

And he sings,—“From the toil of the harvest I come,

Oh, loved ones, I haste to the *gathering home*.”

But when in the orient the amber lights glow,  
And the billows of sunlight the fields overflow,  
Then with scythe on his shoulder the reaper again

Goes to toil all the day in the glittering grain.

O'er every city and village and town,  
The grey of the evening is shimmering down,  
And the glories of sunset that wrapped the tall spires

Till they seemed all ablaze with the bright sunlit fires,

Have floated away in the wake of the sun,  
And the stars in the azure shine out, one by one,  
The thick mantle of shadow encircles the mart,

Where each busy toiler hath acted his part;  
And the doors of the work-rooms are closed everywhere,

As they turn towards home, *there is rest for them there*;

Where bright eyes grow brighter their coming to greet,

And the doors open wide at the sound of their feet,

And they find as they enter each bright cosy room,

That *their* coming completed the *gathering home*.

But night's waning shadows flee fast from the light,

And morning again o'er the city shines bright,  
And the crowded mart with the throng is alive,  
As the workers are toiling, like bees in their hive.

Far out on the billows a stately ship sails,  
Borne on to the shore by the soft breathing gales,

And the heart of the sailor with joy beating high,

Grows light as he thinks of each danger passed by;

And the eyes looking shoreward are blinded by tears

As his cot by the seaside so clearly appears.  
For months on the blue waves the barque has

been tossed,  
And twice has the wide spreading ocean been crossed;

She has weathered her number of fierce beating storms,

Since last to his bosom he clasped the loved forms

Of his wife and his baby; but happy once more,  
He shouts as his foot gaily touches the shore;

For awhile he takes leave of the sea and the foam

To rest him again in the *haven of home*.

But the ship sails again, and with heart-breaking woe,

The wife of the sailor well knows he must go,  
Far o'er the wild waves of the treacherous main,

And mayhap his step she'll ne'er welcome again.

Oh, is there no land where no parting shall be,  
To sadden the hearts that are happy and free?  
Where the strong ties of love that bind heart unto heart,

Are not ruthlessly sundered by distance apart?  
Where no sun ever shineth to labor to call,

But light from the throne giveth rest unto all?  
Where no sad tears of sorrow e'er furrow the cheek,

But blessings o'ershadow the lowly and meek?  
Where life's stormy ocean no more shall be

crossed,  
Nor our barque by the tempest of trouble be

tossed?

Where light but betokens the season of rest,  
And every heart in that bright land is blest?

Where not one foreboding of sorrow shall come,  
To lessen the joy of the *gathering home*?

Yes far up in Heaven, beyond the bright sun,  
That clime we shall find; it was written by

one,  
Whose feet o'er life's thorniest pathway had

trod  
“A rest there remains to the people of God,”  
Where hearts ne'er grow weary and feet never

roam,  
But all will be joy in that *gathering home*.  
QUITMAN, TEXAS.

## Food for the Lambs.

## THE TEMPTATION OF CHRIST—

## NO. I.

“Prepare ye the way of the Lord, make his paths straight,” cried the voice of the Harbinger as he stood on the banks of the Jordan.

Jerusalem, Judea and all the regions about Jordan rushed out to hear the wisdom of the rustic messenger of God, clad in camel's hair and a leathern girdle about his loins. These confessed their sins and were baptized. Whilst the tide of human beings was greatest, one whose mother was an humble virgin, born in a stable, the reputed son of a carpenter, wended his way from the obscure retreats of low Galilee, to the great centre of attraction. There was no distinguishing circle of light or halo of glory around his head as the Roman Catholic pictures falsely represent him as having. He was not remarkable for symmetry of form or comeliness of person; though always represented by man as surpassingly beautiful. (I s. 53.) His vivacity or wit did not render him attractive though lawyers and doctors were interested in his company at the early age of twelve. He was, on the contrary, a man of sorrows and acquainted with grief. Whilst John, fearlessly rebuked the Sadducees and Pharisees and told the people, the publicans, and the soldiers, what they must do, this strange visitor to sinful earth, meekly pushed his way to this called, qualified and sent Baptist. All interested in the confused scene around them took no notice of one so gentle and unas-

suming. The great mission, of John was to be a witness of that Light. Raising his voice in a true fulfilment of prophecy and the execution of his office he exclaimed, “Behold the Lamb of God that taketh away the sin of the world.” The son of God has left to man on record, a noble example of obedience. He not only quitted the glory he had with the Father even before the world was, yielded to humble parentage, a lowly birth-place, but walked down into the waters of baptism, that no part of righteousness might be left undone or unfulfilled. Could mortals do less and imitate the Savior? Rising from the watery grave, he came straightway up and again he showed to man by prayer the great importance of acknowledging the authority of the “Father of lights.” Prophets and Patriarchs had prophesied of Jesus until John. Something more grand, more sublime, and more glorious, was prefigured for the future, by types and shadows. It was left for the son of Zachariah to be honored in pointing out the Savior in person.

God chose Sinai to issue his law to Israel. But in some rural spot in the rough wildernes country by the waters of Jordan, endeared to man, but unknown, the majesty of heaven thundered forth from the throne of his power and greatness, to the assembled multitudes, “This is my beloved son in whom I am well pleased.” What need we further testimony. How these people were effected by the words of Jehovah himself, and whether all that was given on that great occasion in witness of the divine character of Christ passed from their minds, we can only conjecture from

knowledge of man's forgetfulness of heavenly testimony in the days of Moses, and in our times; of his disposition to be influenced by public opinion, by excitement, by what is strange, and his unwillingness to yield to the peaceable mandates of reason. There was nothing in Christ inviting to the flesh. No gilded splendor of David's reign attended the heir apparent to the throne. The royal purple and gorgeous display of Solomons court in all its glory, did not mark the appearance of the Prince of Peace. Whilst he was the Lion of the tribe of Judah, he was yet the Lamb of God. He did not head a defiant army ready for strife or lift his voice to engage the attention of trampling soldiery, in order that he might send judgement forth to victory, but noiselessly, steadily, imperceptibly, without the sound of hammer or axe or any tool of iron, the foundations of the great city of Zion was laid, the superstructure begun and the towering walls erected. Hence when men saw "him there was no beauty that they desired him." Unnoticed the Galilean left the crowded plains of Jordan and having buckled on his armor, quietly marched for the wilderness to engage in the greatest conflict, save one, the unheeding earth ever witnessed or the glittering sun ever looked down upon. My mind runs hastily over the battle field. I see hosts of blue, red and gray coated men advancing, steadily, in solid phalanx and unbroken columns to the deadly affray. At once grand and terrific, but behold a greater sight. The Son of God goes out to meet the inventor of all wars, the author of Death, Hell and the Grave, the enemy of man and the rebel against God.

What an enemy! What excels this? Nothing. What equals it? Nothing, if it is not the march of the same great conqueror up the mount of Calvary to meet and bow to Death as the "Lamb slain from the foundation of the world." The mind reverts to the ensanguined fields of ancient and modern times to find an equal. Will it be met with in the mighty strifes, in which Israel engaged with the Canaanites, Moabites, Amalekites, the Hivites, Hittites, the Jebusites and the Philistines, when God brought them, with a high hand, out of bondage into the land flowing with milk and honey? No. Does narrow Thermopylæ furnish the battle ground and brave Leonidas and three hundred noble Spartans the heroes? No. Will not Marathon or Waterloo do for the scene of the conflict and ambitious Alexander, Cæsar or Bonaparte equal the greatest of victors? No. Should we cross the great waters and revive the harrowing recollections of the greatest of all wars, the late contest over nothing, in which our brothers and kindred, and friends and countrymen butchered, mangled and slaughtered one another and still nothing is gained, for Manasses Fredericksburg, Seven Pines, Richmond, Petersburg, Atlanta, Murfreesboro, Shiloh, Vicksburg, are not the places for which we are looking. Should we cast a glance to the "Wilderness" of Virginia even all its deafening thunderings, terrible fatality, and awful confusion are nothing to compare with the conflict in the wilderness of Judea or the Garden of Eden.

THE LITTLE MAN.

## To the Little Folks.

“Uncle Joe, we have been reading some further in the first part of Genesis, and there are some things which we cannot understand satisfactorily. It has heretofore been our understanding that the Bible teaches that God created one pair of the human race, and that all mankind descended from these. But, from the reading, there appears to have been two distinct pairs of the human race created. There is an account, in the first chapter of the creation of a pair, male and female. God created them in His own image, and gave them dominion over the earth and over every living thing upon the earth. This pair appears to have been created to rule. Then in the second chapter it is said, “there was not a man to till the ground.” So we infer the first man was not made to till the ground. Then God formed a man of the dust of the ground and put him into a garden to dress it and to keep it. And He took a rib from the side of this man and made a woman of it, and gave her to the man. This man and woman were called Adam and Eve, and appear to have been created after the first pair, in a different way, and for a different purpose.”

Well, my young friends, you have spun out a fine theory; and I am not very much astonished at it, for older heads have built extended visionary systems upon less plausible foundations. You must not be hasty in your conclusions; and especially should you be well guarded against settling down in any conviction which conflicts with a well established fact or principle contained in the Bible—

I don't mean well established by the authority of man, but I mean well established by the Bible itself.

That Adam was the first man, and the man from whom we all descended—the whole human race—is made abundantly clear in the Bible. In Gen. v: 1, it is said that God created man in His own likeness. This was evidently the same man that is said in Gen. i: 29, to have been made in the likeness and image of God. In Gen. v: 2, it says he created them male and female, and “called their name Adam.” So that the same man that he created in his own image, as stated in the first chapter, he called Adam, who was evidently the same Adam mentioned in the second chapter. Instead, therefore, of there being two original and distinct pairs alluded to, it is but two allusions to the one pair. Again, in 1 Cor. xv: 45, Adam is called the *first* man, from whom we all derive natural life. Christ is figuratively called the last Adam, because He is the great head from whom all derive their spiritual life. Read, also, verses 47, 48 and 49. The *first* man, (the one from whom we all derive our animal bodies,) was from the earth, earthy. The second man (as a head for all to draw life from) was the Lord from heaven. As we derive our animal existence from Adam, the first man, so shall we derive our spiritual existence from the Lord, who was the first born from the dead. And in the 21 and 22 verses of this fifteenth chapter we are informed that we all inherited death from Adam; therefore, we all must have descended from him. Read, also, Rom. v: 14, 19. Here we learn, that through the offence of one man—Adam—death

came upon all men. It is clear that he was the head of the whole human family. From Adam all mankind descended. There are many other passages of scripture touching this point, but these are perhaps sufficient for the present.

Your misconception of the creation of man grows out of your lack of discrimination between an original account of creation, and a recapitulation of that account. In the first chapter of Genesis we have a brief account of creation, ending on the sixth day. Commencing with the 4th verse of the second chapter we have a reference to and a partial recapitulation of the creation originally stated in the first chapter. Here the historian states that the Lord God created "every plant of the field before it was in the earth, and every herb of the field before it grew;" and states, argumentatively, that this was necessarily so, because there had been no rain to cause seed or roots to vegetate, had there been any there; and there was at that time no man to till the earth—to plant, water and cultivate. After this reference to the creation of vegetation, the historian then refers to the first pair of the human family, whose creation he mentions in the first chapter, and gives us some interesting particulars of that creation.

"I see it, Uncle Joe, I see it. Strange we didn't see it at first."

"Well, don't Uncle Joe have a happy way of making the Scriptures explain themselves?"

I do not *make* the Scriptures explain themselves, my dear little folks. I only present them to you so that you can see their explanation.

"Well, I do declare! I wish we could express ourselves so that Uncle Joe would'n't find fault with every thing we say."

It is not my intention, little friends, to find fault with *every* thing you say; but if I should see any faulty expressions in what you say, I merely desire to call your attention to them, that you may modify or correct them.

"There it is again!"

Well, I will try and do better next time.

### UNCLE JOE.

#### Errata.

On account of an oversight, which we hope will not occur again, our last week's number went to press, numbered 9 instead of 10. Our readers will please notice this, that no confusion may arise in regard to numbers.—EDS.

"When you have eased your soul in the bosom of God by prayer, you may go securely, and know that He will let you reap the fruit of your prayers in the best time. 'Yea, but I have prayed long, and have had no answer., Wait in prayer; God's time is the best time; the physician keeps his own time—he turns the glass, and though the patient cry out that he torments him, it is no matter, he knows his time. The goldsmith will not take the metal out of the fire till it be refined; so God knows what to do; wait his good leisure.'"—*Sibbs*.

WHATEVER talent you may possess, the Divine Master says, "Occupy till I come."



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The Operation of the Holy Spirit in  
Conversion.

BY T. W. BRENTS.

That it is necessary that man be converted in order to the enjoyment of the favor of God is not a matter of controversy with any save Universalists; and we are not quite sure we could do any good by stopping to debate the question with them just now. They say they believe the Bible to be a revelation from God and therefore true. It says, "These shall go away into everlasting punishment; but the righteous into life eternal." Mat. xxv: 46. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John v: 28, 29. "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments." Luke xvii: 22-3. And what more? The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the

lake which burneth with fire and brimstone." Rev. xxi: 8. These are enough for us; and if they will not suffice for those *who profess to believe the Bible*, then they would not be persuaded though one should arise from the dead. That all intelligent men and women in a land of Bibles must be converted or lost we will assume as a settled fact.

That the Spirit does operate in conversion is admitted by all who are expected to be benefitted by our labors; hence we offer no argument to prove that which no one denies. Though we have sometimes, nay often heard of a people who deny the operation of the Holy Spirit in conversion, we have never met a single man who so taught; nor have we ever read any thing from the pen of any man who had so written. Lest, therefore, we waste our ammunition in "shelling the woods" we will wait for the appearance of the enemy before we make war upon him. Nor do we propose any examination of what the Spirit *can or cannot do*. The questions which concern us are, *What does it do? and how does it do it?*

We have seen, in another department of our work, that on the day of

Pentecost God established upon the earth a system of government, variously styled, the Kingdom of God—the Kingdom of Heaven—the Kingdom of God's dear Son—the Church of God—the Temple of God—the House of God—the Household of Faith—the Body of Christ, etc. Concerning this organization we are now prepared to see

First: That those who established it were directly instructed by the Holy Spirit.

Second: That from the time of its organization it became the dwelling place of the Holy Spirit through all succeeding time; and,

Third: That it is the medium through which the Holy Spirit puts forth its power for the conversion and salvation of man.

To an examination of these propositions, in their order, we solicit the attention of the reader for a time.

First, then, that those who established it were directly instructed by the Holy Spirit. This has been so thoroughly examined already that it need not detain us long. Still it is important to remember that "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii: 4. Then their teaching was but the teaching of the Holy Spirit through them. Every announcement made, every condition imposed, every blessing promised, and every punishment threatened was spoken by the Holy Spirit through men selected for the work and was made binding on men here and ratified in Heaven.

Second, that it became the dwelling place of the Holy Spirit through all succeeding time is apparent from several considerations:

1. "The body without the Spirit is dead." Jas. ii: 26. The body is the Church. Col. i: 18 and 24. Then if there was ever a time when the Spirit was not in the body of Christ or Church it was surely a dead body.

2. When Paul said, "There is one body and one Spirit," it is next to certain that he meant to teach that there is one body and one Spirit in this body.

3. In speaking of it as a Temple or building and the disciples as living stones in it, the Apostle says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." 1 Cor. iii: 16.

4. Jesus said to the disciples before his death, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John xiv: 16. "The Comforter is the Holy Ghost." ver. 26. From these Scriptures it is apparent that when the Holy Spirit came, and the Church or body was organized by its directions, it took up its abode in it; not for a season only, but as an abiding guest and Comforter forever; and thus it is that the disciples are "Builded together, for an habitation of God through the Spirit." Eph. ii: 22.

Third: We come now to an examination of our third proposition; namely, that the Church thus organized by the Spirit, is not only its dwelling place, but is the medium through which it puts forth its power for the conversion and salvation of man.

The Kingdom or Church of God, and the Kingdom of Satan are the great antagonistic governments or powers of earth. They are engaged in a perpetual war against each other;

and each is seeking to capture the subjects of the other. They do not discharge their prisoners on parole; but each one taken, is forthwith made a recruit in the ranks of the captors. Paul minutely describes the armour furnished the soldiers of the cross in this great struggle. After describing the character of the enemy he says, "Wherefore take unto you the whole armour of God, that ye 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 breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith wherewith ye 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." Eph. vi: 13-17. There are many valuable thoughts suggested by the different parts of this armour which we have not time to notice. We wish to call attention to the fact that the disciples are to don this armour and use it, not lay it on the centre-table as a keepsake, but *use it*. That this spiritual war is both *offensive* and *defensive* is suggested by the fact that there is both a *sword* and *shield* belonging to the armour. This is for protection against the darts of the enemy—that is for making wounds upon him. He that enters the army taking only the shield, that he may protect himself, while others fight the enemy makes rather a worthless soldier. Soldiers of the cross are required to take the *whole armour* of God that they may "fight a good fight," for their own salvation and the salvation of others.

The word of God is the sword of the Spirit, and the disciples are to use it in order to rescue their fellow-man from the enemy and enlist him as a soldier against him—that he may be delivered from the power of darkness and translated into the Kingdom of God's dear Son. Are we letting the sword of the Spirit rust in its scabbard? "Ye are the salt of the earth; if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Mat. v: 13.

*The Holy Spirit dwelling in the body, operates through its members by its teaching upon such material as comes within the range of its influence.* The teaching of the Spirit put forth through the members of the body is both *theoretic* and *practical*. The Gospel is the power of God unto salvation to every one that believeth; and he has ordained that it shall be preached to all nations—every creature, that he may learn the theory by which God proposes to save him. But this is not all of it. There must be a practical exhibition of the Christian religion in the life of the disciples, hence Jesus said to them, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Mat. v: 16. That this be spiritual light, the good works must be those "Which God hath before ordained that we should walk in them." Eph. ii: 10. Every thing necessary to a thorough exhibition of the Christian religion, both theoretically and practically, is comprehended in the Scriptures "Given by inspiration of God," for they are

"Profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii: 16, 17. The man of God is designed to be perfect and the Scriptures given by inspiration were designed to make him so. They not only furnish him, but thoroughly furnish him, not only to some good works but to all good works. Does it not follow, then, that there is nothing left discretionary with man? Nay, if there be any work to which the man of God is not thoroughly furnished by the Scriptures does it not follow that it is not a good work? "As his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." 2 Peter i: 3.

But we have seen that the promised Comforter was to reprove the world of sin, righteousness and judgment. That this Comforter was the Holy Spirit, and that it did come to the disciples and was received by them we have already seen. That it did reprove, and is reproving, the world of sin, righteousness and judgment is a fact so generally admitted that we need not stop to offer proof of it. The controverted question is, *how did it do it?* To this question we will give our attention for a time. Did the Spirit come from Heaven to the world? What do we understand the Savior to mean by the term *world* in the passage under consideration? Certainly it will be conceded that he did not mean the material universe, but that he meant the wicked people who committed sin of which to be reprov-  
 eed, in contrast with the disciples.

Then was the Holy Spirit given directly to the wicked, that it might enter their hearts and reprove them? No, it was promised to the disciples. Jesus said to them "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 for he dwelleth with you and shall be in you." John xiv: 16, 17. Then the Spirit was not only promised to the disciples to dwell with, and be in them but it is said, in great plainness, that the world, which was to be reprov-  
 ed by it, could not receive it. On the day of Pentecost, the promised Spirit came, and through Peter used words calculated to convey to those who heard, just such ideas as were necessary to be communicated to them to make them sensible of the sin of which they were to be reprov-  
 ed. Believing Jesus to be an imposter they had crucified and slain him; but Peter used such arguments as convinced them that in this they were mistaken. At the close of his speech he said "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this they were pricked in their heart" Acts ii: 36, 37. This is all plain. The Spirit reprov-  
 ed them through Peter's words which they understood and believed, and thus operated sensibly upon them, cut them to the heart. When God created man he gave him an organization capable of receiving just such impressions as he designed should be made upon him. He placed within

him a mind capable of appreciating communications from his Creator and his fellow man; and he gave him certain senses through which to receive such impressions as are necessary to the accomplishment of his mission on the earth. Hence we conclude that in order for man to receive instructions from any source they must be embodied in words adapted to his comprehension and directed to the mind through the avenues which God has opened to it. In keeping with this arrangement we find that in every period of man's existence, when God wished to communicate an idea to him he embodied it in words adapted to his capacity and gave it to him either in person or through some agent selected for that purpose. Even so, when the Spirit reproveth man of sin it is said "ye men of Israel, *hear these words*; Jesus, of Nazareth, a man approved of God among you by miracles and wonders, and signs which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii: 22-3. When the angel of the Lord told John in the Isle of Patmos what to write to each of the seven Asiatic churches, each message closed by saying "He that hath an ear to hear let him hear what the Spirit saith unto the Churches." Hence the words which John wrote by inspiration of the Spirit were the words of the Spirit, and by hearing them we hear, what the Spirit said to the Churches. Then it follows that when we hear the words of an inspired man we hear the words of the Spirit, and

when we have the thoughts legitimately belonging to such words we have the thoughts communicated by the Spirit. In this way even "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv: 1. The Spirit then does not speak in mysterious and incomprehensible ways but it speaks expressly, in words easy to be understood. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter i: 21. We have a faithful record of what they said, hence "They being dead yet speaketh." Heb. xi: 4. Paul said "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. \* \* \* Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. ii: 9-13.

And again: "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, 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 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 his Holy Apostles and Prophets by the Spirit." Ep. iii: 1-5. Here we learn that things which in other ages had been a mystery to other people

were by the Spirit revealed and made known to Paul and other Apostles and prophets, and that Paul had written them to his brethren so that when they read they could understand his knowledge of what had previously been a profound mystery. "And what shall I say more? for the time would fail me," to quote all the Scriptures which prove that the lessons taught by the prophets and apostles were nothing less than the teaching of the Holy Spirit. David said "To-day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways." Ps. ix: 7-10. Paul quotes this language, saying, "wherefore as the Holy Ghost saith, To-day if ye will hear his voice," etc. Heb. iii: 7-10. Why did the apostle thus quote the language of David as the language of the Holy Ghost? Because "David, the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob and the sweet psalmist of Israel said, the Spirit of the Lord spake by me, and his word was in my tongue." 2 Saml xxiii: 1, 2. Hence it was, too, that Peter quotes David saying "The Holy Ghost by the mouth of David spake," etc. Acts i: 16. Thus we see why Paul and Peter quote the words of David as the words of the Holy Spirit spoken by him. And therefore, any effect produced upon the heart as properly growing out of such language can be

nothing less than an effect produced by the Holy Spirit.

Having found that the Holy Spirit has clothed its ideas in words adapted to the comprehension of man we can see a beauty and fitness in the parable of the sower and the explanation of it by the Savior: He says, "The seed is the word of God. Those by the way-side, are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and he saved." The devil knows well that if he can keep the people away from the word of God, or get it away from them after they have heard it, all are his. Hence he makes every effort he can, to keep it from them. He will bolt church doors against it—call it all the ugly names he can think of to keep people from hearing it—if, in spite of him they hear it, he offers every gratification that the flesh can desire, to choke it out. "They on the rock, are they, which, when they hear, receive the word with joy, and these have no root, which for awhile believe, and in time of temptation fall away. And that which fell among thorns, are they which, when they have heard, go forth and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience." Luke viii: 11-15. As the farmer cannot reap a crop without seed has been sown, neither can there be a spiritual crop without spiritual seed. And as *the word of God is the spiritual seed*, it follows that where the word of God is not preached, or the

seed in some way sown, there can be no spiritual crop. This is so very evident that we need not offer arguments to support it. "Faith cometh by hearing and hearing by the word of God." Rom. x: 17. Where the word of God is not, it cannot be heard and hence there can be no faith and "he that believeth not shall be damned." Mark xvi: 16. Hence no word of God, no faith; and no faith, no salvation for intelligent men and women in a land of Bibles. Before there was a written word, "It pleased God, by the foolishness of preaching, to save them that believe." 1 Cor. i: 21. The press is now a very extensive sower of the word of God; but then men went everywhere preaching the word. Hence Paul asks "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. x: 14, 15. Before the Gospel was written so as to afford preachers an opportunity of learning it by study, God miraculously called, qualified and sent men to preach; but now, if they would know anything they had better observe Paul's charge to Timothy "Give attendance to reading."

That we may, if possible, more clearly see the medium through which the Spirit operates we will notice another Scripture or two. "The Lord said, my Spirit shall not always strive with man." Gen. vi: 3. How did the Spirit of the Lord anciently strive with the people? "Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear." Neh. ix: 30. Thus we

see that the Spirit strove with, bore with and testified against the people, but was located in, and did its work through the prophet, and by resisting their words the people resisted the teaching of the Holy Spirit. The devoted Stephen said to his persecutors, "Ye, stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye." How did their fathers resist the Holy Ghost? "Which of the prophets have not your fathers persecuted?" Then by persecuting the prophets they resisted the Holy Ghost. "When they heard these things they were cut to the heart"—reproved of sin—operated on by the Holy Spirit; but did they receive the Spirit? Surely not. "They gnashed on him with their teeth; but he being full of the Holy Ghost looked up steadfastly into Heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, behold I see the Heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord and cast him out of the city, and stoned him." Acts vii: 51-58. By this narrative we see clearly that the Spirit was located in Stephen, and through his words operated on the people; yet they did not receive the Spirit, but resisted it. The Holy Spirit was in Stephen but the spirit of the wicked one was in the people. It is one thing therefore to be operated on by the Spirit, and quite another thing to receive the Spirit. On the day of Pentecost the Spirit operated in the same way, but the result was very

different. It was in Peter and through his words cut the people to the heart, "Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls." Acts ii: 41. In place of gladly receiving Stephen's words they resisted the Holy Spirit and put Stephen to death. Persons operated on by the Spirit may receive or reject its teaching as they may elect.

All bodies, or organizations have Spirits within them, and cannot exist without them. Not only so, but every organization or body has its own peculiar spirit. The Free Mason, Odd Fellow, Sons of Temperance and Good Templar organizations, each has its own peculiar spirit. And they are working, operative spirits too, operating through the members by their teaching on such material as comes within the range of their influence. And when they make any thing, they make material for their own respective bodies, and nothing else. That is, the Spirit of Masonry, if it makes anything, makes Masons, and never makes an Odd Fellow or Son of Temperance. The spirit of Odd Fellowship makes Odd Fellows, but never makes Masons or anything else. Mormons, Baptists, Presbyterians, Methodists and Christians all have spirits peculiar to their own respective organizations or bodies. These spirits too, are working Spirits, operating through their members by their teaching on the people. When the spirit of Catholicism operates it always makes a Catholic, and never makes a Mormon, Baptist, Presbyterian, Methodist or a Christian. When the Mormon spirit operates, it always

makes if anything at all, a Mormon, and never makes a Catholic, Baptist, Presbyterian, Methodist or Christian. To this all but Catholics and Mormons will agree. Shall we take another step? *When the Holy Spirit operates by its teaching it always makes Christians, and never makes a Catholic, a Mormon or anything else.* Will all agree to this? "No," says an objector, "I see what you are at, and you are mistaken. I will give you an instance where the Spirit made Methodists, Baptists, and Presbyterians. There was a protracted *union meeting* in our town (or neighborhood as the case may be) in which these several denominations were engaged. The Spirit was profusely poured out, and the meeting was abundantly blessed to the conversion of scores of persons, some of whom joined each of the denominations mentioned." Very well. It yet remains to be shown that this was the work of the Holy Spirit. Let us see. Perhaps this meeting was gotten up by these parties, not to oppose the powers of darkness, or put to flight the armies of Satan; but to put down what the preachers were pleased to call Campbellism. They told the people not to hear such stuff. They had bolted their doors against all who dared to say as Jesus did, "He that believeth and is baptized shall be saved," or as did the Spirit by Peter, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." But still the people would go to hear, and this *union meeting* was gotten up as an effort to create, if possible a deeper prejudice in the minds of the people to keep them from hearing. "It is



but the teaching of the Bible, and as sure as the people continue to hear it they will believe it. Our peculiarities are all in danger, and we must unite to put them out of the way. This done, we can then fight and devour each other as we did thirty years ago." Now as the spirit of this meeting was hatred and malice towards those who taught and acted according to the Spirit's directions, and as Paul tells us "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance," etc., Gal. 5: 22-3, fruit so very unlike the fruit of this meeting, it is clear that the very main spring of the whole affair was not the Spirit of Christ, but the spirit of anti-Christ.

But let us examine the teaching at this meeting, and see whether or not it resembles the teaching of the Spirit. The preachers say to sinners "Ye wicked and uncircumcised in heart, the Lord's arms of mercy are open wide to receive and bless you, but you will not come to him that he may bless you." The horrors of Hell and the joys of Heaven are painted in glowing colors before the audience, until some conclude they will secure these, and avoid those; and they at once put themselves under the instructions of the preachers with hearts subdued to the will of God as far as they know it. And how do they direct them? Do they say to them as the Spirit by Peter said to those wishing to know how to be saved on the day of Pentecost, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins?" Nay, verily! Such a decla-

ration would put out all the excitement as effectually as water puts out fire. What then? Come into the altar or to the mourner's bench." Did the Spirit so teach the Pentecostian enquirers? Nay, did the Spirit ever teach a son of Adam thus from the beginning of time until now? Not a word like it. But the sinners willing to do anything to obtain the blessing, come to the altar as directed by the preacher (not the Holy Spirit.) Then what follows? The congregation must all engage in prayer to God for them; and among the first petitions made in their behalf is something like the following: "O God, come now, we beseech thee, and pardon and bless these mourners." First they told the people God was willing, but they were not willing: Now they are willing, but God is not. Hence they pray, beg and beseech God to do that which they had previously declared him always ready and willing to do. Is this the teaching of the Holy Spirit? It cannot be. Surely God trifles not with his creatures in this way. But the preacher prays very earnestly to God to baptize them (us, says he,) "With the Holy Ghost and with fire, right now." And perhaps he has prayed for the same thing at every meeting he has attended, perhaps a dozen times at some of them. Did God anciently baptize the same persons with the Holy Ghost and fire, day after day repeatedly? When we hear such a petition we involuntarily think, if we do not say, Lord forbid! But the excitement in some is now sufficiently high, and they rise, shouting, jumping, falling over benches, or on the floor, until it has become necessary

for the friends to interpose, and restrain them by force to prevent them from being injured or killed. What is the matter now? Will the Holy Spirit kill the people in converting them? Not so. If we believed the operation of the Holy Spirit, we would say, hands off gentlemen, it is God's work. Fear not, he will do right. If he kills them, they ought to die. Others, who are not blessed with a temperament so highly excitable, are not so easily moved by excitement, (which, by the way, is the very pabulum upon which the whole meeting subsists) hence the preacher says to them, "you have got it. Get up and shout, and tell the people what the Lord has done for you." And it takes all the assurance the preachers and Spirit can all give to get them through. Others, who have a little higher intellectual development, have to get up and go home without "getting through" at all. Pray what is the reason? Did any of the Pentecostian applicants fail? The preachers told them God was willing, and would bless them if they could come. They have come; and they have honestly and faithfully done as they were directed, and yet they have been disappointed. What is the matter? Were they not as honest and as humble as they ever could be? Had they not full confidence in the efficacy of the blood of Jesus? If they had not they would not have gone into the altar. Did they not from the great deep of their hearts desire pardon? Were they any worse than those who get through, that it should cost them a harder struggle? Then we again ask why were they disappointed? Not to

be tedious, we must leave these unfortunate subjects to brood over and account for their disappointment, upon the ground that they are not of the elect, or by supposing that there is no reality in religion, and thus merge into the stygian pool of infidelity, while we attend to those who were fortunate enough to "get through."

They must each tell an "Experience of grace," for which there is not a word of authority in the Bible. Persons under the instruction of the Spirit anciently were required to confess their faith in the Son of God, but these tell the workings of their own imaginations. And not to be tedious in our examination of the many absurdities detailed, they usually contain the following four main points:

1st. They felt like, and therefore believed themselves the worst sinners living.

2nd. They felt like, and therefore believed that their day of grace had forever passed.

3d. They felt like, and therefore believed that God could not be just and pardon persons so wicked as themselves.

4th. They felt like, and therefore believed that God for Christ' sake had pardoned them.

As these four points enter into almost every experience we have listened to, we will examine them briefly.

1st. They never had killed any person or stolen anything; others having done both, were worse than they, therefore when they believed themselves worse than all others they believed a falsehood.

2nd. They were then telling an "Experience of grace," claiming to

have found a day of grace, hence when they believed their day of grace forever passed, they believed a falsehood.

3rd. They all believed God to be infinitely just, and were then saying that they believed he had pardoned them; so if in this, they were not mistaken, when they believed God would not be just and pardon them, they believed a falsehood.

Now as their feelings had led them to believe three admitted falsehoods, out of but four propositions, may we not at least suspect the truth of the fourth? Paul told his brethren that they were chosen to salvation "Through sanctification of the Spirit and belief of the truth." 2 Thess. ii: 13. Then if these persons were not mistaken in thinking themselves pardoned, Paul's rule was reversed as to them, for they were not chosen in the belief of the truth but in the belief of three falsehoods as they themselves admit. And as the fourth proposition consists in believing that God had pardoned them without a compliance, upon their part, with the conditions upon which he had suspended their pardon, we must be permitted to think that there is as much probability in the truth of either of the other proposition as in this one. The vote is taken, however, and they are received. But we are rather ahead of the proceedings; we must go back a little. Each one asks, "What Church shall I join?" The preachers are all present. No one will say join my Church; that would be too selfish. But they say "Go to the grove and secretly pray to God to direct you by the Spirit, then come back and join the Church to which

the Spirit, through your feelings, may incline you." Very well. All go and pray to the same God, and are guided by the same Spirit, yet when they return, one will join the Presbyterians and he will have water sprinkled on him as baptism. Another guided by the same Spirit will join the Methodists, and have water poured on him as baptism. Another under the guidance of the same Spirit will join the Baptists, and nothing will do him for baptism but immersion. And though when he "got religion" twelve months before, he may, under the direction of the Spirit, have been immersed by one of the Methodist preachers in the present meeting, he must now have it administered by a Baptist minister. The Methodist preacher who immersed him a year before, though now fully competent to preach, pray, exhort, sing and assist in his present conversion, is nevertheless incompetent to administer baptism though it be "*a mere nonessential,*" and his former baptism is therefore invalid, though it may have been immersion. Paul says "By one Spirit are we all baptized into one body." 1 Cor. xii: 13. Now as these were not all baptized into one body, but into several bodies, it is quite clear that they were not guided by the Spirit of which he spake. Now kind reader is this picture overdrawn? Have you not seen all this and much more? We most solemnly aver that we have seen all this and many other things at such meetings too absurd to be spoken of in an essay like this without a compromise of our self respect. Then in the fear of God allow me to ask, did the Holy Spirit originate, preside over, or conduct the meeting?

There are a few thoughts connected with these revival meetings to which we respectfully invite the attention of those who believe that the Spirit operates, directly, abstractly or immediately on persons to effect their conversion. First: Why is it necessary that there be a meeting? Is it because the Spirit cannot or will not operate on the people at their respective homes as well as when they are congregated? Or is it not true that they are called together that the *preacher* may have an opportunity of calling their attention to their spiritual interests? If so, it must follow that the Spirit is expected to operate through the preacher by such preaching, praying, singing and exhortation as he may be able to bring to bear upon them. Again: Why is it important that the best revivalists be secured to conduct the more successful meetings? If the Spirit operates immediately on the people we cannot see any use for a preacher at all. Or if one must be had, it would not matter whether he have ten talents or one. An immediate operation of the Spirit cannot be a mediate operation, and hence the preacher could have nothing to do with it and one preacher would do as well as another. From our standpoint we can easily see why one preacher may be more successful in conducting a meeting than another; but we can not reconcile it with the doctrine of immediate Spiritual influences. The Spirit is in the Church and operates through its members by its teaching upon such material as comes within the range of its influence; and it is to bring the people where they may hear its teaching that the meet-

ing is called in the first place. Then as the Spirit operates, not immediately but mediately, the stronger the medium the more potent the influence. The word of God is the sword of the Spirit; and as earthly governments wield their swords through their soldiery, so God wields the sword of the Spirit through his soldiery. And as an adroit fencer will use the instrument of death more successfully in carnal warfare, even so will skillful workmen more successfully wield the sword of the Spirit in fighting the battles of the Lord. God gives us bread by giving us soil, rain and other means of producing grain of which to make it; but the richer the soil and better the season the more abundant will be the crop. So of everything we enjoy through means; the more potent the means the richer the blessing.

But we are told that the devil operates on the people immediately. It is assumed that he has no written law or revealed will, nor does he make any verbal communications to man, hence he must either operate without words, arguments or other visible means, or not operate at all. And if the Holy Spirit only operates on man *mediately*, and the devil *immediately* then it follows that the latter has more power than the former. We would respectfully suggest that the *modus operandi* of the Holy Spirit is not a question of power. We care not to examine whether the Spirit can or cannot operate in this or that way. It is sufficient that we know how it does operate. Nor are we prepared to admit that the devil, even now, makes no verbal communications to men; on the contrary he

makes very many both oral and written. It is true that there are no books bearing *his name* as author; nor did he write immediately any book known to us. But the same may be said of Jesus and the Holy Spirit. Neither of them wrote any part of the New Testament immediately, yet we accept it as the last will and testament of the one, and inspired by the other. We most firmly believe that four fifths of the books extant are doing efficient service in behalf of the devil. Does any one doubt it? Then let him look at the Mohammedan and Mormon Bibles leading multiplied thousands away from Christ after Mohammed and Jo Smith. Look, too, at the writings of infidels of every grade and hue; whose avowed purpose is to make the people believe that the word of God is a fable, and his Son an impostor. The time would fail us to mention even the genera, to say nothing of the species, of the devil's literature; and yet we are told that the devil makes no verbal communications to man at all!! Surely even this is an example of such communications from his satanic majesty. We have seen that God has his government, and operates through his subjects, by his teaching upon such material as comes within the range of its influence; even so, the devil has his government, and operates through his subjects, by his teaching, upon such material as comes within the range of its influence. Jesus said "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." Mat. xii: 30. Luke xi: 23. Therefore all responsible persons who are not the disciples of the Lord are the children of

the devil, and engaged in his service. "Ye are of your father the devil, and the lusts of your father ye will do." John viii: 44. When he wished to operate on our progenitors in the garden of Eden he *talked* to them; and as there was no human being through whom he might address Adam and Eve, he made a medium of the serpent, the most shrewd of all beasts; for which there would have been no necessity had wicked men and women been numerous then as now. When he wished to torture Job he *talked* to God about him. When he tempted Christ he *talked* to him, and offered him inducements to serve him; some of which are not unlike the inducements presented by him now. It is said in the explanation to the parable of the sower that the devil catches away the word sown in the heart. Do we not see this verified almost every day? Through his subjects he calls it "Campbellism," and one of his subjects has recently written a book in which he calls it "Bald-faced infidelity," "Water salvation," and many other ugly names for no other purpose than to make it odious to the people lest they believe it. Should they believe and obey the Gospel then he appeals to their ambition by offering them places of honor in his government; or to their avarice by offering them wealth; or to their appetites, passions or fleshly lusts by offering them any and every gratification which their carnal natures can desire. Surely his resources are ample without resort to immediate communications upon any person, or class of persons. The word and service of God are our only sure means of defence against him and his sub-

jects. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. vi: 16.

If God has given us a full and perfect revelation of his mind and will concerning the redemption, conversion, salvation, government, spiritual growth, and final happiness of man in his word; what need have we for influences of, or communications from the Spirit without the word? We cannot conceive of an impression necessary to be made upon the heart of man which the word of the Lord is not capable of making. If we wish to be enlightened; "The commandment of the Lord is pure, enlightening the eyes." Psalm xix: 8. If we wish to be made wise unto salvation, "The testimony of the Lord is sure, making wise the simple." Ps. xix: 7. Paul told Timothy that "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. iii: 15. If we wish our souls converted to God, "The law of the Lord is perfect, converting the soul." Ps. xix: 7. He that is dead in trespasses and in sins may be quickened by the Gospel: "Thy word has quickened me," Ps. cxix: 50. "I will never forget thy precepts; for with them thou hast quickened me." Ibid 93. If any one wishes to be spiritually begotten, Paul says "In Christ Jesus I have begotten you through the Gospel." 1 Cor. iv: 15. Indeed the Corinthians were saved by the Gospel if they were saved at all. Paul says "Moreover brethren I declare unto you the Gospel which I preached unto you, which also ye

have received, and wherein ye stand; by which also ye are saved." 1 Cor. xv: 1, 2. "O the depth of the riches both of the wisdom and knowledge of God!" What can we desire to perfect the scheme of salvation to which we are not thoroughly furnished in the Gospel?

We can see no use of sending the Gospel to the heathen if the doctrine of abstract spiritual influences be true. If God converts sinners here where Bibles are plenty, without the word, he will certainly be as kind to the heathen and convert them without the word where they have no chance to hear it. If we believed this doctrine we would not contribute one dollar to send Bibles, or missionaries to them, for God will as surely convert them without the word as he will any one here. If you tell us you do not want influences of the Spirit without the word; but an accompanying influence with the word, then is this not an attack upon the sufficiency and truth of the word? It seems to virtually say, "I will not believe and obey the Lord in full assurance of faith in his word until there is accompanying influence of the Spirit through my own feelings confirming its truth." If the Spirit makes impressions through our feelings not conveyed by words, we would like to have the rule of interpretation. How shall we decide whether it confirms or contradicts the word? If the message be that God has pardoned our sins, how shall we determine that it is not a message of condemnation? We cannot see how communications from a dumb spirit can be reliable. It occurs to us that we would about as soon undertake to translate the tap-

pings of table-legs into good English as any other kind of communications not made through words. Again: Paul said "Faith comes by hearing, and hearing by the word of God." Rom. x: 17. Then faith that comes by an abstract operation of the Spirit cannot be the kind of faith of which Paul wrote. If he had been taught in the theological schools of modern times he would have said "Faith cometh by feelings, and feelings by the Holy Spirit." If God gives man faith and converts him to christianity by an abstract operation of the Spirit we cannot see why he will not give him all information necessary for his present and eternal happiness in the same way. Certainly we can as readily conceive of sanctification by the Spirit without the word as of justification by the Spirit without the word. Hence the Bible is a dead book if not "a dead letter." A judge of the circuit court whose name is quite familiar in this country, was celebrated for his ignorance of everything but the law. On one occasion the connection of Scripture containing the "Lord's prayer" was read in his hearing, whereupon "his honor" remarked in all sober earnestness "There is some right good reading in that book." So we suppose the Bible may be respected for its antiquity and the "Good reading" it contains; but as a way-bill from earth to Heaven it is worth nothing if the feelings and speculations of men are allowed to supersede it. It was a useless application of the blood of Jesus when the New Covenant was dedicated with it. If there are new revelations being constantly made by the Spirit, they become the last will of the Savior; and as the last will

abrogates all former wills these abstract revelations must supersede the one dedicated by the blood of Jesus. And if these impressions are not new revelations but simply the same that are in the word, made known without the word, then they are worthless, nay mischievous; for it were much better to have them in the word where they may be understood.

Finally: This doctrine opens the door to every species of imposition as wide as the speculations of men may desire it. We cannot conceive of a doctrine so odious that it may not be confirmed by the same kind of testimony. The feelings of the Roman Catholic tell him that the Priest can pardon his sins for money, and sell him indulgencies to commit others. Surely he believes it real pardon, or he would not give his money for it. The feelings of the Moslem tell him that Mohammed was a prophet equal to Jesus of Nazareth; and that he conversed with God and received the Koran from him in person as Moses did the law at Sinai. The feelings of Brigham Young tell him that Jo Smith was the prophet of God and that the Book of Mormon, and not the word of the Lord is the rule of faith and practice. And can we object to what the Spirit tells him through his feelings, and at the same time offer him the same kind of testimony as evidence of our acceptance with God? We know not how any man, who admits the doctrine of abstract spiritual influences can object to the faith of the Moslem, the Mormon, the Catholic, the Spirit Rapper or any one else who believes that the Holy Spirit; or any other spirit communicated to him that upon which

his faith is predicated, unless they can discredit the spirit which is said to have made the communication to him. Whenever they claim, as generally they do, that the Holy Spirit was the source of the communication, further objection cannot be made by those who are committed to that kind of testimony.

Before dismissing the subject it may be well to call the attention of the reader to a few things which have been improperly blended with the ordinary influence of the Spirit in conversion, at least by some. The cases of conversion recorded in the Acts all occurred in the days of miracles, and there were miracles connected with most of them. We have taken some pains to disconnect ordinary from extraordinary manifestations of the Spirit; we need only here remind the reader that, however prominent a miracle may appear in the record of any case of conversion; as we do not live in the days of miracles he must not expect the miracle to be reproduced in him.

Again: The influence of *circumstances*, whether *accidental* or *providential* are not the work of the Spirit in conversion. A merely accidental circumstance may take a man within range of the Spirit's teaching; e. g. a young man goes to meeting to see a young lady—to see some friend—simply to be in company or transact some business, the Gospel is preached, he becomes interested, and is finally converted. The *accidental circumstance*, whatever it may have been, which induced him to go to preaching was not the influence of the Spirit; for this began when he came in contact with the teaching of

the Spirit through the preaching and other service at the meeting. The Scriptures furnish numerous examples illustrative of this fact. Lydia's occupation as a vender of purple took her from Thyatira to Philippi, where Paul preached the Gospel to her, by which God opened her heart—enlightened her mind, and she was converted; but the influence of the Spirit upon her heart began not until Paul's preaching saluted her ears.

Again: The Jailor's occupation as keeper of the prison in the city of Philippi caused him to hear the word of the Lord preached by Paul and Silas, by which he was converted. But he had not a spiritual idea until they spake to him. Even after the miracles had ceased he would have committed suicide had they not prevented him. Had some one else been keeper of the prison, such one, and not he might have been the beneficiary of the preaching.

A *providential circumstance* may prepare a man to favorably receive the Spirit's teaching; e. g. the death of a friend, or near relative, or physical suffering. When death fastens upon the vitals of a lovely child, brother, sister or parent, with whom our affections are borne away to the realm of Spirits; or when our physical powers are exhausted by the blighting influence of disease and trouble, then it is that we realize the insufficiency of human aid, and the instability of all earthly things. Our dependence upon God is brought home to us, and thus the heart is prepared for a favorable consideration of Spiritual instruction; but not a ray of Spiritual light can we derive from such afflictions. We



are simply prepared to consider what light we previously had, and to receive additional instruction if it is presented to us. We are not prepared to regard the mellowing influence of such afflictions as the work of the Holy Spirit in conversion; nor are they even within the line of *special providences* for they are the common lot of all men—the result of general providence or natural law. Nor would we be understood to deny the doctrine of special providence. Nay we not only admit, but believe it; but it is for God's children and not to convert sinners. Paul says, "We trust in the living God, who is the Savior of all men, but *specialy* of those that believe." 1 Tim iv: 10 God has a general providence of which all are the recipients, but he *specialy* provides for them that put their trust in him according to his word. Hence "We know that all things *work together for good to them that love God*, to them who are the called according to his purpose." Rom. viii: 28. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." 1 Pet. iii: 12. But we have no disposition to enter upon a discussion of this subject here: It is important to a proper understanding of the Holy Spirit's work in conversion that we keep it disentangled from from every thing foreign to it. If we can do this; and then quit hunting for difficulties and mysteries we will not find many. The truths of God often sparkle as gems upon the surface of his word, and are unobserved by those who are always digging tunnels, but never examine the virgin soil in its native simplicity.

## Literary Notices.

The March number of GOOD WORDS has been received. This is a valuable Monthly, its contributors being among the most able writers in England. It is devoted to Literature, Science, Art and Travels; edited by Norman McLeod. Terms \$2 75 a year. Published by Lippincott & Co., Philadelphia.

THE MANUFACTURER & BUILDER, published by Western & Co., N. Y., fills a place that no other paper known to us attempts to occupy, and most worthy is it of its position. Always interesting, instructive, practical in its articles, it deserves a place in every mechanics home, and contains much to make it welcome to every family, where there are inquisitive boys and girls, wanting to know the "whys and wherefores" of things. Monthly. Subscription \$1 50 a year.

THE SUNDAY MAGAZINE also from Lippincott's, contains its usual number of ably written articles.

THE LADIES CHRISTIAN MONITOR, for this month, is an excellent number. The addition of The Children's Letter Box makes the Monitor quite attractive to our little folks.

THE LITTLE SOWER and MORNING WATCH have donned new dresses, the latter now appearing in pamphlet form.

PART XXIV. of the Unabridged Edition of Dr. William Smith's Dictionary of the Bible, revised and edited by Prof. H. B. Hackett, D. D., has just been published by Hurd & Houghton. This work approaches completion and receives from all quarters the highest commendation.

The co-operation of American scholars in the production of the reprint has added to the value of the work. We know of no more complete and reasonable treasury.

WOOD'S MAGAZINE, is cheap and usually filled with interesting matter, we note among the contents, Only a mistake; Aunt Mabel's Story; First Events in Life. Terms \$1 a year. S. S. Wood, Newburgh, N. Y.

FLEETWOOD'S LIFE OF CHRIST.—

We have received from the publishers, Wm. Garretson & Co., a new and beautifully illustrated and enlarged edition of Fleetwood's Life of Christ. This is the most popular Life of Christ ever published outside of the New Testament. The present edition has a number of beautiful illustrations. About a hundred pages of new matter is added. Short sketches of the lives of the Apostles and prominent religious teachers and writers of the early Church and of the Reformation of the 15th century are given in this work.

It is published in three styles of binding, The plain sheep, Roan and Turkey Morocco. It is a work whose tendency must be good in a family as cultivating a taste and spirit for moral and religious subjects. It will be sold only by agents. Address Wm. Garretson and Co., Nashville, Tenn.

“Open Confession is Good for the Soul.”

“Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.” Rom. xiii : 7.

I have not written the foregoing Scripture as a text for a sermon, but

to obey the teaching of the latter clause. Bro. Lipscomb, I verily thought till a few months ago, that much of your teaching was wrong and doing injury to the Redeemer's cause; that the title of your paper (GOSPEL ADVOCATE) was a *misnomer*, that your opposition to the A. C. M. Society, their hymn book, etc., was a great error.

I will now give you my views, as briefly as I can on

SEVERAL THINGS.

1. Every congregation of Christians is an independent missionary society; the largest congregation is the largest M. S.

2. Christians are subjects of the Kingdom of God, “not of the world,” therefore, should not hold any office in, vote for any officer of, or swear allegiance to “Cæsar's government.”

3. Instrumental music in Christian worship is unscriptural, “aping the sects,” and making a long stride toward “the mother of harlots.”

4. Those brethren who are identified with the Masonic or Odd Fellows fraternities, should “come out” from among them and be separate” if they expect the Lord to receive them.

Those propositions will be endorsed by a large majority of the brotherhood in Texas. I believe them Scriptural, if so, I confess my fault in opposing them, or some of them, and that, I am indebted to you, Bros. Fanning and Creath, and other writers for the ADVOCATE, for them. May the God of all grace, bless you abundantly in opposing innovations, no matter whence they come and give you strength for every good work, is the prayer of

W. LYLES

Quitman, Texas.

## THE FIRESIDE.

### Relief in Tears.

BY J. M. CAENES.

Relief in tears for the o'erburdened heart,  
Suffering and sad and pierced with sorrow's  
dart,  
Chilled with the world's cold frowns and bitter  
sneers,  
Dreary and dark and pining all apart!  
Mid life's deep gloom there is one joy that  
cheers—

Relief in tears.

ONE found relief in tears from deeper woe  
Than tenderest mortal bosoms e'er can know  
Oh! how the thought His precious name en-  
dears,  
That His warm heart, with-sympathy will  
glow,  
And He will give, whene'er our prayer He  
hears,

Relief in tears.

Sink not, beloved, though your sorrows be  
Boundless and bitter as the briny sea;  
Look to the star that never sets nor veers,  
And bear your cross up your own Caivary<sup>a</sup>;  
Ask and receive, from fightings and from  
fears.

Relief in tears.

SPARTA, TENN.

"This thought is from "Moine."

### Food for the Lambs.

#### THE WAR IN EDEN—NO. 2.

Have you never sighed and sor-  
rowed that old Virginia, the home of  
the happy the noble and true was  
transformed from the garden spot of  
the Western Continent to the theatre  
of war and her fertile soil torn up  
by the dread engines of destruction  
instead of being furrowed with the  
plough shares of peace. The least  
interested among men seemed moved  
at facts so shocking. But what think  
ye of the Garden of Eden as a place  
for deadly strife? Such was the case.  
Where now are the rosy bowers of  
Paradise, its pleasant walks and ver-

dant retreats? Gone, lost in the  
ruinous contest in Eden. The last  
traces of the mossy banks of pearly  
Pison, Gihon, Hiddekel and Eu-  
phrates have been effaced. Time  
burdened with the cares of sin has  
long since swept away in its rushing  
torrent, all things therein good for  
food and pleasant to sight. This  
was not a fair fight. The forces of  
the contending parties were by no  
means equal. Satan inured to war,  
and maddened by defeat stood in  
deadly array against the meagre for-  
ces of man. The serpent became an im-  
portant character in these events. It  
is not possible to know the appear-  
ance of this beast of the field previous  
to these days, but it is certain what  
it was not. We learn from the record  
that he now crawls upon his belly in  
the dust, whereas once he de did not.  
Those more observant of nature and  
her great developmenys than I have  
been, insist that this creature pos-  
sesses still a peculiar and powerful  
magnetic or other influence over birds  
and smaller animals. His power  
must have been extraordinary before  
he was reduced in rank. To be a fit  
tool in the hands of the Devil (Rev.  
xii: 9, xx: 10) we can readily im-  
agine him to have been possessed of  
great attractiveness. Satan once  
used the serpent as an instrument,  
since that time man has been his  
chief victim. Both alike have been  
unfortunate under his influence. A  
brave foe will meet his enemy in an  
open field and have a fair fight. But  
this is not the character of the old  
Dragon. Cunning, sly, crafty the  
great deceiver lies in wait for his foe,  
overpowers the weak, sets snares for  
the heedless, entraps the unguarded.

Heaven's peace was disturbed, for a time, by him. No longer was a place found for him, in the home of the happy and pure. Banished from heaven with no place, no quiet, no hope, no God, it is no wonder that he began, at once, his work of confusion and death. Satan is a skilful general. He assailed man's most unprotected fortifications. Yea hath God said, Ye shall not eat of every tree of the garden, said the serpent to Eve and so the engagement begun. No lumbering of cannon awakened the unsuspecting mother of man to a sense of her danger. This very powerful attack upon the interests of the human family none heard but the contestants. It was not a nation's destiny at stake but the welfare of all that have ever lived, and all that live now, and all that ever will live was poised upon the issue of that day. Woman made a good defense at the first onset and thus repelled the attack of her foe. "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die." Again the enemy of man made a furious charge and the events of the day were decided. It was a bold assault upon the veracity of God himself. But he that would, amidst the love, peace and happiness of heaven rebel against the majesty of the skies, would not refrain from making inroads into the territory of man in the most daring manner. "Ye shall not surely die," said he, "for God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as Gods knowing good and evil." First, the prospect

of knowledge. Second, the promise of wisdom, third, the engaging beauty of the fruit, fourth its sweetness to the taste were more than Eve withstood. She raised her hand. What a solemn sight to obedient angels! She stretched it forth. How like lead it must have felt. The fruit was plucked and the die of man's future was cast. With that hand she pulled down untold misery upon her doomed children. The battle was fought, and the day lost. A great complaint is frequently made against our old grandmother for her weakness. Many seem to feel perfectly assured if they had occupied her place they would certainly have kept the command of God. What a high opinion we are apt to have of ourselves and lo! what a frail foundation it rests upon. Let us all do a little clean sweeping about our own doors. The beam disease is a bad one, easily contracted and the longer it effects the person the worse he gets. In some it is chronic. Take out a few beams and you can see more clearly the moral defects of Eve. Cast your eye over the whole circumference of your knowledge and let it rest especially upon your worthy self. Now mark each individual of your acquaintance and yourself included and inquire right diligently if there is one among them who has not violated a command of the same God who spake unto Eve. Not one. But there was more involved in her transgression than mine, one will say. Who knows what will follow transgression at the time of doing it. Who stops to consider? None. So with Eve. I believe we are legitimate children of our parent. The family mark is stamped in the moral nature of all. Our mother's

weakness is congenital with us. But are there any who think the commands given to the woman were easier to keep than ours? Why so. It is true the one given to her and Adam appears simple enough, but all God's commands partake of that nature; just such as are adapted to man's capacities; none stretch beyond them. But strange some of those most easily observed are most neglected. In one respect; especially are we possessed of advantage over all others that have gone before us. We have their example to profit by. Shall we do it? There are a few knots met with right here, which present obstacles to the rapid progress of the reasonings of young minds. If God knows all things, he certainly foresaw that Adam and Eve would sin. Why then did he make man? Why did he not make him so that he would not sin? Was not God's plan frustrated by man's transgression? If there is more misery in the world than happiness was not the creation of man an evil? Is not God the author of sin? These questions have addled the brains of many. They still give some trouble as if they led back to paradise. They are very potent puzzles in the hands of objectors, skeptics, and would be "smarts." If salvation depends upon knowing them, I shall be lost, for I do not understand them and of course cannot answer them. I fully acknowledge the reason and I really believe my reason for not knowing them will be worth about as much, as all human knowledge of these intricacies. For some cause God saw fit to address Job from a whirlwind and through this medium, administer a rebuke. Job took the hint, seeing his own littleness, his ignorance and weakness and putting his hand upon his mouth hushed. (Job, xxxviii) Pity more had not learned the lesson. Silence, at times, is the greatest wisdom. I desire to be like Job. In deep matters, I know so little, I prefer to be silent. Did I know the entire scope of God's purpose or plan (who knows it? None) in making man I might then solve the problem. When the morning stars sang together and all the Sons of God shouted for joy had I been in the council which directed the laying the foundations of the earth and, then heard that that from which emanated, "Let us make man," then I verily believe I could unravel the difficulties. But the bottom stone upon which rest all the foundation and edifice of my calculations is wanting. I have a tolerably good lever, a tremendous obstacle to move but no fulcrum. The throne of my God is not upon the heights of Olympus, Helicon or Parnassus. He rides not upon the bosom of the great deep in a chariot with sea-horses. Jehovah has heaven for his throne, the universe for his domain and Earth is nothing but his footstool. Man, hemmed in by terrestrial bounds, has only himself and his surroundings, as data from which to reason. He does not know what influence his existence has upon the other creation. If man and nothing but man was before the mind of the Creator when he ordered his being then there would be some show of reason in concluding that the great plan had failed. But no one knows the mind of God but the Spirit which searcheth all things yea the deep things God, therefore we should confine ourselves to what is revealed and written. In the third chapter of Exodus, God gave

orders to Moses, to bring his people out of Egypt into a goodly land he had prepared for them. Six hundred and three thousand five hundred and fifty arms-bearing men crossed the Red Sea bound for Canaan. When these began to fall in the wilderness they thought the purposes of God had failed. Hence they asked why they were brought out of Egypt. But when only two men Joshua the son of Nun, and Caleb, the son of Jephunneh, could be mustered, out of all this vast multitude to cross Jordan, the question was then if God's plan was to carry the Israel of Egypt into Canaan, when they all died in the wilderness were his purposes not frustrated? Thus Israel thought. The creature repliest against the Creator which Paul condemns. Rom. ix: 20. They could see nothing but themselves when contemplating the divine arrangement. When angels and prophets desired to know the great plan of God overlooking all other plans and sought anxiously to look into these things locked up in the darkness of the future, (1 Pet. i;) these rebellious Israelites may be supposed to have known but little of the wide spread salvation of the Christ of God. The election to Canaan was one thing before the eyes of God. But the election to keep His oracles and be the father of the promised Savior of man stood as far above this as heaven is above earth. So frail is my judgment, that had I seen the earth open her mighty jaws and swallow a host of men, the flames consume others, still more melt away before the plague and the fiery serpents, like Israel I might have asked, why were we brought out of Egypt just to find death and burial in the wilderness.

So then I prefer in matters like this to hush like Job. I know not why God made man therefore can not tell whether sin interfered with God's plan or not. Whether or not it would have derranged the order of things to have created man in a different way I know not. I have my doubts about any improvement that could be suggested for the construction of man. The best model in the universe was selected and the Creator pronounced the work very good when finished. But man can sin, says the complainer, yes and so can angels. (1 Pet. ii: 4. Jude 6.) where is the cause for murmuring? Is objection made to the freedom the heavenly inhabitants have? There are some things I do not know, but one I have learned from Bible teaching and example, if man has a hope of any blessing to come from the Omnipotent hand, sin will frustrate this, and very probably derange all his plans. By studying to obey God, then, we can gain much from these other matters nothing. In some branches of Mathematics, not one step can be made until certain axioms are granted. In my religion there are certain truths with which I begin as axioms. I grant, first of all that God is. It is admitted that wisdom, power and goodness, mercy, truth and holiness belong to Him, and are inseparable from his character. Then when anything presents itself in the history, creation or associations of man, that seems to violate any of these attributes, I charge myself with short-sightedness and do not impugn the Creator for them. To make God the author of sin, sets aside justice, mercy, wisdom, goodness and holiness. "Let God be true but every man a liar." But one more

question, if God foreknew that man would sin, then did not He decree it? He certainly decreed what he commanded. He gave positive orders that man should not eat of a certain fruit, or should not transgress or sin. This sets forth his will here as to His decree. Now the general rule without exception is, the decree of God in reference to man is in his written word. Let us study these. I have found young persons, who seemed to prefer to trouble their brains over these things than to have their thoughts engaged in the consideration of more important matters. This is sterile ground. It is far better to feed where they can find pasture. As old uncle Johnny is wont to say, "There is no bread in this."

#### THE LITTLE MAN.

To the Little Folks.

"What are parallel passages of Scripture?"

Parallel passages are two or more passages, found in different places in the Bible, which mean substantially the same thing. They do not necessarily contain the same words, but they contain the same meaning. For instance, in Romans xii: 21, we read,

"Be not overcome by evil, but overcome evil with good."

And in 1 Peter, iii: 9, we read,

"Not rendering evil for evil, or railing for railing; but on the contrary blessing."

Now these two passages contain, in substance, the same thing; therefore they are parallel passages. You see they do not contain the same words, but the import of the language of one is the import of the language of the other. There are other pas-

sages parallel with these, which you can search out for yourselves. You may find some in the 6th chapter of Luke.

When we search the Scriptures to learn what they teach—the ideas they impart—we can easily discover these parallels. We should be careful to view each text in connection with its context. That is, every expression or passage of Scripture should be considered with due regard to that with which it stands connected. The custom of using texts without regard to the subject matter with which they are connected, has led to many deplorable errors. The practice of what is called "text preaching" is calculated to bewilder more than to instruct. A text is often taken more from some particular word or two which are found in it, than for any idea which the author intended to convey by it. To illustrate, let me give you a brief sketch of a sermon which I heard of being preached on the first Lord's day in this year. The preacher is considered, by many, to be one of the greatest in learning, wisdom and elocution.

His "text" was, Romans xii: 21: "Be not overcome by evil, but overcome evil with good." You can form but little idea what use he made of this text. In fact, he had no use for it, or for anything in it, except the two words "evil" and "good."

Having announced this "text" in that peculiar style of clerical conspicuousity, which if you have never seen and heard, you may try to imagine,

for I cannot describe it; he divided his subject into two heads. Quite modest, for his kind seldom ever preaches a "sermon" with less than three heads. 1st: He should notice the evil. During the old year, 1869, which Time, with the swift speed of his chariot wheels, had rolled into the mighty ocean of the past, to be upheaved by its tossing billows upon the shores of vast eternity, there had been much evil. Then were enumerated many errors, faults and foibles, and arrayed as evils. Each, as presented, was dwelt upon with comment, censorious, vindictive, pathetic or sympathetic, according to taste. 2: He should notice the good which had transpired during the year which had just been lain to sleep with its fathers. Under this head our mystic expounder and clerical divine mentioned many things which he called good; dwelling on some with loving approbation, in his peculiar melting mood; on others with extatic delight; on others, with "hoiy rapture."

"E'en ministers, they ha' been ken'd,  
Wi' hoily rapture,  
Arousing whid, at times to vend.  
An' nail't wi' Scripture."

In brlef, my little folks, and to be serious, this preacher's sermon had no manner of relation to the most excellent precept of the apostle Paul, which is contained in this passage of Scripture taken for a "text." Had he taken the parallel passage, in 1 Pet. iii: 9, for his text, he could not have preached what he did, for the want of the word "good." Now if a man should make a *legitimate* discourse from any text of Scripture, he could make substantially the same from any parallel text. No man can take two parallel passages of Scripture, and

preach a discourse from one which cannot be drawn from the other, unless he do violence to one or both passagef. To make a discourse, which is simply a play upon words, is not preaching the gospel; nor is it presenting the teaching of the Scriptures in any true sense. Yet we often hear such perversions and mangling of the Scriptures pronounced "splendid sermons"—"great," "sublime." "Oh, you ought to have heard it. It was grand."

How lamentable, that people will turn away from the full-orbed light of the Sun of Righteousness, and follow after the phosphorescent light arising from some low marsh of sectarianism and vain conceit. And yet such explosions are called preaching the Gospel. Do those who thus preach, or they who thus praise, know what the Gospel is? I think not.

UNCLE JOE.

WE mentioned a few weeks since that the Post Office of Bro. J. M. Barnes, our "Little Man" was Greenville, Ala. In this we were mistaken. He lives thirty miles from Greenville but received his mail there for several years as he had no more convenient office. His Office now is Strata, Montgomery Co., Ala. Will his correspondents please note this? D. L.

To have a good opinion of yourself, think, if you were rich, how much you would give away.

EVERY parent is like a looking-glass for his children to dress themselves by. Parents, therefore, should take care to keep the glass bright and clear.



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The Reception of the Holy Spirit.

BY T. W. BRENTS.

Having seen that the Spirit dwells in the body or Church—that the disciples are builded together for a habitation of God through the Spirit, and that the Church is the medium through which the Spirit's power is exerted for the conversion and salvation of man we come now to consider the relationship it sustains to each member of the body. Before leaving the disciples Jesus said to them, "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, for he dwelleth with you and shall be in you." John xiv: 16, 17. There are several very important matters in this quotation for which we will have use as we proceed; but at present we are here to see that the Holy Spirit was promised as an abiding guest and comforter to the disciples and as such it was to dwell with and be in them forever. That this

was not a figurative, but a literal indwelling of the Holy Spirit in the disciples is plain from the fact that when the Spirit came as promised "They were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." Acts ii: 4 It will scarcely be said that the disciples were only figuratively filled with the Holy Spirit on the day of Pentecost. Nay, it was *literally in them* as the Savior promised them it should be. Then are we to believe that it was literally in them as an inspiring monitor, but as a comforter only figuratively? If not, and it was literally in the apostles to inspire them, we can see no reason why it should not be as literally in them as a comforter. And if it dwelt literally in them as a comforter and as such was to abide with them forever, we conclude that it must dwell in the disciples *now as literally as it was in them*. And here we must not forget that the Spirit was given to man by measure; and we have seen some of these measures fill their mission and pass away. It was to guide the apostles into all truth, and bring to their remembrance everything said to them by the Savior. It has done

this ; and as we have a perfect record of what they said and did when inspired by it, we have no use for it now as an inspiring monitor ; but as a comforter it abideth ever. But we may be told that this promise was made to the apostles only, and was to them fulfilled. And as they were inspired by its presence, the absence of such inspiration proves the absence of the Spirit in all who are not so inspired. A careful examination of the Scriptures will show that, while there was no promise that the inspiration should remain, as a comforter it was to abide with the disciples forever. As such it was to dwell with and be in them. As an inspiring monitor it did not abide forever. Nay even the apostles, during their lives, were not always under its inspiration. Paul sometimes spake as a man, at other times he *thought he had the Spirit of God*, (See 1 Cor vii : 40.) How could he so speak if he knew himself to be at all times under the influence of inspiration. When it was necessary for something to be *revealed* or *confirmed* by the Spirit, it took possession of some spiritual man or men through whom the work was accomplished. Had Peter been all the time under the influence of inspiration it would not have taken a special miracle to teach him that he might go to the house of Cornelius with the Gospel to the Gentiles. This case clearly shows that the Gospel was progressively developed to the apostles and that they did not know all its provisions when first baptized with the Holy Spirit on the day of Pentecost. "While Peter thought on the vision the Spirit said unto him, Behold, three men seek thee, arise

therefore, and get thee down, and go with them, doubting nothing ; for I have sent them." Acts x : 19, 20. Then he knew something he never knew before. And when the messengers told him for what they had come he knew something more. And when Cornelius rehearsed the things seen and heard by him "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth God and worketh righteousness is accepted with him." Acts x : 34, 35. These important lessons, the other apostles, though inspired, did not know yet. But Peter rehearsed the whole matter to them from the beginning, and "when they heard these things, they held their peace, and glorified God, saying Then hath God also to the Gentiles granted repentance unto life." Acts xi : 18. Here for the first time these inspired men knew that the Gentiles were fellow heirs with the Jews in the privileges of the Gospel. But as a comforter, was it designed for the apostles alone ? If so, why did Jesus promise that it should abide with them forever. They could not live here forever ; nor can we conclude that Jesus intended to promise them the Holy Spirit as a comforter forever, meaning that it should go with them into the future state ; for he assures them that *there* they should again be with him. "I go" said he "To prepare a place for you ; and if I go and prepare a place for you, I will come again and receive you unto myself ; that where I am there ye may be also." John xiv : 2, 3. While clothed with humanity Jesus was not omnipresent, and hence could only be with and comfort his disciples in a single place at one time. As to the apostles alone this would not have made an-

other comforter necessary for he could have kept them with him; but when the time came for them to go into all the world and proclaim the Gospel to every creature, he could not, as son of man, be in Jerusalem, Rome, Corinth, Philippi, Samaria and other places at the same time; hence it was expedient, in this respect as well as others, that he should go away and send another comforter, even the Holy Spirit, who could dwell with and be in every disciple, any and every where until he should come again. There is a remarkable similarity in the style of the Savior when he promised the comforter to the disciples, and that of Paul in his letter to his brethren at Rome. He says 'But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' Rom. viii: 9-11. That this passage is applicable to christians now is admitted by all; how strikingly similar the phraseology to that used by the Savior. He says "He dwelleth with you and shall be in you." Paul says "If so be that the Spirit of God dwell in you." "If the Spirit of him that raised up Jesus from the dead dwell in you." "Shall also quicken your mortal bodies by his Spirit that dwelleth in you." What can this language mean? We cannot say that God will quicken

our mortal bodies by his Spirit that dwelleth *figuratively* in us; and to say that he will quicken our mortal bodies by his Spirit that dwelleth *metonymically* in us would be no better. Nor will it do to say that God will quicken our mortal bodies by his *disposition* that dwelleth in us. To our mind the passage admits of one interpretation, and only one; namely that the Spirit of God—the Holy Spirit, dwells *literally and really* in every Christian, and by it God will reanimate his body in the great day. With this agrees the teaching of Paul when he wrote to the disciples at Corinth. He says "What I know ye not that your body is the temple of the Holy Ghost which is in you." 1 Cor vi: 19. He here manifests astonishment that they should not ever keep this thought before them. And again: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii: 16. Had Paul been seeking to impress the disciples at Rome and Corinth with the fact that the Spirit did really dwell in each of them, we know not how he could have selected a set of words better calculated to convey the thought than those he employed in the passages quoted.

Thus far we have not approached our position by any process of reasoning, but by positive declarations of holy writ. "*The Spirit dwelleth in you,*" has met us every where. Upon such Scriptures there is not much room to reason; and here we could well afford to rest this position. But we think we can arrive at the same thought by a process of reasoning altogether satisfactory, even in the absence of direct testimony. Paul, more

than once, likens the Church to the human body; an example of which may be found, 1 Cor. xii: 12-27, to which the reader is referred; we can only transcribe a sentence or two. Addressing the disciples he says "Now ye are the body of Christ, and members in 'particular." The blood freighted with the pabulum of life must freely circulate in all the members of the body great and small. And should such circulation cease in any member, death and disintegration of such member must inevitably follow; and unless it is separated from the body all must perish. Even so "The body without the Spirit is dead." Jas. ii: 26. If the Spirit ceases to dwell in and vitalize every member of the Church or Spiritual body, Spiritual death to such a member is inevitable. And if the circulation cannot be restored, painful as the operation may be, the amputating knife must be used; for "When one member suffers all the members suffer with it." As it is "Better for one member to perish than for the whole body to be cast into hell" (Mat. v: 29, 30) sacred as the relationship may have been, a separation must take place. Are we not here taught that the presence of the Spirit in the Christian is indispensable to the maintainance of Spiritual life?

Again: Jesus illustrated the relationship his disciples sustained to him by a vine and its branches. See John xv: 1-7. Said he "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." As every branch must maintain its connection with the vine so that the sap may circulate from vine to branch, and keep

it alive; even so must every member of the Church or body of Christ maintain his connection with the body so that the Spirit circulate in and keep him alive, lest "He be cast forth as a branch and is withered, and men gather such, and cast them into the fire and they are burned." So the Lord taught, and so we believe.

But we are sometimes told that the Spirit dwells in us simply by its teaching received through the inspired word; hence all that is meant by it is that we are well instructed by the Spirit. When Paul told the Romans that God would quicken their mortal bodies by his Spirit that dwelt in them, did he only mean to teach that God would reanimate their sleeping dust by the instructions they had received from the Spirit? If this be all then we see not why the *world cannot receive it*. An infidel may be as wise in the Scriptures as the most devoted disciple. It, took a man mighty in the Scriptures to meet Mr. Owen in debate upon the authenticity of the Bible, and yet it will scarcely be contended that the Holy Spirit dwelt in his infidel heart. Every man who is adopted into the family of God must be taught by the Spirit before he is adopted; but the Spirit is given to him because he *is a son* and not to prepare him for adoption or make him a son. If the reception of the word of truth be all that is meant by the reception of the Spirit, then Paul's rule is reversed, and every man receives the Spirit, not because he is a son but that he may become one. Yea Jesus was mistaken when he said, "The world cannot receive it," because they must receive its in-

struction *while of the world* and *before* entering the Church, Kingdom, or body as certainly as hearing precedes faith and faith precedes obedience. Paul said to the Ephesians that they were sealed with the Holy Spirit after they heard and believed the Gospel and trusted in Christ. "In whom ye also trusted after that ye heard the word of truth," the Gospel of your salvation: in whom also, after that ye believed ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph, i: 13, 14. Then it follows, most certainly, that if we are now sealed with the Holy Spirit as these Ephesians were, it takes place *after*, and is *something more than hearing, believing, and receiving the word*. Their *sealing* was to them an earnest of their inheritance that is a *pledge* of God's faithfulness in giving them the promised inheritance, hence he admonishes them to faithfulness on their part; that they "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv: 30. The same Apostle writes to the Corinthians thus, "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which establisheth us with you in Christ and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. i: 20-22. God established them in Christ by giving them the Holy Spirit as an earnest or pledge of the fact that his promises were yea and amen in Christ, hence they were sealed with the Spirit. "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the

Spirit." 2 Cor. v: 5. That God gave these Corinthians the Holy Spirit as an earnest of the promised inheritance is clear; and when we associate these quotations with the language quoted from Eph. i: 13 it clearly shows that it was given *after they were instructed in and believed the Gospel*; and hence was something more than the information thus received by them. From this conclusion we can conceive of but one possible way of escape; namely, that the measure of the Spirit by which the Ephesians and Corinthians were sealed was the extraordinary measure by which spiritual gifts were imparted; and not the ordinary measure following adoption into God's family. But it is the business of him who so affirms to furnish the proof of such affirmation; and he would do well, in the mean time, to see that he does not explain away all the Bible in special applications of it, leaving nothing applicable to us at all.

It may not be amiss to remark here that the words in which a truth or thought is expressed are not the thought itself; nor is the thought or truth suggested by a person or thing the person or thing which suggested it. Hence the words in which a spiritual idea is suggested are not the idea; nor is the idea suggested by the Spirit the Spirit itself. A school boy may have the words of an author committed to memory most perfectly and yet not have the thought which the author designed to convey by the words, nevertheless the thought was in the words. Even so he may get the thoughts of an author without drinking in or imbibing the Spirit of the author who suggested the thought,

nevertheless the Spirit was in the thought. Hence it is possible for us to comprehend a thought or truth suggested by the Holy Spirit, and yet fail to receive the Spirit which inspired the thought. You will say these are nice distinctions: we admit it; but they are distinctions nevertheless, and he who fails to make them may never fully understand the subject of the Holy Spirit. If he would profit by an examination of it he must keep wide awake all the time devoted to the study of it.

BUT HOW DO PERSONS RECEIVE THE HOLY SPIRIT?

Suppose we acknowledge ourselves incapable of answering the question at all; what then? Does it follow that we must repudiate a plainly taught fact because we cannot comprehend and explain the philosophy of it? For just such a crime Zacharias was made dumb and not able to speak until the fulfillment of the words which he refused to believe because he could not see how he and Elizabeth were to be blessed with a child when both were well stricken in years. When God speaks the man of faith believes, whether he can or cannot explain the philosophy of what he says. Hence we are prepared to believe that the Holy Spirit dwells in God's people whether we can or cannot explain the manner of its reception because he says he will quicken our mortal bodies by his *Spirit which dwelleth in us*. But we would not have the reader suppose the Bible a blank, even on this subject. Paul says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. v: 5. By this we learn that the Holy Spirit

is given to the disciples. But *how is it given?* This is the troublesome question. Well it is either given *mediately*, or *immediately*—through means, or without means. Jesus once said "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke xi: 14. Here we are taught that the Father gives the Spirit to such of his children as ask him for it, but we are not told how he gives it to them. He gives us bread, and taught his disciples to pray for it, yet he gives it through means and not otherwise; hence we may find that the Father has provided a system of means by which to convey the Holy Spirit to his children. "This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith." Gal. iii; 2. Two thoughts are here implied:

First, that the Galatians did not receive the Spirit by the works of the law.

Second, That they did receive it by the hearing of faith.

This question, then, is pertinent to our enquiry. We wish to know *how the Spirit is received*, and it is here assumed to have been *received by the hearing of faith*. But this is a queer sentence; what can it mean. Does hearing belong to faith? No, faith comes by hearing, hence hearing must precede faith; indeed hearing may be where there is no faith. Then the Apostles could not have meant by *faith* that confidence only, with which we receive testimony. He must mean something more than that. In this chapter, as in many other places, he

is evidently contrasting the *Mosaic Law* and its service, with the *Gospel* and its service; and the word *faith* in the verse quoted, is the synonym of *Gospel*, and comprehends the whole plan of salvation presented in the Gospel. If we comprehend the passage we must notice the word *hearing* for it must mean something more than the reception of sound. In the New Testament compiled by A. Campbell from the works of Doctors George Campbell, MacKnight and Doddridge, the passage is rendered "The *obedience* of faith." We might quote many passages from the common version where the word *hear* implies *obedience* but a single example must suffice. "And it shall come to pass that every soul which will not *hear* that Prophet shall be destroyed from among the people." Acts iii: 24. Certainly the word *hear* must be understood to mean obedience to the commands of Jesus. Collating these items the account stands thus; The Galatians *received the Spirit by obedience to the Gospel*; and hence obedience to the Gospel is the Father's appointed means of imparting the Holy Spirit to his children. Thus we see why it is that the world cannot receive the Spirit; they do not obey the Gospel that they may receive it. We have seen that it is given by the Father to his children; hence Paul said to them, "Because ye are sons God hath sent forth the Spirit of his Son into your hearts crying Abba Father." The children obey the Father, hence as the Gospel is the law by which he governs his children and as obedience to it is the medium through which he gives them the Spirit, by obeying the Gospel the children receive the Spirit.

We have seen that there are two great opposing kingdoms; namely, "The Kingdom of God" and the "Kingdom of darkness." The subjects of that are called the children or "Sons of God." 1 John iii: 1. The subjects of this are called, "The world," and Jesus says they cannot receive the Spirit. Nor is it at all strange that they cannot receive the Holy Spirit while citizens of the Kingdom of darkness laboring for and serving their father, the devil. If we would receive the Spirit of God we must become citizens of his government—members of his family. Then and not until then may we receive the Spirit of the family which entitles us to the privilege of calling God *our Father*. The men of the world have not the Spirit of God and have not the right to call him their Father. Jesus said to such, "Ye are of your father the devil, and the lusts of your father ye will do." John viii: 44. The Church is God's spiritual family into which we enter as "Babes in Christ." 1 Cor. iii: 1. And we are admonished. "As new-born babes to desire the sincere milk of the word that we may grow thereby." 1 Pet. ii: 2. Reading and feeding upon this spiritual food the children of God are "Filled with the Spirit;" not because the word is the Spirit, for it is not; but because the Spirit is ever present in the inspired word; and the service appointed therein is God's ordained means of giving them the Spirit. Hence says Paul "Let the word of Christ dwell in you richly, in all wisdom." Col. iii: 16. By so living we may grow up to the stature of men and women, full grown in Christ Jesus, the Lord, "Till we all come in 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 the fullness of Christ." Eph. iv: 13. If we take a child of Indian parentage and adopt it into a family of civilization and refinement, it ceases to imbibe the spirit of the family from which it is adopted. It henceforth manifests a different disposition, and speaks a different language. Its manners, habits, occupation, everything, save its personality undergoes a corresponding change. So when a person is taken from "The world," and adopted into the family of God, he or she ceases to imbibe the Spirit of the world, and hence to "conform to the world," and imbibes—"Drinks into," that measure of the Holy Spirit which the Father promised to his children by living in the Father's family, receiving his instruction, and being governed by his laws.

Every time the faithful child obeys a command of the Father, he drinks into, or imbibes a measure of the Spirit connected with that service. It matters not whether it were the service of the Lord's day, worship in the family, visiting the sick, relief of the poor, or any other service required by the Father of his children, he has connected himself through the Spirit with his service; and he, who faithfully serves him receives the Holy Spirit as an earnest of the promised inheritance. Hence "He that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he has given us." 1 John iii: 24. And again, "If we love one another, God dwelleth in us and his love is perfected in us. Here-

by know we that we dwell in him, and he in us, because he hath given us of his Spirit." Ibid iv: 12, 13. The devoted disciple goes to the house of worship on the Lord's day and there is greeted heartily by his brethren and sisters in the Lord, and he feels the cords of love strengthen as he takes them by the hand. He joins with them in singing psalms, and hymns, and spiritual songs; and as he makes melody in his heart to the Lord, his thoughts soar away to a place where he hopes to join with the redeemed in singing the "New song before the throne" in sweeter strains than mortal tongues can make. A lesson of instruction is read from the word of the Lord "Whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature." 2 Pet. i: 4. Are we made partakers of the divine nature by the precious promises of the Lord? Then what has he promised? Nay what has he not promised us? Eye hath not seen nor ear heard, neither has it entered into the heart of man to conceive the things which God hath in reservation for them that love him. And though God has revealed them by his Spirit, language is begged when called upon to furnish drapery in which to present them. He has promised that he will never leave nor forsake his children—that he will comfort and support them while crossing the deep rolling river—that he will quicken their mortal bodies by his Spirit that dwelleth in them; and give them bodies fashioned like unto the glorious body of his Son—that their homes shall be in the city of God where God and angels will be



their associates—That they shall have right to the tree of life and drink of the pure river of life that flows from beneath the throne—that they shall bask in the sunny smiles of God's eternal love for ever and ever. O! great, *exceeding great and precious promises*. Who can contemplate them without partaking of the divine nature? Nay, without drinking copious draughts of the Holy Spirit that is ever present in them?

While the disciple eats of the bread, and drinks of the wine which symbolize the broken body and shed blood of a crucified Savior, who died that he might live his memory fastens by faith upon the scenes of calvary and his heart swells with gratitude and is stirred with deepest emotion as he feels the love of God shed abroad in his heart by the Holy Spirit which is given to him through the appointments of the Lord. He prostrates himself at the golden altar and offers thereon the incense of an humble and devoted heart. Feeling his unworthiness he pleads for mercy through Jesus Christ. Truly grateful for favors received he humbly, yet in faith asks his Father for blessings and protection in time to come. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. viii: 26. Thus God's children are "Strengthened with might by his Spirit in the inner man," (Eph. iii: 16) by the service of the Lord's day at the house of worship. O! precious season of refreshing from the presence of the Lord. Surely it is good for them to be there that they may

sit together in heavenly places in Christ Jesus; and drink of that measure of the Holy Spirit with which God designed to comfort and strengthen his children amid the persecutions and trials incident to their pilgrimage through life. But Jesus called the Holy Spirit a Comforter and truly it did comfort them. It not only dwelt in them, but it inspired men to write and speak words of cheer for them. It inspired Paul to write a graphic description of their victory over death and subsequent reign with the Lord. He says "The Lord himself shall, descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv: 16-18.

"Hope of our hearts, O Lord, appear,  
Thou glorious star of day!  
Shine forth, and chase the dreary night,  
With all our tears, away.

Strangers on earth, we wait for thee;  
O leave the Father's throne;  
Come with a shout of victory, Lord,  
And claim us as thine own.

O bid the bright archangel now,  
The trump of God prepare,  
To call thy saints—the quick, the dead  
To meet thee in the air."

As Hannibal's soldiers, after triumphing over the frozen Alps, were vanquished by the luxuries of Capua, so has many a strong spirit, after its victories over adverse fate, been conquered by the prosperity it wearied every energy to obtain,

Love is not a judge, but a benefactor.

### Whisky Selling and Drinking.

Bro. A. C. H., of Alabama, presents the case of a member in the congregation who is a proper subject for discipline for drunkenness, but says there are those who should be examples for the flock engaged in selling liquors, and asks what is right in the case?

The drunken brother and he who tempts and entices him, and others of his fellow creatures to drunkenness, dissipation and ruin ought to be re-proved, exhorted and admonished most faithfully, kindly and earnestly to turn from their courses, to repent of their sins and to live as humble and true followers of Christ should live. Each should be admonished to labor, working with his own hands *the thing which is good*, that he may have to give to him that needeth. They should be admonished to avoid that which is evil and seek that which is pure, holy and of good report. Both drunkenness and selling intoxicating liquors, are sins inexcusable and debasing, corrupting and depraving sins. But of the two characters, the drunkard and the whisky seller, we would much prefer to live in fellowship with the drunkard. The drunkard frequently is so from no deliberate determination to sin, but from weakness, from an inability to resist temptation. His sin is frequently as great for not avoiding temptation as for giving way to it after getting in reach of it. The moderate drinker who, because he is able to control himself, will yet drink and lead his weak brethren and companions by his example into temptations that they cannot resist and thus offend

their weak consciences, is often guilty of a greater sin than the weak brother who is led into temptation and drunkenness. But worse than all is the man who can deliberately, for the sake of a little sordid gain, sell liquors that intoxicate and thus deliberately tempt old men and young men into habits that debauch, deprave and brutalize them, that beggar and ruin families, that make worse than widows and orphans of women and children, that demoralize and corrupt society in every department.

It often seems to me that the spirit that can deliberately, for the sake of dollars, engage in a calling whose influences are such as the liquor venders is nearer possessed of the spirit of a demon, than any being known to us. The man that can, with cool, deliberate purpose and grim satisfaction look upon the work of the liquor seller in a community—its havoc—its ruin to soul and body, to man, woman and child and feel satisfied to grow rich from such work as this, has his conscience seared as with a hot iron and is given over to hardness of heart and reprobacy of mind complete and fearful. No thief, no murderer, no liar in a community does a hundredth part of evil to the community that the liquor vender does. The thief may steal our goods—the murderer may kill our bodies, the liar malign and slander our characters. The whisky maker and vender, takes the goods of scores where the thief does those of one. He not only takes his goods, destroys his strength of mind and body, murders both soul and body, and destroys his character, he not only does this but his work makes thieves, murderers and liars of his victims and turns

them loose with maddened passions to prey on the public. It takes a more cool, calculating selfish disregard of the good of others and the welfare of souls to make a whisky maker and vender than it does to make a thief, a murderer or a liar.

No man, who will deliberately follow such a calling can be an accepted member of the Church of Christ. His name may be on the list of the Church; the Church may degrade its position and disgrace the cause of God by failing to put such person from among them, but all the churches of the universe could not make such a character an accepted child of God. Such a spirit, such sins separate such far from God. Such have not the Spirit of Christ.

He died, gave up his life, to save the world. Such a person corrupts, degrades, demoralizes the Church and the world for the sake of a little selfish sordid gain. "If any man have not the Spirit of Christ he is none of his."

The sin of tempting our fellowmen to drink and to drunkenness was often and strongly condemned in the old Testament. Of the New Testament commands there is scarcely a principle laid down that is not violated by this calling. The obligation of purity of heart and life, cannot be maintained by one habitually doing that which corrupts other hearts. The command to do all that we do to the glory of God—in the name of Christ can never be obeyed by a man engaged in this calling. No man who is tempting others to their ruin can pray with a true heart "Lead us not into temptation." He does not keep himself from the appearance of evil,

he does not "eschew evil and follow that which is good." He does not avoid evil communications which corrupt good manners." He does not follow Christ in his temper, self-denial or labor. He does not strive to be a follower of Christ and of God.

He does not work together with God for the exaltation and spread of the Church of Christ, the honor of God and the well being of man. But he is a most efficient co-worker with the evil one, in dishonoring God, degrading the Church and corrupting and polluting the human family. He is not working the thing which is good, but that which is evil. He is not doing good, but evil to every unwarly and unguarded soul as opportunity offers. The calling violates the letter and spirit of Christ's law every command and principle of the Scripture, and he who engages in it does the most ruinous work of the evil one. Certainly save if possible every professed Christian from a call so ruinous to both his own soul and the souls of others, If it is impossible to save them from such work there is but one alternative left—give them over to him whom they serve.

D. D.

THE great end to be gained in order to make us true, accepted Christians, is that we should acquire the Spirit of humble submission to God. To acquire the Spirit of submission we must practice obedience to his requirements and a confiding trust in all of his appointments.

OPPORTUNITY is the flower of time and as the stalk may remain when the flower is cut off so time may be with us when opportunity is gone forever.

## Exposition of Luke xviii: 10 14.

“Two men went up into the temple to pray; the one a Pharisee, the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself, shall be exalted.” We will first consider a very common use of this passage, which we think is erroneous, and then present what we think is the true meaning. Many use it we know, in justification of what is known as the prayer system of conversion. The publican is taken to represent the alien sinner at the present time.

The fact that he is said to have been justified rather than the other, is taken as evidence that God will hear and save or pardon the sinner when he humbles himself, and prays to him.

The fact also that this Pharisee claimed to have done so many things, and still was not heard, is regarded by many as indicating that obedience to the requirements of the Gospel are insufficient. Now the question is, is either one of these conclusions justifiable, from the context of the passage? First, we must ascertain as nearly as may be done who these two men were, as to their relation to God. The Pharisee we know was a Jew,

one of God's covenanted children who would have been an acceptable servant of the Lord, had it not been for the pride and vanity of his heart. Man's heart must be humble, and truly devoted to God before his service will be acceptable. But more on this before we close. We must now enquire after the publican. The word publican means, in our modern style, a taxgatherer, without any special reference to his nationality. The Jews, in the time of the Savior, were subject to the Romans, and had to pay tax to that government. Some of the Jews, were taxgatherers, unpopular as it was among them as a people. It was very much against the feelings of the Jews to be subject, and pay tribute to another nation. Hence those among them that yielded themselves to collect this tax, were very unpopular among their people generally. This is no doubt the cause of the scornful reference of this Pharisee in his prayer, to the publican. We know that some of the Jews were publicans, because Matthew, one of the apostles was a publican before the Savior called him. Mat. x: 3.

We insist upon it then, from two or three considerations, that this publican was a Jew, one of God's covenanted people, and a very humble and earnest one, at that.

First reason; as above stated we know some Jews were publicans. Second; a proud hearted Pharisee like this, would not have gone into the temple with a stranger, a gentile, or a dog as the Jews sometimes called the gentiles. In the third place, an alien, one that had no covenant relation with God at all, would not have been permitted to enter into the tem-

ple, with Jews. Therefore it is wholly contrary to all the facts in the case, to suppose that this publican was an entire alien, which he would have to be, in order to make this an example for God's saving alien sinners now, through prayer. But it may be said, this was only a figure presented by the Savior, and not an actual matter of fact. No matter for that, the Savior would not have presented a figure that was contrary to fact and principle; so that can not change it a particle.

Therefore, from all these considerations, we are satisfied this publican was a Jew, one of God's own covenanted people, one that loved and feared him, and was honest enough before God to confess his wrongs, and to ask Him to have mercy upon him. This the Pharisee was too proud to do, and his boastful service was not acceptable. Hence this case of the publican, is simply an example of one of God's humble erring children approaching Him in the depths of humility, confessing his sin, and asking Him to have mercy upon him. There is nothing in this case, that at all resembles the prayer system of conversion. There is nothing in the whole connection, that can lawfully be applied in that way.

Having relieved the passage of this erroneous application, we will now consider what the Savior really intended to teach by it. The ninth verse at once explains the whole design of the parable. "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others." And then winds up the whole matter by

saying in the 14th verse. "For every one that exalteth himself shall be abased, and every one that humbleth himself shall be exalted." His design was to give a heavy rebuke to the Pharisees for their pride and self righteousness, and to teach a lesson of humility. It shows us in a very forcible light, how vain and futile are all attempts at show and display among the children of God. Man has ever been fond of show or display that he could call his own. He has never, in a state of worldly prosperity, been satisfied with the simple and humble arrangements of the Almighty, for his happiness, but has been ever ready to seek out new inventions. This feeling of pride and self exaltation, is evidently what caused the building of the Tower of Babel, which caused the dispersion of our race, and the confusion of languages, over which the world is so much troubled at the present time.

This desire in men to show off their wisdom, and to gratify the pride of their own hearts, brought more calamities perhaps upon the Jews than all things else beside. After God had been their king for a long while, and had been leading and governing them by judges chosen by himself, they became tired of this simple arrangement; it looked too small to the eye of pride and vanity, when they compared it with the nations and kingdoms around them of human mould, and hence, in the pride of their hearts, they said to Samuel, "Make us a king to judge us like all the nations." 1 Sam. viii: 5. This request of the Jews amounted to a rejection of God, and an effort to be guided by their own wisdom, prompt-

ed doubtless by the pride of their hearts. It amounted to saying that they knew better what was for their own good, than the God of heaven, and that all the favor they asked at his hands, was to let them go their own way. God gave them a king in his anger, as we read in Hosea xiii : 11. He knew the vanity of their hearts in the request they had made, and regarded it as a rejection of himself. How much these people suffered as a consequence of asking and obtaining a king, we have no disposition at present, to try to present. The sad consequences to them are known by all acquainted with Jewish history. After they had tried their experiment for three hundred years, God still says, "Yea, they have chosen their own ways, and their soul delighteth in their abominations." Isa. lxiv : 3. This same kind of pride was filling the hearts of the Pharisees when Christ was on earth. He tells them in Mat. xv, they had made the commandment of God of none effect, by their tradition.

It was these very things the Savior intended to rebuke in these proud hearted Pharisees, by the parable under consideration. When we get this much out of it, we get what he intended to teach. We should all learn from this, to be satisfied with the simple institutions and appointments of our heavenly father. And to make an attempt to introduce anything else whatever for the conversion of sinners, is to make void the commandments of God, by the doctrines and commandments of men. The prayer system of conversion as commonly practiced in our country, does this very thing. It is not authorized in

the word of God, and yet it takes the place of that word, and makes it void. Hence the figure, so far from authorizing such a thing, actually condemns it, and shows us clearly that the only way to be his acceptable servants, is to humble ourselves before God, and do his will just as he has presented it to us. An indisposition on the part of religious people, to be satisfied with the appointments of God in their simplicity, stands much in the way of the progress of the truth. Let us all try to be humble, and be satisfied with the will of the Lord as it is, without any innovations.

E. G. S.

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#### What a Bible College Should Be.

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*Bro. Lipscomb* : The learned editor, referred to in our last, continues as follows :

"To-day nothing gives the Episcopal Church of England so commanding a position as her unparalleled Bible literature. Why should not the time come when as much could be said for the Church of Christ ?

Further : "We want essayists whose learned and brilliant productions should be welcomed to the great Quarterlies of Europe. Could we, this day, enter this field with the champions of orthodoxy of the old world, at no very distant day we should begin to hear voices lifted up for Christ in that part of the earth where, as the case now is, they will never be heard."

According to the foregoing, *learning is preferable to godliness* ; that class of learning which does not develop the simple truths of the Gospel ; that class which banishes common

sense, as it seems that those who possess most of it are furthest from those truths. And, we might infer that it even banished all knowledge of Christ from its possessors, as no voices, it seems, are lifted up for Christ in *their* field of operation.

Why should we seek excellence in learning which does not advance the cause of the Gospel? Why seek a welcome to those Quarterlies which could only be based on excellence in such learning!

The learned essayists and reviewers who conduct those Quarterlies are not Christians. Neither Christ nor his Apostles were sufficiently learned to convert such. Or they are not sufficiently learned to be able to appreciate the wisdom of inspiration. If they do not understand because their minds are tossed to and fro by the quibbles of infidelity or sectarianism their learning is mere folly; and only the contributions of those whose learning is similar will be welcome to their columns.

In short, just as the men of genius and learning—the philosophers, logicians, rhetoricians, etc., who were imbued with the principles of Plato, Zeno, Aristotle and Epicurus, represented the literature of the Apostolic age, even so, now, those Quarterlies represent the standard literature of the present day. The former were heathen, the latter are infidel. The former were held in contempt by the early propigators of the ancient Gospel, and the latter deserve the contempt of modern Christians. Both classes of literature stand in the wisdom of men, and constitute foolishness in the sight of high Heaven. The adoption of the former almost

extinguished the Gospel, and we should avoid the latter if we desire to retain that Gospel in its simplicity.

Our brother's position amounts to this: We know the truth, but if we knew as much untruth as those champions of orthodoxy, who are ignorant of the truth we might accomplish great good with such knowledge! Or if we knew as much as the ignorant and deluded editors of those Quarterlies we might become contributors to their pages!

We apprehend that, if a certain class of learning made fools of them it might also make fools of us. Paul rejected such learning, and tells us to follow him *in that very thing*. He says, "Speak the same things" (words of inspiration.) He asks, "Where is the wise man? Where is the Scribe? Where is the disputer of this world? Has not God made foolish the wisdom of this world?" *He* spoke wisdom, but not the wisdom of this world; and not in words of men's wisdom, but in words taught by the Holy Spirit. He first lays down his own course, and commands us to *follow him in that course*. And that command is as binding on us as any requirement of inspiration.

We do not take these positions through natural inclination; for we are partial to human learning by nature: We would rejoice if proved to be in error. But, apprehend that we will not be refuted in our position in regard to human learning. For the fact is incontrovertable, that those of the humbler class of mankind have, in every age, been more ready to receive the truth of divine wisdom than those of the class who are learned in the wisdom of this world. We

might fill a chapter with proof of the truth of this position; but will, instead, merely state, that in every dispensation—in every age or generation the truth of this position has been exemplified. Even individual exceptions have been few and very far between. And to embrace human learning for the sake of those exceptions is to adopt a rule, the exceptions to which only constitute truth.

In the wisdom of God there is a reason why Paul rejected human wisdom, and in the wisdom of men there is a reason why human wisdom rejected revelation: human wisdom is rejected because false; while the wisdom of God is rejected because it condemns human wisdom.

God adapted his revelation to common sense, and not to human learning. And common sense is to human learning as experience is to theory; fact to hypothesis; or, better still, as truth is to falsehood. Those of the common class acquire common sense through observation and experience; while those of the learned class mainly become fools through learned theories and speculations.

In a Bible College we want the wisdom of inspiration taught. And whatever may be necessary in order to a correct understanding of God's will we want taught, presuming that those so taught will be able to teach others without the instruction of either heathen or infidel sages in matters relating to the Gospel of the law of God.

As to how much Hebrew, Greek, History, Geography, etc., is necessary or how far such branches come under the head of human learning, or

whether there should exist such an institution as a Bible College, are matters for further consideration. And if after a reasonable length of time no objections are urged, and no suggestions offered, we may pursue the matter further.

Yours for the wisdom of inspirations.

J. B. EUBANK.

Justice.

The brethren at Lynnville, Tenn., feel that injustice was done them in our reference to the letter appealing for help for a teacher in destitution as the impression is made that the teaching brother in want is a member of their congregation, which is not the truth. The fault in this representation was greatly our own, as we knew he was not, but the letter was dated at Lynnville, and we spoke of it in that light without its ever occurring to us, that it was making a wrong impression as to the Lynnville congregation.

The brethren at Lynnville express an entire ignorance of the wants of the brother, but a willingness to aid him if the supply of his wants bears heavily upon his own congregation: This is just as we anticipated and shows that brethren could often effect the desired ends in such cases, much more satisfactorily in a quiet private way.

Yet the writer of it did only what was customary, but nevertheless wrong because customary.

We wish to repeat here again, that the law of God is plain, that both in nature and grace, each family, as far as it is able should care for its own



helpless members. God's plan is always the efficient and practical plan in effecting the object designed.

D. L.

Live to the Glory of God.

"Whether therefore ye eat, or drink, or whatever ye do; do all to the glory of God." 1 Cor. x : 31.

The Apostle had under consideration the eating of meats offered to idols, and though the language was called forth by this particular question, yet its scope evidently embraces much more than this. That it contains a general direction for Christian conduct in other matters besides eating and drinking is clearly shown by the comprehensive phrase, "*whatever ye do*," which seems to be thrown in as a general prescription of what may, or may not in any case, be done. And from it we learn that it is the duty of every disciple of Christ to do *all things* with reference to the glory of God. The case in hand, i. e. the eating of meats offered to idols, as such, which was the immediate cause of the injunction, serves to illustrate the principle, and, also as an example of one thing that cannot be done to the glory of God.

The Apostle takes advantage of this special case to pointedly introduce the universal law. For if the small matters of eating and drinking should have this solemn import, how much more should the nobler deeds of life be characterized by the same purpose. But how shall this end be attained? I answer: "*Eat and drink in order to live*," with thanksgiving to God for that which He has bestowed and blessed, and not "with

conscience" of any idol whether it be an image set up in a heathen temple, or a depraved appetite enthroned among the carnal members. This every Christians can do, and this all should do. But let us enquire if man can glorify God in the common vocations of life? Can the farmer? By prudent industry and an upright course—being thankful to God—he may both increase the means of living and become an example to others, thus making his calling a blessing to his neighbor and an honor to God. The same is true of the merchant, the mechanic, the teacher, and the student. Nor is the principle limited to these; the like may be affirmed of every other vocation that is in harmony with the laws of God. And every one is in harmony with these that serves the proper purposes of life. But while we find many callings in the proper pursuit of which God is honored and man blessed, no one of these, perhaps, is safe from abuse in the details of human practice. Man is prone it seems to abuse the best gifts and highest priveleges bestowed on him by a beneficent Creator, and in many asphere does he come short of his own good and the glory of God. But to show this more clearly let us select one of the forenamed vocations and examine the practice under it. Let us take the vocation of teaching, a calling second only to the preaching of the Gospel. Teacher, indeed, is a title given to him "who spake as never man spake." What a responsible position the teacher occupies! To instill into the minds of youth such knowledge as will better fit them to glorify God, is certainly a noble work.

But as all vocations—be their rank what it may—are more or less liable to abuse, this seems not an exception, but rather a striking example.

The object of the teacher should ever be, to present not only the best precepts, but, also the best example for pupils. But is this the case with the teachers of our schools and colleges at the present day? Whatever may be their precept, is their example such as to encourage that which is honoring to God and discourage that which is not? Let us examine a few prevalent practices and see. It is the custom among schools and colleges to have exhibitions in which the audience is made to rejoice under the influence of theatrical actors with music on the brass or string band—like music to correspond to the like interludes in the actual and oft execrated theater. Suppose that the music is innocent in itself, is it right for us to give the Lord's means for it? The music for a single night costs from *twenty to thirty dollars*. Can Christians glorify God in this?

This custom is not, as some may suppose, confined to schools and colleges in which the Bible is not taught, but has even crept into our *Bible colleges and societies of Christian men*. This may surprise some. They may not be prepared to believe that a band of men who have set themselves up as lights to those in darkness, are themselves shedding such obscure illuminations; that men who claim to be lovers of God and who are preparing to preach the unsearchable riches of Christ are guilty of paying from *twenty to thirty dollars* a night for *just such music* as is usually heard at the circus and the theatre. And

this merely to gratify the lusts of the flesh. How does this comport with the instructions of the Apostle, "*Do all to the glory of God?*" Where does God's glory come in? Is it in the appropriation of the money? Better by far spend this in sending the "*bread of life*" to the millions who are perishing for want of it; or in feeding the poor at our own doors. Is it found in the elevating influence of the music? Certainly not, for it is generally of that character which is associated with scenes of immorality, reveling, and bloodshed. I must confess that to my mind this practice is opposed to the teaching and exhortation of the Apostle. We have thought much on this subject, but, as yet, have failed to see in it any glory to God or good to man. This may be owing to our nonappreciation of the progress of the age. For we must confess that our notions of true progress, is the improvement of the mind and education of the heart, and not the mere gratification of the sensuous being. And for aught we can see the horse would as likely be edified by this music as man. Or perhaps it is our want of logical skill and philosophical acumen, which prevents us from discovering that excellency, in the performance, which gives glory to God. If this is the case, we will be under lasting obligations to the brother who has a logical turn of mind sufficient to point out the particular part which glorifies God. We insist that his logic find its premises and conclusions in the Scriptures, as we are decidedly a *legalist*, in one sense, and opposed to expediency and progress, in that other sense.

It seems to us that the "Macedoni-

an cry" is coming from too many quarters for Christians to spend time and money merely to gratify the lusts of the flesh. When the Gospel has been made known to all nations—when the poor of our own land have been well provided for—when churches have been established in every community, then and not till then, can we talk of such expedienoies as those mentioned above. For whatever they are they belong to the flesh and war against the spirit.

May God help us all to live more to His glory—that whether in eating, or in drinking, or in the more important duties of life all may be done to the glory of His name through Jesus Christ our Lord.

R. C. HORN.

*Lexington, Ky.*

Peace and War.

*Bro. Lipscomb*: In No. 4, of the GOSPEL ADVOCATE, current Volume, you have published my brief letter, and added some remarks, touching which I ask permission to say a few words.

1. What you say of the "leaders" or managers of the *American Peace Society*, may or may not be correct. I am not sufficiently posted in their utterances during the war to be able to determine this matter; but I think it likely some of them hold the position that civil governments have the right to preserve their own existence, and, for this purpose, can legitimately use the sword in suppressing insurrection and rebellion. It may be they regard civil government as a divine institution, and consequently hold it to be improper for Christians

to appeal to, or take up the sword against any government under which they may live.

However this may be, I do not purpose to argue at present. *They are of age and can answer for themselves*, if they think proper to do so. My impression is, that the question of civil government, and the relation of Christians, thereto, is far from being exhausted.

2. I do not intend to go back on any party in reference to the late war. If we could build a wall of adamant between us and the past, it would be better for the cause of Christ, morality and civilization. But this I must say, that the publications of the American Peace Society, such as the Peace Manual, the Right Way, and various other books and Tracts too numerous to mention, do set forth the true principles of peace as contained in the Gospel. If some "peace men" have been, and still are inconsistent and "bitter war men," it is much to be regretted, but not very strange; for the Church itself, the professed Church of Christ, which, if apostolic is a great peace organization, is pretty full of "bitter war men," and even preachers.

3. The Gospel civilizes where it does not christianize; and while civilization will not save men, still it benefits society and is auxiliary to evangelization. I think it is possible to go too far in our opposition to outside societies. I would as soon work for the American Peace Society as for any human institution whatever, scholastic, collegiate, publicational or any thing else. If it be allowable for a Christian to teach school, practice physic, belong to Bible Societies

or to anything outside of the Church, then I think it is allowable for him to act as an agent for an anti-war society, and plead for "peace on earth, and good will among men," even though all the professed friends of the cause are not consistent. The great object is to publish books, tracts, and periodicals against war, and in favor of peace; and to seek by all means so to educate the Church, and to civilize the world as to do away with international war, and inaugurate an age of peace. That an age of peace will, at some time, dawn upon the world, is very certain; but by what means it will be inaugurated Christians are not agreed. It will be brought about by the advancing civilization and evangelization of the Gospel; by the second coming of Christ to reign on earth; or by the suicidal destruction of the nations themselves, and the establishment of a kingdom of peace upon their ruins. In any event, Christians must be converted to the doctrine of peace, and this can only be done by publishing books, tracts, periodicals, and preaching and lecturing on the subject. And if they cannot agree as to the means to be used, they can at least agree in the grand object itself, and do all they can, each in his own way, for the cause.

The Church of Christ is my peace society, but I do not think there is anything inconsistent or incompatible with this position in acting as agent for the Am. Peace Society, which, in point of fact, is only a publication society, seeking by the press and the living voice to disseminate the principles of peace. In our advocacy of peace we must discriminate between

the civil and the military. I am satisfied the New Testament does this and that those who oppose the civil fail to make this discrimination and become extremists. When "nations have beaten their swords into plowshares, and their spears into pruning hooks, and shall learn war no more," they will be nations still, and necessarily have a civil polity of some sort, while the military, the only really despotic element in election governments, will have passed entirely away. No peace movement, which does not recognize Jesus Christ as the great "Peace maker" of the world, will ever inaugurate that age of peace predicted by the prophets. He is "the Prince of Peace."

Yours in Christ,  
JNO. T. WALSH.

Our correspondents must bear with us for a time. We wish to put the articles on The Holy Spirit we are now publishing in tract form. To avoid the expense of setting them up twice, we hold over the matter until we get enough to have it put to press. We are scarce of type, this necessitates our publishing these articles in consecutive numbers of the *ADVOCATE*, which crowds out other matter. We will soon be through with these, then we will give all a hearing.—EDS.

Persons need not ask questions, write articles, or do anything else with the expectation of our giving any attention to them, without sending us a responsible name. We can not afford to read them.—EDS.

HE who does his best, however little, is always to be distinguished from him who does nothing.

## THE FIRESIDE.

### Thankfulness.

Some murmur when the sky is clear,  
And wholly bright to view,  
If one small speck of dark appear.  
In their great Heaven of blue.

And some with thankful love are filled  
If but one streak of light,  
One ray of God's good mercy gild  
The darkness of their night.

In palaces are hearts that ask.  
In discontent and pride,  
Why life is such a dreary task,  
And all good things denied?

And hearts in poorest huts admire,  
How love has in their aid—  
(Love that not even seems to tire)—  
Such rich provision made.

—Trench.

### To the Little Folks.

Some one—Some one? Who is some one? One of the frail descendants of Adam; no matter who. Certain persons have rendered themselves notorious and it is not always best to mention their names when speaking of them. Some names sound gratefully upon the modest ear. They have associated with them a number of revolting ideas, degrading principles. Then it would be well if such names could be forgotten by all decent people, to save them from unpleasantness of feeling; and by all others, as a help to their becoming decent. Some one has said, that "whatever is good was ordained by God." I have no objection to this. But further: "Whatever a poor erring mortal shall imagine is good, is good. "An ox-yoke is good; therefore it is ordained by God." "Sprinkling babies is a good thing; therefore it is ordained

by God." Now, that an ox-yoke is a good thing, I admit; and that it was ordained by God, I shall not stop to dispute. But that sprinkling babies is a good thing, (as a Christian rite) I must unhesitatingly deny. That it is an ordinance of God, is equally untrue. Suppose that we grant, that whatever is good, is ordained by God. Does it follow therefore, that what every wild visionary fanatic or enthusiast shall imagine to be good is good? By no means.

Again: Shall any and every thing which may be found to be good in temporal matters, be subject to be applied by every latitudinarian religionist to spiritual matters—be set up as a Christian ordinance? Certainly not.

It might be found good, in some cases, to sprinkle water on a child's ace, for its bodily infirmities, or something of that nature. Is sprinkling, therefore, ordained by God as a Christian rite? Certainly no man, having the least respect for his Creator, for the Bible, or for his own intellect, would affirm so.

What an amount of religious transcendentalism we have in this world! Sprinkling is a good thing, therefore it is a religious ordinance! The mourner's bench is a good thing; therefore, it is acceptable with God. The organ, is a good thing; therefore, God turns to it a listening ear. Who has said these things are good, in the place they are used? Has God said so? Where, in His word, do you find it? Some frail mortals have said they are good. Has God ever said, whatever man pronounces good, shall be good? That whatever man shall substitute or institute as a

religious rite, that He ordains it shall be so?

Jesus ordained baptism, as an initiatory rite. Will he recognize the substitution of the mourner's bench in its stead? Where God commands, shall man presume to substitute? When we have a command from heaven, shall we take, in its stead an invention of man? Baptism is commanded for the remission of sins. Men have set it aside, and instituted the mourner's bench. Can we hesitate which of the two to choose? The one is from heaven, the other is from man.

I am reminded of an anecdote of our late worthy brother, John Smith. "Raccoon" John, as he was called. He was a man of great eccentricity. Being in the company of a Presbyterian lady, the subject of the mourner's bench came up. Bro. Smith said to her that it was an institution of man, and had been placed in the room of baptism. She asked, "And what better is baptism than the mourner's bench?"

"Well madam," replied Bro. Smith, "baptism is from *heaven*, but the mourner's bench is from the *sawmill*."

"Indeed, if that is your view of the mourner's bench, I would like to know what you think of the Presbyterian anxious seat?"

"Madam, that is a *slab off the same log*."

UNCLE JOE,

#### Crude Notion of Self-denial.

Many persons say "I ought to deny myself." They are going along in life very happily, and do not perceive any particular reason for changing their course, but they have read that

a man must deny himself, and they say to themselves, "What shall I deny myself in? I wish I knew how I could deny myself." And they go to work and invent modes of self-denial.

One person says "I will not eat any butter." So he denies himself.

Another person says, "I enjoy a good coat as well as any body else; but, being a Christian, my duty is to deny myself; so I will get linsey woolsey, and let the broadcloth go." That is his self-denial.

Men have no idea what self-denial is. They are floundering after something they do not know what. They are searching after an opportunity for self-denial, not understanding that to deny one's self is simply to put down a lower feeling, in order to give a higher feeling ascendancy. You have an opportunity for self-denial every time you see a man. If you see a man that you dislike, put down that hateful enemy in your soul. That will be self-denial. Every time you see a person in misery, and you shrink from relieving him, then relieve him. That will be self-denial.

Do not say "I am so busy I cannot stop to see that little curmudgeon in the street;" but stop. God says "You are all brethren," and, ragged and dirty as that child is, it is related to you in the larger relationship of the eternal world, and you must not be so busy as not to have time to care for him.

If your selfishness says "I cannot stop; I do not want to be plagued with these little ruffians of the street," and a diviner element of the soul says "Stop! neither business nor pleasure has any right here; religion, humanity and duty must rule here;" and if

you obey the dictates of that divine element, then you deny yourself.

"In honor preferring one another."

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Forgiveness.

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School was over, and the scholars had gone. I sat at my desk thinking over the events of the day. Suddenly stopping my meditations, I saw a boy standing in the door. He started toward me, and then turned backward. Again, with a rapid step he advanced, and threw himself into a low seat by my side.

"What is it, Willy?" I asked, as I looked upon his tear stained face.

Fast falling tears were his only answer. Trying to comfort him in his secret sorrow, I placed my hand tenderly on his bowed head, and asked again,—

"Willy, will you not tell me what troubles you?"

He sobbed aloud, and laying his head upon my lap, said in broken accents,—

"Oh, teacher, I don't feel fit to look at you, or to speak to you, because I disobeyed you to-day. Will you forgive me?"

"I forgive you freely, my child," I said; "I will remember it no more."

"But you cannot love me as you used to," was the sad reply.

"Willy," I said (with difficulty keeping back my own tears), "I never loved you as I now do. Your repentance has endeared you to me more than I can express."

Willy went home happy, and I thought, as I heard him singing far down the road, "this is a lesson for

me." How often have I disobeyed my Savior, and felt ashamed to go to Him with my confession. How often, when bowed in His presence, I have said, "I am not fit to speak to Him, or even to approach Him. Surely He cannot love me again, I have erred so often and so sadly."

Now I thought, do I forgive Willy so freely and love him even better than before his sin, and shall I doubt that my Savior will forgive me, if I humbly ask Him? Can I, an erring child, be more humble, more forgiving than my heavenly Father? •

Thus, through my own affection, God taught me a lesson of His love. I, too, went home with a happy heart, singing, as I went,—

"Like as a father pitieth his children, so the Lord pitieth them that fear Him."—*Child's Magazine*.

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Love Lightens Toil.

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How easy it is to work when we are happy! How delightful when we are happy to work for those we love! A life of constant toil, merely for subsistence, is very hard and sad. No heart can bear it. The strain will break the courage, and sour the temper of anybody. There must be, before the worker, some better reward than the supply of his mere physical wants, or he will become a discontented being. He must work for love more than for money, or he will be miserable. The thought of loving hearts at home nerves the strong arm of the man at his toil, and sends the warm blood singing through his heart. The wife, in her household labor, is happy, thinking of the evening hour when she may sit down with her husband and be rewarded

by his companionship for all that during the day she accomplishes or endures for him and her little ones. She cares not how hard she works, so long as she is happy in him. She would even, if need be, kill herself with hard work for his sake. And he, if a true man, would do the same for her. For what do warm, fond hearts know of how much they endure for each other? "Why," they say, "the more, the better. It is love." What kitchen under ground, what back attic, is dreary enough to darken the face of a maiden working to make ready for a lover's visit? No one ever saw a place that could do it. Under the excitement of love, especially of love requited, wonders of work, otherwise impossible, have been accomplished; and so it will be again, and the worker hardly knows he has been tasked at all.

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#### The Old Hermit.

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"Some time ago, a young man, who had great cause of complaint against another, told an old hermit that he was resolved to be avenged. The good old man did all that he could to dissuade him; but seeing that it was impossible, and the young man persisted in seeking vengeance, he said to him, 'At least, my friend, let us pray together before you execute your design.'

Then he began to pray in this way:—

'It is no longer necessary, O God! that thou shouldst defend this young man, and declare thyself his protector, since he has taken upon himself the right of seeking his own revenge, and go against thy injunction, "Ven-

geance is mine, I will repay, saith the Lord."'

As soon as he was finished, the young man fell on his knees before the old hermit and prayed him to forgive him for cherishing such a wicked thought, and also declaring that he would no longer seek revenge of those who had injured him.

The young man was glad he had made known his determination to the hermit, and went away happier than he would have been had he carried it out."

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A GOOD DAUGHTER.—There are other ministers of love more conspicuous than she, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond. She is the steady light of her father's house. Her ideal is indissolubly connected with that of his fireside. She is his morning sunlight and his evening star. The grace, vivacity, and tenderness of her sex, have their place in the mighty sway which she holds over his spirit. She is the pride and ornament of his hospitality, and the gentle nurse in his sickness.

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THE MOST BEAUTIFUL HAND.—Two charming women were discussing one day what constitutes beauty in the hand. They differed in opinion as much as in the shape of the beautiful members whose merits they were discussing. A gentleman friend presented himself, and by common consent the question was referred to him. Glancing from one to the other of the beautiful white hands presented for his examination, he replied at last—"I give it up; the question is too hard for me; but ask the poor, and they will tell you the most beautiful hand in the world is *the hand that gives.*"



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History and Teachings of Jesus and the Apostles.

CHAPTER XLIII.‡

*Classes of Disciples.—Fasting.—Party Spirit.*

Some four classes of disciples are mentioned in the New Covenant:

1. The Disciples of Moses.—John ix, 28.
2. The Disciples of John.—Luke, v, 33.
3. The Disciples of the Pharisees.—Luke, v, 33.
4. The Disciples of Jesus.—John, xix, 38.

The word *disciple*—in Greek *mathetes*,—in Latin, *discipulus*,—implies one who is under the special training or instruction of a master or teacher, that is a *scholar, follower, or learner.*

There is nothing wrong in being a Disciple of Moses, of John, of Paul,\* of Luther, of Wesley, or of Campbell, as well as of Jesus; *provided*, we regard those men simply as instructors, capable of imparting to us the most useful lessons, and do

not prefer such assistant teachers to the Great Principal—the “Teacher come from God.” † Jesus is undoubtedly to be “looked to” ‡ as the Grand Master of the disciplined world—the “Leader and Commander of the people.” || He is “the Chief among ten thousand—the One altogether lovely.” §

But for a number of Christians to choose, and show a preference for some human, fallible teacher and guide, would be to “cause divisions,” and form a sect or party among the Disciples of Christ. Therefore, if to be called by the names of favorite teachers or leaders tends to division, let us, for the sake of unity and consistency, call ourselves only Christians, simply Followers of Christ.

We may now observe the manner in which this party-spirit showed itself, even during the personal ministry of the Savior. Mark informs us ¶ that “the Disciples of John and of the Pharisees were accustomed fast,” and that “they, [the Disciples

† John, iii, 2.

‡ Hebrew xii, 2.

§ Isaiah, lv, 4.

¶ Solomon's Songs, iv, 1, and v, 16.

¶ Mark ii, 18—20

\* Paul says, (1 Cor, xi, 1): “Be followers of me”—Com, Ver.; but the original word means *imitators.*

of John,] came and said to him: 'Why do we and the Pharisees fast often while your disciples do not fast (at all)?' Then Jesus said to them, 'Can the sons of the bride-chamber fast while the bride-groom is with them? As long as the Bride-groom is with them they cannot fast. But the days will come when the bride-groom will be taken from them; and then, in those days they will fast.'\*\*

It appears to have seemed to those disciples of John—those Baptists or "Johnites,"—that there must be something wrong with the Jesusites†† or followers of Jesus, because so important a matter as fasting was neglected! But the teacher gives them to understand that his own disciples will fast when the proper time comes. And, an eminent disciple, Paul, afterwards speaks of fasting often.†† May we not here exclaim, "Oh, these invidious comparisons! these disparaging remarks! This party-spirit! Why should it still be fostered? Why perpetuated to the present time?" But to resume the narrative:

PARABLE NO. 10—AGAINST PATCH-  
WORK—NEW BOTTLES.

Eight parables have been enumerated. A ninth may be the comparison between the instructed "scribe" and the "householder" (see chapter xxxix|||). The following is the tenth in order:

"And he spoke a parable to them."§§

"No one puts a patch of unfulled\* cloth on an old garment, for that which fills it up takes from the garment and a worse rent is made." Nor do men put new wine into old bottles† otherwise, the new wine will burst the bottles, and be spilt, and the bottle will be ruined. But new wine must be put into new bottles, then both are preserved." "And no one, having drunk old wine immediately desires new; for he says, 'The old is better.' "‡

On this parable, Adam Clark comments as follows: "The Old Covenant made way for the New, which was its completion, and its end; but with that old covenant the new cannot be incorporated." It certainly would not have been in harmony with Divine wisdom to have patched the Jewish institution by incorporating Christianity upon it.

THE AFFLICTED WOMAN CURED, AND  
THE DAUGHTER OF JAIRUS RE-  
STORED TO LIFE.

"While he was speaking these things to them—See! A certain ruler [named Jairus], came and paid him reverence, saying: 'My daughter is already dead; but come, lay thy hand upon her, and she will live.'" Then Jesus and his disciples arose, and were following him. And a woman, who had been afflicted with a flow of blood for twelve years, had suffered much from many physicians, had spent all that she had, and was in no way benefitted, but rather grew worse, came behind him in the crowd and

\*\* Compare with Matthew.

†† I do not see any objection to calling Christians *Jesusites*, except that a sect of Romanists call themselves *Jesuits*.

‡‡ 2 Cor. xi: 27.

|| GOSPEL ADVOCATE, 1870, p. 108.

§§ Matthew, ix: 14, 15; Mark, ii: 21.

\* According to Conant's Revision of Matthew. But Clark translates: "No man putteth a patch of *unscoured* cloth."

† These bottles were made of kid and goat skins, which, if old, would, in the process of fermentation be burst by putting new wine into them.—See Smith and Covant.

‡ Luke v, 36—37.

touched the fringe of his mantle, for she said within herself: 'If I may only touch his mantle I shall be healed. And all at once the fountain of her blood dried up, and she felt that she was cured of that plague. Then Jesus, immediately perceiving in himself that power had gone out from him, turned around in the crowd and said, 'Who touched my garments?' And the disciples said to him: 'Thou seest the crowd pressing upon thee, and dost thou say, 'Who touched me?'" Then he looked around to see her that had done this. But the woman, fearing and trembling—knowing what had been done to her—came and fell down before him, and told him the whole truth. Then he said to her: 'Daughter be cheerful; your faith has saved you; go in peace, and be cured of your plague.'

While he was still speaking, some came from the Ruler of the synagogue, (Jairus) who said: "Your daughter is dead; why give the Teacher further trouble?" But as soon as Jesus heard what was spoken he said to the ruler of the synagogue, 'Do not be afraid, only believe.' And he permitted no one to follow him, except Peter, and James, and John the brother of James. And he came to the house of the Ruler of the synagogue, and saw the tumult, and those who were weeping and wailing greatly. Then he went in, and said to them: 'Why do you make a tumult, and weep? Give place, for the girl is not dead, but is only sleeping.'

And they laughed at him in derision. But when the crowd had been sent out he took the father and moth-

er of the child, and those who were with him, and went in where the child was lying. And he took hold of the girl's hand, and said to her: 'Talitha Kumi;' (which is, when translated, 'Maiden, (I say to thee) arise.')

And the girl immediately arose and walked; for she was twelve years old. And they were greatly astonished. Then he charged them strictly, that no one should know this. And he ordered that something be given her to eat.

(In looking over chap. xxxvi, p. 13 of the ADVOCATE, for 1870, I discover a mistake of the printer or writer, which ought to be corrected. In the 10th paragraph, *spiritual things* should be substituted for "*natural things*," so that we may read: "A parable differs from all other forms of fiction, consisting of natural illustrations of spiritual things.")

W. P.

St. Johns, O.

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True Religion.

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The Christian religion proposes to govern man in his feelings, and purposes and actions by the laws of God. Man rebels against this; prefers his own ways to God's. The highest exhibition of Christian devotion and love is to let God rule in us. To conduct our feelings by his laws, to mould our actions as he directs, to let his purposes guide our aims and ambitions, to settle all of our troubles and difficulties upon his principles and before his tribunals is to practice the Christian religion. It is nothing short of a substitution of his laws and governments for man's laws and governments. In order to be acceptable, the surrender to God and his government must be entire and full.

## The Keenest Reproof.

There are times when we feel that sin ought to be rebuked, but we are at a loss how to go about it. Open remonstrance would call out violent opposition and probably do no good. But there is one argument we can always use with safety and power. It is the example of a consistent, holy life. There is more in this often than in the most pointed words. We are all familiar with the story of the Sabbath-breaking miller, who used to stop his mill when a certain excellent deacon was expected that way on his road to church. When he was well out of hearing, he would set it in motion again. Such was the power of that good man's every-day life, he could not bear to face him with his wrong-doing.

A good man on board of a steamboat was greatly troubled by a company of card-players seated by a table in the cabin, over which hung the only lamp in the room. They were very profane, as is the custom of card-players, and he longed to speak a word that should serve as a check to them. At last he took out his Bible, and drawing near to the table, politely requested leave to read by their lamp. The sight of the Bible at once stopped their swearing, and after gambling for about ten minutes in silence, they all arose, put up their cards, and went on deck.

What a power in the silent reproof of a good man with a Bible in his hand! If Christians were oftener seen with their Bibles in their hands, it would be a vast addition to their moral power in the world.—*S. S. Times.*

## Questions for Self-Examination.

It seems to me that it would be well if every Christian would often, in the course of his life, stop and calmly put to his own heart inquiries somewhat in the following style. It might bring to our consciousness many a hidden sin, might lay bare some lurking corruption, might expose purposes of heart that sooner or later, would work both our earthly and everlasting ruin, and put us in the way of purifying our hearts and lives. It would be a most profitable examination into our characters for each of us to ask ourselves often:

Of what profit to me is the profession I make of being a disciple of Jesus?

What advantage do I derive from this relationship?

Has it in any marked and emphatic way changed my life, so that I am indeed a new creature?

Has it in any appreciable manner influenced the thoughts and feelings of my heart so that I can truly say, that those things which were once my delight are no longer a pleasure to me?

Has it so changed my affection that I *truly love* that which is pure, good, noble, just and God-like in its character?

Has it so taken control of my heart that my whole being, life and conduct is beautifully moulded and fashioned after the great example—Christ?

Has the pure spirit of gentleness, forgiveness and love so flowed into my soul as to drive therefrom every emotion of injury, malice or hatred?

Is my whole being so permeated

by the true spirit of Christian devotion, that my heart is constantly alive and glowing with the earnestness and zeal of servant of the blessed Savior?

Am I so truly a Christian that the world which sees my daily conduct, need not be told that I am a member of this or the other Church?

Are my secret thoughts pure, holy and full of meditations upon the goodness, the mercy and forbearance of our Maker?

Or on the other hand,

Is there no change in my character since becoming a professed follower of the Lord Jesus. Am I still a creature of prejudice and passion, with a heart full of the vain and ambitious projects of the world?

Am I untamed, coarse, rude in feeling and conduct, destitute of even the slightest marks of gentleness, forbearance and moderation?

Do I yet delight in that which is sensual, fleshly and degrading?

Do I love to meet in familiar converse with those whose chief employment and pleasure is to talk of that which is low, filthy and polluting?

Does the religion of my Redeemer have so little influence over my life that it cannot keep me from the dram-shop, the saloon, the drug-store, or the rear end of the family-grocery where good Church members, elders, and men in high standing can meet as representatives of the different religious orders, and socially together drink deep of the spirit of the foul destroyer of soul and body?

Do I, day after day, throw myself in the way of temptation, yield to the flesh and then make a foolish mockery of confession and penitence, with the vain hope that God will pardon me,

while I wilfully and determinedly follow the same round of temptation, sin and pretended repentance?

Is my daily life of such a character that it gives encouragement, by its example, to the extravagances and follies of the young, starting them often on a course that ends in their everlasting ruin?

Am I, in my family, in the social gatherings, over which I have control, most scrupulously careful that nothing shall be done that can in any way have a hurtful influence on those there brought together?

That no wine-cup, nor 'toddy,' nor egg-nog shall be there to create a thirst, or inflame one already created, for the demon of drink?

Or am I afraid to stand out fearlessly and unflinchingly against the customs of the world, and tamely sacrifice the honor of my profession and the cause of my master merely for the sake of doing as others do?

But enough of these for the present.

Some good brother or sister may think these are very little matters. Little or otherwise they are the matters which, in a large degree test our character as Christians, and on account of which many will be covered with shame and confusion, in a day when probably we will fully realize that it is more important to fear God, and seek to please Him than to be like this giddy, wicked, perishing world.

W. L.

The living righteously, soberly and godly, are the effects of divine and gracious teaching.

Modesty is in merit, what shades are in a picture; it gives strength and relief.

### Good Natured People.

Be good-natured if you can, for there is no attraction so great, no charm so admirable. A face that is full of the expression of amiability is always beautiful. It needs no paint and no powder. Cosmetics are superfluous for it. Rouge cannot improve its cheeks, nor lily-white mend its complexion. Its loveliness lies far beyond all this. It is not the beauty that is skin deep. For when you gaze into the face of a good-natured, noble-hearted man or woman, it is not the shape of the features that you see, nor yet the tint of the cheek, the hue of the lips, or the brilliancy of the eyes; you see the nameless something which animates all these, and leaves for your instincts a sense of grateful fascination. You see an indescribable embodiment of heartfelt goodness within, which wins your regards in spite of external appearances. Cultivate good nature, therefore. It is better than "apples of gold set in silver," for gold will take to itself wings and fly away; silver will tarnish in time, and both, when abundant, lose their comparative value; but good nature never deteriorates in worth—never abandons its possessor to the mental poverty of the malicious—never loses its hold upon the esteem of the world. It is always in fashion, and always in season. Everybody admires it. Everybody praises it. Everybody is in love with it. It never grows stale. It costs little to acquire and nothing to keep. Yet it is beyond the diamonds in its worth to its owners, and can neither be stolen nor lost, however neglected. Surely this is a jewel that merits a

search, and when found, merits protection.

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**JONAH AND THE WHALE.**—Small boys sometimes have large faith. An infidel once had the charge of a certain school, and often was accustomed to present his private views. On one occasion he spoke of the unreasonableness, as he said, of the Bible account of the swallowing of Jonah by a whale. He spoke to several of the class and asked them if they believed that the whale, with a throat no larger than his arm, could swallow a man.

All did not seem inclined to disbelieve the Bible statement, and he at last appealed to one of his boys, saying, "John, you are the smart boy, and you have a smart mother. You don't believe any such nonsense, do you?" "Yes, I do," said John, "and if the Bible said that Jonah swallowed the whale, I should believe that too."

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**THE PERSON OF CHRIST.**—Rev. William Arthur remarks that the man who first loved Christ with a love stronger than death, wrote His life, but left no hint of his height, complexion, features, or of any point that could help the mind to a personal image. Others wrote long epistles, of which He was the Alpha and Omega; but His form was as much kept secret as the body of Moses, hidden by the Almighty in an undiscovered grave. The Christian tombs and relics of the first centuries show no attempt to make an image of Christ; Too deep a sense of the Divine rested upon the early church to permit any attempt to print the human as it appeared in Him.

Queries?

What do the Scriptures teach on the subject of persons marrying blood kin, say first and second cousins? Is it right under the Gospel dispensation?

2d. "They shall come from the East, and the West, and the North, and the South, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of God, and the children of the Kingdom shall be cast out."

Will you be so obliging as to give us the Scripture teaching on these subjects, in the *AVOCATE*?

With sincere affection your brother,  
W. S. FEARS.

We do not know that the New Testament Scriptures teach any thing in reference to the marriage of blood relations. Under the Jewish dispensation it was rather encouraged than prohibited, in a certain degree it was required. The Jewish institution was a type of the Christian; fleshly relationships of the Jewish Church typified the spiritual relationship of the Church of Christ. If so the required union of individuals of the same fleshly family would typify the necessity of the union of those of the same spiritual family under Christ. We believe that the moral and spiritual interest of the Church depend much more upon Christians, true, believing faithful Christians marrying true, believing, faithful Christians and raising children of true Christians than is usually supposed. It is exceedingly difficult to christianize some nations. They have for ages cultivated fleshly animal feelings—blunted their moral sensibilities until flesh-

ly and corrupt tendencies have become inbred in the children. It is exceedingly difficult to excite moral or religious feelings in such people so as to lead them to sustain unselfish, pure Christian lives. The same is true of families. Some families in a community cultivate the fleshly, self-willed, animal feelings from generation to generation until it is exceedingly difficult to make Christians of them. A Christian man or woman marrying into such families need not anticipate anything else than that the children of such a marriage, independent of the evil influences of parental example will naturally inherit the strong fleshly feeling, the blunted moral sensibility, and the absence of generous and unselfish spiritual tendency from the fleshly parent. Many nations and families have so cultivated these wicked tendencies that the Gospel has no power over them and such growing worse from generation to generation are doomed to destruction from the face of the earth, or must suffer a long pupilage of sorrow and affliction from generation to generation to prepare them for the service of God. This is doubtless the reason whole nations, old and young were destroyed for sin. While this is true, we think the lessons of the Old Testament were not to end with the dispensation. There is much we would like to say on this subject but we feel the time is not yet propitious.

I am probably not exactly an impartial judge as to the subject of the marriage of relations, as my own father and mother were first cousins. Yet I am well satisfied that weaknesses—moral, fleshly and mental—are transmitted from parent to child.

When a weakness is common to both parents it is transmitted with double power. A weakness is more apt to be common to both parents when related than otherwise.

2d. Abraham, Isaac and Jacob shall "Sit down in the Kingdom of Heaven with those from the North, the East, the West—but the children of the Kingdom shall be cast into outer darkness."<sup>4</sup>

The Kingdom is here used in the extended sense of embracing all who were subject to the laws of God in all ages who shall in the future state sit down with these worthy servants of God, while the Jews, the natural descendents of these fathers, and who from their position were such as would naturally grow up into the obedience and service of the Lord, by their rebellion would be rejected and cast into darkness. On the other hand the off-casts of earth, the Gentiles and even the despised of the Jewish family, the publicans and sinners, whom the self righteous Pharisees and Sadducees rejected as unworthy, were humble; were unpretending, accounted themselves sinners and accepted the Gospel, became servants of Christ and members of his Kingdom, while those who accounted themselves the true children of Abraham and of God rejected Christ and themselves were rejected.

This is but an example of what is occurring in all ages. The favorably situated, those, who from their greater privileges and better opportunities, esteem themselves better than others, corrupt the plan of redemption, become self-sufficient, spiritually proud while the humble, offcast, despised sinners, conscious of their own weak-

ness and sinfulness, are willing to accept God and his Son on their own terms. They enter through humble obedience into the Kingdom. Those raised up, in its privileges and benefits, by pride are cast into outer darkness while the others will be left to sit with Abraham, Isaac and Jacob forever in the eternal Kingdom of our Father. The greatest difficulty in the way of persons accepting Christ as their Savior is, they do not feel that they are sinners, helpless and undone in the sight of Heaven.

D. L.

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#### Feet Washing.

*Bro. Lipscomb*: There is a Baptist lady here wishes to have your views on the subject of feet washing. We have given her brother G. Lipscomb's article and others, but she wishes to hear from you.

Yours in the one hope,  
W. Y. ELDER.

My convictions are substantially the same set forth in the article of Bro. G. Lipscomb. We published it in response to a query propounded to Bro. Sewell and myself as substantially our own. The subject of feet washing as a duty of Christians is mentioned but twice in the New Testament, 1 Jno. xiii: 1. "Before the feast of the passover, etc. He riseth from supper, and laid aside his garments and took a towel and girded himself, after that he poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, and Peter saith unto him, why Lord dost thou wash my feet? Jesus answered



and said unto him, what I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him thou shalt never wash my feet, Jesus answered him, if I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit.

\* \* \* So after he had washed their feet, and had taken his garment and was set down again, he said unto them, know ye what I have done to you. Ye call me Master and Lord, for so I am. If I then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

It is certainly plain that Christ did this as an example. As he did to them they should do to one another. Now the only question with me is, under what circumstances did he do this? The general impression is, that he did it at the same time that he established the Lord's supper. Of this we have never been satisfied. John giving an account of this, says, chapter xiii: 1, "Now before the feast of the Passover, etc., this supper took place after which he washed their feet. At this supper the Devil entered into Judas and he communed with the Chief Priests about betraying Christ. Now turn to Luke xxii: 3, "Then entered Satan into Judas Iscariot to betray him, he communed with the Priests and he sought opportunity to betray him." This entering of the Devil into Judas occurred

at supper before the feet were washed.

The 7th verse of this same chapter says, "Then came the day of unleavened bread, when the passover must be killed." Then the supper at which the feet washing took place, and at which the Devil entered into Judas, was before the day on which the passover was killed. But the passover was killed and at night after it was killed the Savior with his disciples ate the passover, after this passover supper the Lord's supper was established, read the succeeding verses of this chapter. That night Judas found opportunity and betrayed him. But the feet washing had taken place some nights before.

If you will read Matt. xxvi: 14, you will find that Judas was seeking to betray him before the day of the passover, 17, "the first day of the unleavened bread came, the passover was killed and at even the supper was instituted." But the feet washing occurred when the Devil entered into Judas, before the passover, Mark gives the same order. It did not then occur when the Lord's Supper was first instituted and hence has no connection with the Lord's Supper.

It was never after observed by the Apostles as a Church ordinance. At least we have no account of it and they did not enforce it by precept and example as they did the Lord's Supper.

The only other allusion to it, is in Paul's 1st letter to Timothy, v: 9, 10. He gives direction to Timothy as to the widows that shall be supported by the Church. She must be three score years old, have been the wife of one man well reported of for good

works—he then enumerates the good works, “If she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.” Now raising children is a good work. Some of our latter day women, it is said strive to avoid, but no Christian woman ever has or ever will strive to avoid bearing and bringing up children: It is a good work in the sight of God. Lodging strangers is a good work, especially poor, offcast strangers; washing the Saint’s feet is the next good work mentioned. Then relieving the afflicted comes as a good work. Now with these good works the Apostle places feet washing. When he has placed it among the good works to be privately performed in an humble faithful way to the needy like these other works who shall take it from this position and place it among the public ordinances. There is humility in washing a poor weary brother’s feet, privately at our homes with no eye to see us but God’s. We do not know that there is much humility in making a show of it before the world in a public ordinance. Then we conclude the Savior and his disciples reached Jerusalem, before the passover, after a weary day’s walk through a hot, sandy country. They were tired and foot sore from their weary journey. After supper Christ took a bason of water, washed their feet, and refreshed them. He commanded his disciples to do to and for one another as he did to them. ’Twas an act of kindness and love, to refresh and invigorate one another and to make them have a tender care for one another it was ordained.

Bathings and washings to refresh the weary were and are much more frequent in the east than with us. Still it is a duty that is certainly obligatory on Christians now as then. It is an act of tender and condescending affection that would touch the heart of the hardest. When a travelling brother comes to our home it should be performed for him, especially if he is weary, a poor, needy, distressed and footsore traveller, as was our Saviour. But, alas! how few Christians would entertain such a character as our Savior, now? How far we have wandered from the primitive Christian habits! And on this account how difficult to appreciate the precepts and commands of the Savior. How earnestly and humbly we should strive to return to the pure simplicity of the early Christian manners and habits. The Holy Spirit has placed feet washing among the good works to be performed like raising children, lodging strangers, relieving the afflicted, at home in our daily walk. Who shall take it from this position? In confirmation of this, the unanimous testimony of the historians of the primitive Church is, there are but two ordinances pertaining to the Church, Baptism and the Lord’s Supper. Feet washing is mentioned in no history of the Church, that we have ever seen, as a Church ordinance. Let us then observe it with a lowly humility where God has placed it and his blessing will rest upon us in this observance.

D. L.

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Things should not be done by halves. If it be right, do it boldly; if it be wrong leave it undone.

## Cultivate a Forgiving Disposition.

Dear Christian reader did you ever consider the importance of cultivating and practicing a kind and forgiving disposition? Or calculate how much it would conduce to the happiness of those with whom you associate, as well as to your own present and eternal felicity? It is the duty of every Christian to cultivate a forgiving disposition; a duty enjoined by the Savior of the world and his Apostles. Says the Apostle Paul, "Let all bitterness and wrath and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. iv: 31-32. Says the Apostle in another place "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communications out of your mouth.

Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew; circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." Col. iii: 8, 9, 10, 11, 12, 13.

A disposition formed upon these principles would certainly beautify

the character of men and women on earth.

S. B. WALDRON.

Lavergne, Tenn.

*Bro. Lipscomb*: Although much has been said and written about the great wrong of Christians engaging in the whisky traffic, it is but too true that this evil still prevails. There are some worthy (?) members of the church who condemn dram shops and drunkenness. yet they will keep a "Family Grocery," and under the pretense of furnishing the necessaries of life make their greatest gains by selling whisky. I verily believe one of these Family Groceries will do almost, if not equally, as much harm as a regular tipping shop. They are kept by men who stand fair in society and in the church; and many a youth who would scorn to enter a common grocery will frequent these houses, where he finds displayed in tempting array, sundry articles of brandies and wizes together with cigars, tobacco, candies, and other useless articles; and to make the temptation to indulge the appetite greater, they are offered him by Bro. —, who surely would not do a wrong thing.

These brethren greet their doubts with the old opiate, "If I don't some one else will;" and they try to think they will do some good, as they can make money very easily this way and thus be able to assist in the cause of Christianity. This looks very much like trying to serve God and mammon. Would money gotten in this way be an acceptable sacrifice? Would it be an offering without spot or blemish? I have one more complaint to file; and that is against brethren who when called upon to subscribe for one of

our religious papers, say they are not able, and at the same time are able to take a political paper at a greater cost, with one or two sensational magazines for their families. I would as soon a brother would tell me he is not able to buy food to sustain life; and he is as sure to die spiritually when he refuses the proper food as he would be to die naturally were he to stop the supply of animal food. I do not wish to join the list of complainers, for I do not think the desired end can be accomplished in that way; but there is a door to the hearts of such men, and although long closed I think you can reach it.

In the hope of eternal life,

R. CLARK.

*Bro. Lipscomb*: As to the number of disciples worshipping in this place, you were informed by Bro. Carlton last fall; since that time we have had accessions to our number on several occasions; five, by letter, on last Lordsday, the 20th inst. We meet regularly every first day of the week, to break the Loaf, thus showing forth the death of our beloved Leader, till he comes again to gather his scattered ones home. We also have prayer meetings every Friday night, but as is too often the case, the discharging of the duties there is not as general as it should be; this being the case it bespeaks a little formality, but I trust that ere long more of us will get rightly in the harness, and then this will not be. At these meetings we never fail getting the much needed word of instruction from our Bro. C. The fruits of his labors are to be seen on every hand in this section

of country. Would that we had more such here, for calls come from all quarters: 'Come and preach us the Truth. The harvest is rich, but the laborers are few.

We have a desirable country, and if any brother, not satisfied where he is, desires a change, I think he can find an agreeable home here; but to such, if any there be, I would say, do not come expecting to find an Eden, but prepared to put up with some inconvenience for a time, for although ours is not the 'golden spot,' it has as few disadvantages as any country in which I have ever been. Our school, under the supervision of Bro. C., is a success. Students are here from all directions, and the cry is, "still they come."

To such as desire to educate their children I would say, that there are as many advantages to be had here as at any point in my knowledge in Texas. The school has recently received a splendid Apparatus, given by a generous brother of our town.

JESSEE McQUIGG.

*Bonham, Texas.*

He who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find time to reflect is most likely to find time to sin; he who cannot find time for repentance, will find an eternity, in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself.—*H. More.*

Death.

NO. 1.

Perhaps I may be able to offer some thoughts on the above subject that may be instructive to a few of the readers of the *ADVOCATE*.

We shall first state that death means separation. Let us now see if we can find out what led to that which is commonly called temporal death. We answer that Adam was sent out of Eden (Gen. iii: 23-24) and was not permitted to return, consequently, he became mortal. As we are his descendants, and the stream cannot rise higher than the fountain, it follows that we, too, are mortal, i. e. we are liable to die. We said death means separation; accordingly, dying this death, we are separated from the living and numbered with the dead.

2. The extent of temporal death.

As all are mortal, so all go to the grave. Hence, we read, "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv: 22. There can be no kind of doubt but that reference is here had to the very death of which we are speaking. During the patriarchal age by an interposition of God, there was one who was exempted from this death, (Gen. v: 24) that was Enoch. And during the Jewish age, about 896 B. C., Elijah was also exempted. 2 Ki. ii: 1. To me, it is a consoling thought that, although we die in Adam without any sin on our part, yet without any act whatever on our part we shall be made alive in Christ.

3 The Christian should regard this death as a blessing. When we

shall have left the walks of men, while we shall not immediately enter heaven, we shall yet be enjoying the sweets of Paradise—we will be in a state of rest. How glorious the thought, that we shall be divested of mortality and blessed with the privilege of entering the land of spirits to await the day when we with all the race shall ascend and assemble around the Judge of quick and dead to hear pronounced our destiny either for weal or woe. As Christians, in that happy day, we shall hear those cheering words "Enter thou into the joys of thy Lord."

We speak of the realms of the blest,  
That country so bright and so fair,  
And oft are its glories confessed,  
But what must it be to be there?

O Lord, amid sorrow and woe,  
Our spirits for heaven prepare,  
Then shortly we also shall know  
And feel what it is to be there.

T. M. SWEENEY.

*Leona, Texas.*

A PILLOW FOR THE NIGHT.—To sleep well, lay these things under your head:

1. A precious promise out of Scripture.
2. A sweet verse of some hymn.
3. A hearty prayer to God.
4. A good conscience, purified with Christ's blood.
5. A feeling of forgiveness and charity to all mankind.
6. A resolution to serve God on the morrow.
7. A glance of faith at the Cross.

Appearances are often deceptive. Hence it is written. "Judge not according to the appearance, but judge righteous judgment."

## Literary Notices.

**THE ALDINE PRESS.**—We are in receipt of a copy of this paper. It is perfection in type and paper, and the engravings the most finished and beautiful we have ever seen in a newspaper. Published by Sutton & Brown, No. 23, Liberty st., N. Y. Monthly; terms \$2 00 a year.

**AMERICAN AGRICULTURIST** for April is already out. Its cover graced by a picture of a ferocious looking wild hog; just inside, in contrast is a representation of some beautiful specimens of the Essex. This is certainly the cheapest and best agricultural journal known to us. \$1 50; Orange, Judd, & Co., Publishers, N. Y.

**EDUCATIONAL GAZETTE.**—A monthly, by C. H. Turner & Co., Philadelphia, is an exception to the generality of educational papers in being a readable and practical instructor. Terms \$1 00.

**THE ODD-FELLOW'S AMULET** and **THE MASONIC RECORD** come filled with the matters of their respective orders, and literary items of general interest. The *Amulet* is published by Copeland & Ozanne, at \$2 00 per annum. The *Record* by John Frizzell & Co., at \$3 00. Both at Nashville.

## Success of the Gospel.

Bro. W. C. Huffman reports 128 additions to the Churches within the limits of his preaching the last year. We have mislaid his letter.

*Bro's Lipscomb & Sewell:* We have a congregation in this county numbering about fifty or sixty. The good cause is prospering here. I held a meeting in this county commencing Saturday before the second Lordsday in August last, and continued until Tuesday after the third Lordsday, with twenty-two additions, thirteen by confession and baptism, three that had been Baptists, one reclaimed, the balance by letter or recommendation. Brother Harbison then came to my assistance and continued the meeting until the fourth Lordsday, with one other addition, by confession and baptism. May the good Lord prosper his work.

Yours in the one hope,  
*Morehead, Texas.* B. W. ACUFF.

*Bro's Lipscomb & Sewell:* Some of the brethren seem to think a religious newspaper unnecessary, and some have to spend their money in other institutions, and have not one cent to lay by in the Treasury of the Lord. You know we belong to the Masonic Fraternity, and have great respect for it as a worldly institution, but I am sorry to say to you that it is, in some instances, turned into an idolatrous worship! May God speed the day when all who love their souls supremely, may speak fearlessly on all these things. We wish you may live to see the things you are pleading for accomplished through the Church.

May God help you to cry aloud and spare not, against Christians engaging in Civil Governments with all their blighting influences.

If you have lost any subscribers on the ground of your opposition to

these things, you will not lose your reward in Heaven. We lose many worldly-minded brethren in this part, because we oppose Christians voting, or holding office or taking oaths, before the courts of the world, they oppose us because they desire to take part in those things. May God help them to see the whole truth as it is in Christ Jesus. In conclusion, let me say to you that we are still gaining ground over sectarianism. We have had some 10 or 15 accessions to the Church in this county during last year. To the Lord be all praise.

Yours in hope of immortality and eternal life

J. H. MULLINIK'S.

There is nothing more certain than that Christians cannot give their affection and service to two institutions at the same time. Whether they be political, religious, moral or social. They will love the one and neglect the other. No man ever was a very zealous servant of any human institution and at the same time a zealous and self sacrificing child of God. Man is so constituted he cannot serve two masters or love two wives at once. He will neglect one or the other. The more he thinks of other institutions, the less estimate he must put upon the Church of God. No matter how good an institution of earth (and we prize many of them highly as earthly institutions) is it falls entirely below the aims and ends of a child of God. The affection, service and means given to them should be consecrated to the upbuilding of a better and purer spiritual kingdom. The kingdom of God, can never prosper and grow as it should, until its children give their undivided fealty

and service to it. When its prosperity becomes their happiness its failure their distress, its honor their joy and its disgrace their shame, it will prosper. Never until this is the case. This will never be the case until they realize that it is the only institution of earth that can bring permanent peace and happiness to the world. When they realize this they can never give time, means service for the advancement of any other institution than this church of the Living God.

D. L.

#### Jewish Immigration.

The fact has often been noted that the Jews take care of their own poor, and they are now preparing, with creditable liberality, for the reception and relief of several hundred families of their unfortunate brethren who are coming to New York from Western Russia, where religious bigotry no longer tolerates their existence. The sufferings of these poor people have been very severe, and the system of persecution which compels their extradition is as shortsighted as it is cruel. It would be a curious thing to know their sensations on arriving in a country where they are absolutely free, with none to molest or make them afraid. The change must certainly be a grateful one.—*Ex.*

A man proves himself fit to go higher who shows that he is faithful where he is.

We look most effectually to the Lord, when we feel ourselves helpless and empty.

## OBITUARIES.

Our beloved brother, Wm. D. Fly, is no more of earth. After a painful and protracted affliction of several months, he died on Wednesday, the 23rd of Feb.

I have, I think, known few truer men than our deceased brother. He began his religious career as a Presbyterian, but soon became satisfied that he had not honored the command of his Master, was immersed and became a member of the Baptist Church. He lived an active and useful member of that body until the fall of 1867, when, after many struggles, he felt it his duty to take his stand with those who professed to know no authority for any religious act but that found in the word of the Savior and his apostles. In doing so, he became no partisan, but was disposed so far as they would permit him, to meet those with whom he had so long been identified, with the kindest feelings of Christian love. A truly upright, honest Christian has gone from our midst.

Murfreesboro, March 6th, W. L.

Jane K. Sweatt, relict of Robert P. Sweatt, was born Dec. 10th, A. D. 1806; and died January 13th, A. D. 1870.

There is something sublime in the death of one of God's adopted children. The Christian, who has battled through life, and found God a present help in every time of need, seems to gain renewed strength and courage, in the very dominions of Death himself. Death, the king of terrors though he be, does not frighten; and as he places his cold, icy

fingers upon the tenement of clay, a sweet smile plays upon the countenance, pale and emaciated from ten long months of disease and affliction, a soft and affectionate, "Good-bye. Weep not for me, my dear children," is whispered from the thin, purple lips. Death snaps life's last quivering string, gloats upon his long sought prize, but the spirit has taken its flight to brighter climes than this.

I shall not soon forget the last time I saw the subject of this sketch, during life. It was but a short time before her death. She was perfectly composed, spoke of death without trepidation. Her heart was set upon Heaven. She spoke of the consolations of the Gospel. Said she:

"Sing and pray with me once more." We read a portion of the Word of Life, humbly kneeled and addressed the Throne of Grace and then sung:

When languor and disease invade  
This trembling house of clay,  
'Tis sweet to look beyond my pains,  
And long to fly away," etc.

Her countenance calm, though expectant, indicated that she was already anticipating the joys of her change.

Her dear children may weep for her but they can say, "Father thy will be done," for they all cast their care on Jesus.

May they prove faithful, and may we all meet on the blissful shores of immortality; where all tears shall be wiped away. Where

"Sickness and sorrow, pain and death,  
Are felt and feared no more."

J. E. S.

The door of mercy is closed to none but those who shut it against themselves.



Departed this life, March 21st, Sister Olivia Ferris, daughter of Mrs. Turbeville, of Yazoo city.

It is most comforting to know that to her, death had no thorns. She made all arrangements for her departure with calmness and resignation, giving up her husband, and little babe into the hands of Him who pities the distressed and desolate. She walked through the valley and shadow of death, leaning on the arm of the Savior.

Our Sister was a graduate of Hope Institute and expected to devote her life to the instruction of the young, but she was taken in her prime, and many friends speak her name tenderly. We brought her back to bury her near the home of her school days, and her quiet grave will not soon be forgotten.

C. F.

Died on the 3rd of Feb., at the house of her Aunt, Mrs Patsey Britton, Miss Mary A Booker.

For many years she was an active Christian, toiling faithfully for the improvement of the young at Readyville, Woodbury and Rock Spring, "Duty" being always her watchword. She was calm and resigned in the prospect of death, and left the world in the firm hope of a blissful immortality.

"Blessed are the dead that die in the Lord. They rest from their toils, and their works do follow them."

Of her it may be said: "She has done what she could."

C. F.

Fell asleep in Jesus, at his residence in Franklin, Tenn., 22nd of March, Bro. J. W. Neely. He was about fifty years of age, having been a faithful member of the Church of Christ for fifteen years. He was always deeply interested in the prosperity of the cause of our Master, and was ever ready, both with his own personal effort and his means, to labor for the success of heaven's truth. He has left an aged mother, brothers and sisters to mourn his loss. To them we say in the language of Paul, "Sorrow not as others which have no hope." You have every Scriptural assurance that he is sleeping in Jesus. May we all so live that our last end may be like his.

E. G. S.

DIED, on Tuesday March 15th at the residence of her husband at Dresden Tenn., Sister Mintie Somers, wife of Dr. James Somers, aged 26 years and eight months. The blow is not the less keenly felt, because not wholly unlooked for. Her long continued illness borne with Christian patience might have prepared us for the sad event, and schooled our hearts to the resignation she displayed, but now the bitterness of grief makes us forget the warning.

To her, sorrowing family time alone can temper the blow with sweet memories of her gentleness and goodness. And long will such memories be cherished by those who knew her best and loved her most. May they, like her have that faith which sees mercy and wisdom in all the dispensations of Divine Providence.

Since her eighteenth year she has

been a consistent member of the Church of Christ, exhibiting in her deportment the beauties and graces of true holiness. (But she is gone; no more on earth shall we hear her kind voice, no more behold her gentle face.

Farewell! We yield thee to the tomb with many a bitter tear,  
 Though 'twas not meet a soul like thine should longer tarry here.  
 Fond clustering hopes have sunk with thee, that earth cannot restore.  
 Love casts a garland on thy turf, that may not blossom more.  
 But thou art where each dream of hope shall in fruition fade,  
 And love immortal, purified shall glow for aye and aye.

SALLIE SWIFT.

Our beloved brother, Silas Pinkley, died in Jan. last, while on a visit to his brother, in West Tennessee. He left us in December, contemplating also to visit his son and daughter in Kentucky, but was seized by that dreadful disease, Pneumonia, and after a few days of suffering, departed to the land of spirits to await the resurrection.

His family was expecting a letter that would bring the glad news of his safe arrival at the home of his son; but, instead, it bore tidings, sad tidings, that bowed their heads and rent their hearts with mourning.

Bro Pinkley was almost 75 years old; was born July 3rd, 1795. He was for 52 years a member of the Church, and was one of those who organized the Church at Antioch, Denton Co., Texas; was elected one of the Elders, and served the Church in that capacity till the time of his death.

He was truly a shepherd of the flock. He raised eleven children to

man and woman-hood, but seven of them had passed from earth before him, as had his beloved companion. Both wife and children were Christians.

His affable disposition and honorable life won for him a large circle of friends. For more than half a century a member of the Church, his walk was ever worthy; his love for the Savior was "not in word only but in deed and in truth." His home was the home of the Gospel preacher.

Dear as thou wert, and justly dear,

We would not weep for thee,  
 One thought shall check the starting tear,  
 It is, that thou art free!

TERRELL JASPER.

*Bro. Lipscomb:* By letter from Bro. J. J. Jolly, of Eutaw, I am informed of the death of his good mother, Sister Judith, wife of Bro. Arnold Jolly, at her home in Mt. Hebron, Feb. 22nd, aged 52 years and five days. Sister Jolly was born in Fairfield district S. Carolina, and removed to Alabama when 14 years of age; was married Aug. 20, 1834, to Arnold Jolly, Esq., and lived near the spot where she first settled until her death.

She became a Christian some twenty-two years ago, was immersed by Bro. Caskey, and lived and died a member of the congregation at Mt. Hebron.

Few women have lived wielding a greater or better influence in her family and neighborhood than she. Her house was the preacher's home, and no one who ever visited Mt. Hebron but left reluctantly the hospitable abode of Bro. and Sister Jolly. Her home discipline was admirable, as it

has been illustrated in the sons and daughters she has reared. Industry, economy, neatness and perfect order were all happily combined in her, and she trained her children to practice the same. Hers was indeed a model household. I have never witnessed more perfect control of children than she and Bro. Jolly exercised, and at the same time more reverence and affection on the part of the latter. Their will was law, and yet they were mild and gentle in reproof, but firm and resolute in purpose.

In addition to these excellent traits of character and above them all, Sister Jolly exhibited the highest evidence of a Christian at heart. She always filled her seat at the meetings of the Lord's people, was ever ready and anxious for the meeting, and with cheerfulness and delight fulfilled all her duties in the social circle. She was kind to the poor, to her household servants, to her children, and always greeted them with a smile.

I knew her long and well, and feel that in her death I have met a serious loss, but how much greater to the husband who so loved and honored her, to her daughters just now entering womanhood, and her sons who owe so much of their present position to her early training!

She did not fear to depart. Why then, should we sorrow? May we all, like her prepare to meet her

"Yonder over the rolling river,  
Where the shining mansions rise."

P. B. LAWSON.

My brother Eli McCain fell asleep in Christ on the 5th of Feb. 1870. He was the son of Hugh and Mary McCain, born about 1823 in the State

of Mississippi. Lived in Weakly Co., Tennessee at the time of his death and has lived there for about twenty years. Two years ago he became concerned about religion. But there were none of our Brethren in his neighborhood and he and his wife rode about 14 miles that they might have an opportunity of being translated from the kingdom of darkness into the kingdom of God's dear Son by obeying the Gospel as preached by the Apostles. He has left a wife and children to mourn his death. He said to his wife at the last "It is sweet to pass over the Jordan of death." Blessed are they that die in the Lord.

Yours in Christ,

W. N. McCAIN.

*Cold water Depot, Miss.*

Wm. M. Purcell, died at his home in Monroe Co., Ky., Nov. 22 1869, after a severe illness of 10 days.

This devoted and humble servant of God was born Oct. 8th in Jackson Co., Tenn.; was immersed by Stephen Tribble Sept. 3rd 1837; was ordained Evangelist for the Line Creek Church Sept. 2nd 1840 and ordained Elder of Flynns Lick Church July 1st 1844 and also of the Church at Bagdad the same year. He continued to act in some capacity as servant of the Church till his death.

He was a close student of the Bible and his life was an exemplification of its precepts. He took great interest in the youth of his section, often visiting and delivering lectures in schools. At the last, though concerned for his family, he was anxious to depart and enter into that rest which remains for the people of God.

A. N. DANIEL.

## THE FIRESIDE.

The following lines found in the Christian Standard, are taken from "Yesterday, Today and Forever," lately published by Robt. Carter & Bro., N. Y. They are so beautiful that we transfer them to our "Fire-side."

'The one who nestled in my breast had seen  
All of earth's year except the winter's snows.  
Spring, summer, autumn, like sweet dreams,  
had smiled

On her. Eva—or living—was her name;  
A bud of life folded in leaves and love;  
The dewy morning star of summer days;  
The golden lamp of happy fire-side hours;  
The little ewe-lamb nestling by our side;  
The dove whose cooing echoed in our hearts;  
The sweetest chord upon our harp of praise;  
The quiet spring, the rivulet of joy;  
The pearl among His gifts who gave us all;  
On whom not we alone, but all who looked,  
Gazing would breathe the involuntary words,  
'God bless thee, Eva—God be blessed for thee.  
Alas, clouds gathered quickly, and the storm  
Fell without warning on our tender bud,  
Scattering its leaflets; and the star was  
drenched

In tears, the lamp burnt dimly, unawares.  
The little lamb was faint, the weary dove  
Cowered its young head beneath its drooping  
wing,  
The chord was loosened on our harp, the fount  
Was troubled, and the rill ran nearly dry;  
And in our souls we heard our Father saying,  
'Will ye return the gift?' The voice was low—  
The answer lower still—"Thy will be done."

### Food for the Lambs. No. 3.

#### THE FIRST JUDGMENT.

The idea of a future judgment has been fixed in most minds. The majority have drawn this from what has been heard from the lips of the man of God, who dwelt upon its honors, and held up to view its conjectured inner torments, to arouse the unconcerned and negligent to a proper consideration of their danger. We can learn much, about this very important portion of man's future history

from Mat. xxv: Rom. ii: 2 Thes. i. Acts xvii: 31. Heb. ix: 27. Rev. vi: 29. Some very wholesome ideas may be gained by studying, for a while, the first judgment. There are some who profess to believe the Bible and still deny that there will be any judgment beyond the grave. Others say there will be a judgment but not a literal one. Well there has been one judgment with all of its actual parts and characters, when Man, Woman and the Serpent stood, with great shame and fear, before the Creator, and received the just award for their disobedience. The mind refuses to attempt to grasp a conception of the importance of this event. There are no balances in which to weigh it. Man, from his first existence, had not only enjoyed the privilege of meeting his maker but rejoiced in it, but all at once, he shunned his presence and hid himself among the trees of the garden. What is the cause? How deformed and corrupted sin is! It makes the presence of God himself unpleasant. Man loved the company of his Lord. But sin, at once, vitiated his taste. He preferred solitude. It makes man to this day hate the good. There are some theorists who would fill heaven with those who were rebels against God, defiant rejectors of his will, wilful deserters from their posts of honor, and traitors to Prince Emmanuel, whilst on earth. I wonder where they will hide themselves? Are there to be any trees in the new Paradise? Oh yes, the tree of life is there bearing twelve manner of fruit and whose leaves are for the healing of the nations. But the good will be around it, the nations of the saved. Will they come among these? They

will change then, they would not do it here on earth. But let men say what they please, the book of truth informs us, and I here remind *all* that there is to be another hiding out. John tells us of this Rev. vi: At the dawn of the great day indicated by the sixth seal those upon whom the wrath of the Lamb is to be visited will hide themselves in dens and rocks from the face of him that sitteth upon the throne. Then in the language of John, "Who shall be able to stand?" But turn back to Eden. How sad the scene! God went forth in the cool of the day to meet man. All things conspired together to produce happiness but one. The pleasantries of Paradise only made the gloom deeper, and, in the midst of all Adam and Eve beat a hasty retreat back to their place of concealment. No longer they walk forth to drink in the breezes loaded with the fragrance of Paradise. Their eyes are no longer ravished by its blossoming beauties. The fruits thereof have no sweetness to them. The birds but chirp and chant and coo the death knell. The tender tendril is no longer trained around its support. The unpruned bough hangs rudely and sadly. The grass grows in the walks, which are no longer kept by an industrious and careful hand, and why? Do the angels ask why? The tale is soon told. *Man has sinned.* The great judge did not summons witnesses to the trial. We are taught when man shall stand before the king upon his throne, he shall be witness against himself. Luke xix: 2 Mat. xii: 37. Man, likewise, was his own accuser and witness against himself in the first judgment. This self-condemnation was not effected by boldly declaring his transgression or meekly confessing his sin. Actions are said to speak louder than words. They heard the voice of the Lord walking in the garden and hid themselves. He did not meet them as usual. With no shame upon their face, no guilt on their conscience, no sin on their hands they were wont to meet their God reverently, immediately upon his approach. A change in their conduct gave ready evidence of a change of the spirit that moved them. Adam where art thou? enquired the Lord. So terrible was the voice of the Lord when giving the law, that the Israelites besought Moses, "to speak to them himself and not let them hear it, lest they die." Ex. xx: 19. But on this occasion, the same terrible voice, burdened with trouble, hunted its way through shrubs and trees, buds and blossoms, branches and leaves, to the quiet hiding place of the offenders. "Where art thou Adam?" Heavy sounding words. They seem to imply and convey more than is expressed. As much as to say something is wrong Adam. Your custom is not to do thus. Hide from God!! What an idea and still many are doing the same thing. When the ostrich can no longer see the pursuer it concludes the pursuer can no longer see it. When its head is hid, it rests easy. So many attempt to conceal themselves from the scrutiny of even God, in a little excuse too small to cover the deformity of their wrong; this acts as an opiate—gives ease to the conscience. But the truth is this wee bit of an apology only hides God from them not them from God. Adam in his Creator with

conscious guilt: "I heard thy voice in the garden and I was afraid, because I was naked, and hid myself," said he.

Sin pollutes everything it comes in contact with. Worse than foul Harpy-touch. It not only destroys man's taste for God and the good, and envelops him with shame, but makes him fear the Author of his being and stand awe-stricken and trembling in His presence. Who told thee that thou wast naked? Ah Adam, you did not think that your own mouth would testify against you. "Who told thee that thou wast naked?" There is but one way for you to have found it out "Hast thou eaten of the tree, whereof I commanded thee, thou shouldst not eat?" What further need was there of witness? This command belongs to a class the distinguishing feature of which is that finite minds cannot tell why they were given.

We can readily see why we are told to honour our parents, not to make idols, not to kill, but why Adam was commanded not to eat of a certain tree no human mind can, with certainty, declare. The consequence of breaking one of these in Eden, should teach men not to undervalue them for they are right because they are commanded. Promises have been lost or won all through the history of man,

dience to or neglect of these same. In this catalogue may be found these commands. "Not to eat of the forbidden tree;" to offer sacrifice; to offer Isaac on Mt. Moriah; to look at the brazen serpent; to keep the Sabbath; to keep the passover; to blow ram's horns around Jericho; to dip in Jordan seven times; to break

bread; to be baptized. Student of the Bible, in all the sacred record can you find an instance of a violation of one of the positive commands with impunity? The Bible to the contrary, notwithstanding, we have abundant evidence that one and only one, "*sui generis*" is a nonessential, that is a man can obey or let it alone, it is all the same, he will enjoy the promises. Do you ask which one? Baptism. Do you ask for the testimony? Ah, it is human! Thousands of intelligent voices are raised declaring that men and women can be saved without obeying God in this particular. Thousands of far-seeing eyes of Faith, in rapture, can penetrate the vast unlighted distance, and behold, on Canaan's happy shore, myriads of sentient beings who lived here with God's plain word before them and died in disobedience to one of his holy commands, rejoicing in the presence of Him, whose law they had slighted. Where is the man in the kingdom of reason, who will thus comment upon just one other of these absolute commands? Must the poor man who gathered sticks on the Sabbath be stoned by the congregation and Uzzah struck dead because his strange hand inadvertently touched the ark, and all this too when their law was locked up in its sacred bowels and access could not be had and now under a splendid development of God's will to man, the transgressor, with his hand on the word, is wafted to the skies and goes unpunished. This being true then we need sing no longer,

Must I be carried to the skies,  
On flowery beds of ease  
Whilst others fought to win the prize  
And sailed through bloody seas.

Sure I must fight, if I would reign  
 Increase my courage Lord,  
 I'll bear the toil, endure the pain  
 Supported by thy word.

Are these the flowery times of disobedience? Do we sail, untrammelled, unfettered, untroubled, across the great ocean of life, in Halcyon days? God gave Adam and Eve one command. He has given us another. Are we not alike under obligations to observe them? They have the same author. Wherein is the difference? It is true the commands are not identical. But do they not belong to the same class? Are they not the same so far as they benefit man or honor God. How is it then that a neglect of this does not affect man's future in the least, whilst the violation of that, has caused not an individual, not a family, not a nation, but a world, to go sorrowing to the grave for the long, long space of six thousand years. There are many who are for ever dwelling upon the love and mercy of God. A rich repast, for all such, can be found at the first judgment, besides the great Store-house of revelation furnishes a variety of the ingredients for the feast, with flavoring and seasoning. What, will God punish a man, whom he hath made, forever and ever, just for sinning, when he is made prone to it too? Now I know nothing more of the mercy of Jehovah than is to be learned from its developments in his dealings with man. It is here alone I learn how justice and mercy blended together, give proper shades to the picturae of life.

Come, do you wish to learn? Then take a panoramic view of man as he was, as he has been, as he is, as he will be, using the word of truth as a helper. But as introductory to the

scenes let some one ask, will a God of mercy, love and goodness, inflict punishment for the infraction of one command? Who will answer? Will the Universalist answer? No, but the still, silent grave though it speaks not, says in language unmistakable, yes, yes, for six thousand years and still woe, and death, and hell are rampant. Here is a fair statement. If the mercy, love and goodness of God will see all the bloodshed, war, confusion, sickness, grief, enmity, hatred, jealousy, pains, aches, murders, wounds, bruises, poverty and death, and hear all the groaning, wailing and sighing for six thousand years, all for the breaking of one command, what may be expected as a consequence of a life spent in sin? What kind of reasoning with these lights would place the sinner through life in the midst of the felicities of the New Jerusalem! Mathematicians armed and equipped with a few instruments, can leave earth and measure distance from sun to planet and planet to sun, nor are they circumscribed to the limits of the solar system but into immeasurable space they go, looking after new suns, the centres of new systems, and even play with the frolicking comet in its erratic flights, into unbounded distance. Thus far Euclid, Galileo, Copernicus, Kepler, Herschel or Newton thou canst go and no farther. Dive into the regions of space, but the future home of the blest, and the prison-house of the damned are all locked, up to thee. Ratio and proportion, thy data are too finite, thy basis of calculation too narrow. Stand aside and hear the Son of God tell the final doom of the the wicked, and the

destiny of the righteous. "These shall go away into everlasting punishment, but the righteous into life eternal." Mat. xxv: 46. Paul also moved by the Spirit of his master, shows some of the colorings of mercy and justice in the hands of the all-wise judge. "When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his Saints to be admired in all them that believe in that day."

The first judgment is over and the doom of man fixed. Sin, Death and the grave are his legacy from Satan. His condemnation is indeed great. His days are few and full of trouble with the devil as a taskmaster. Sometimes he is in want, sometimes consumed by disease, always preyed upon by corroding decay. Finally he is locked up in the dungeon of the dead. Another contest was necessary. A liberator must appear to set man free from sin. Some conqueror must prevail over him that had the power of death so that man might live again.

#### THE LITTLE MAN.

##### How Much?

"How much can we give this year? How much will it take to live on, rather, is the question?"

"Yes, that settled, and the other is easily determined; but how is that to be done?"

"Easily enough. This is the last

day of the year and here is my account, of expenses; just sum up the items, and add a few dollars for baby here and it may be called a living for next year."

"Short work you make of it; just woman's way. Her conceptions of things is circumscribed by a circle whose center is the kitchen and circumference the enclosure of the premises. You have no idea of progress. Do you think we can live next year just as we have lived this?"

"Have we not lived comfortably this year.?"

"We have had the necessaries, barely, and don't you know that our necessities increase with our ability to supply them?"

"Our ability has increased; therefore we used more food and clothing."

"Don't be sarcastic, wife."

"The premises being true, the conclusions must follow."

"There again your contracted view does not rise above meat and bread, calico and sunbonnets. You have no appreciation of man's dignity."

"The idea is perhaps suggested by the Scripture phrase, 'worm of the dust.'"

"Pshaw! Take this bit of logic of facts. This year I have been my own waiting boy; have cut wood, made fires, drawn water, etc. Now I am able to hire a man therefore I need one."

"The facts are palpable, but you surely do not intend that logic to go from home." MORE ANON.

Think twice before you speak once.

Holy poverty is heavenly riches.



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Flesh vs. Spirit.

There is a rather popular doctrine in reference to man's inability which I wish to examine. It is the doctrine that man can not do as he would, that his heart may be all right, pure, holy and loyal to Heaven's King, and at the same time his body, his flesh, is compelled to go on in a course of sin and wickedness. I hear it from the pulpit. I see inklings of it from the pens of those who otherwise see the truth most clearly. It is truly a palatable as well as popular doctrine. If it does not, like charity, "cover a multitude of sins," it is the specious fallacy which furnishes an excuse for a host. The doctrine is based upon what I believe to be a misapplication of a few passages of scripture, and particularly of the closing part of the seventh chapter of Paul's letter to the Romans. The apostle is endeavoring to show his Jewish brethren the frailty and imperfection of all institutions of a fleshly character. He makes his teaching more emphatic and pointed in a personal application to himself, and shows them the folly, the madness of en-

deavoring to be Jews and Christians at the same time. He presents to them the terrible condition he would be in, in endeavoring to cling to Judaism, or any fleshly institution, and at the same time follow Christ.

He teaches them here, as elsewhere, that the Law had no power to deliver from corruption, no power to redeem from the thralldom of sin, no power to perfect the character in holiness; but that it, with all that pertained to it, was imperfect, and intended to serve only until the offering up of the Great Sacrifice, which would have power to make those who came unto it perfect as servants of God. He contrasts boldly and distinctly the institutions of the flesh and the spirit, and says to the Christians at Rome: "Ye are not in the flesh, (not under a fleshly covenant,) but in the spirit, if so be the spirit of Christ dwell in you. Now if a man have not the spirit of Christ, he is none of his," [viii: 9]. Again: vii: 5—6, "When ye were in the flesh the motions of sins which were by the law did work in our members to bring fruit unto death. But now ye are delivered from the law, that being dead wherein ye were

held." Also vi: 20—22: "When ye were the servants of sin, ye were free from righteousness, etc \* \* but now being made free from sin and become servants to God, you have your fruit unto holiness and the end everlasting life." How any sane mind, taking the whole teaching of the 6, 7 and 8 chapters together and studying them carefully, marking well the contrast so distinctly made between what these persons had been and what they had now become, could ever deduce such a doctrine as that usually accepted, is to me more than strange. The idea that this faithful tried servant of God, after toils, and afflictions, and sufferings almost untold, could make so humiliating a confession, is most shocking. Does he elsewhere talk in any such a pitiable strain, of not being able to subject his whole life to the guidance of the spirit of God? Does he not rather, in no boastful spirit, but with that calm assurance which his earnest faith enabled him to feel, say, "I keep under my body and bring it in subjection." "I have fought the good fight, I have finished my course, I have kept the faith." His commands are to Christians to "mortify their members which are upon the earth," for "they that are Christ's have crucified the flesh with the affections and lusts." "Flee youthful lusts which war against the soul."

Where then, do we find, with these plain teachings of this great apostle, and many others that might be cited the least countenance for this miserable doctrine of inability on man's part to lead a consistent, godly life here on the earth?

Where is there the slightest foun-

ation for the idea that a man's heart and affections may be all pure, holy and elevated to things above, and yet his flesh is constantly violating the plainest and most positive commands of his Master? No teaching could be more directly opposed to the great principle laid down by our Savior himself, when he says: "By their fruits ye shall know them;" and again "A good man out of the good treasure of his heart brings forth that which is good, and an evil man out of the evil treasure of his heart brings forth that which is evil," Luke vi: 45; also "for from within, out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, all these evil things come from within and defile the man," Mark, vii: 21—23. Matthew records the same distinct teaching of Him who knew what was in man.

Most emphatically is the principle laid down that the pure heart must be followed by a pure life, and that the corrupt life is but the fruit, the natural manifestation of a corrupt heart within. Purity of one produces purity of the other, and nowhere in the teachings of the word of God, is there the slightest intimation of a pure and holy heart and wicked conduct belonging at the same time to any individual.

Men's lives are wicked. They are creatures of passion; devoted to the gain and ambition of the world; bound down in slavery to the flesh, simply because they have not purified their hearts by faith. They have not made a full surrender of themselves,

soul, body and spirit, to King Jesus. The trouble and the only trouble is that their hearts are not right in the sight of God. They are content with a sort of half way pretense of submission to His will, and have not set themselves to work with whole-hearted earnestness to become the servants of righteousness.

My brethren who love the truth, the dearth of everything like real, true, religious life, is fearful enough without any aid on our part in breaking down the solemn and imperative obligations of the Gospel. Men and women are ready enough in the invention of apologies and excuses for their wicked lives. The Devil has already preachers enough engaged in the vile work of endeavoring to nullify Heaven's decrees. Our work, if we are true to our vows, is rather to deepen, and emphasize, and stamp more impressively upon the minds of the people the necessity of perfect, unreserved submission to all that has been ordained for obedience on our part. Man is weak, frail and imperfect, and erring, but the weakest of all men is the miserable creature into whose soul has been deeply infused the doctrine couched in the little phrase: "I can't."

W. L.

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West Tennessee---Notice!

*To the brethren in West Tennessee and the regions thereunto adjacent:*

Private correspondence has developed the fact that many brethren and churches in the section of country above indicated, are anxious for a general Consultation Meeting concerning the interests of the Church of Christ.

It is desirable that these brethren should meet in council, that they may devise ways and means for the spread of the Gospel in destitute places, and that through their *individual* or united agency the cause of primitive Christianity may be promoted.

Let all brethren, who favor this work, convene in the town of Jackson, on the M. & O. R. R., on Monday, May 2nd, 1870, at 9 o'clock A. M.

B. W. LAUDERDALE.

We are glad to see that some of our brethren in West Tennessee are alive to the interests of our Savior's kingdom, and that they are disposed to work in concert for the advance of the same. We doubt not that they may accomplish much good in this way. We hope, however, that when they come together, they will come with their bibles in their hands, with humble, prayerful hearts, to learn what that requires in these things, and not really to "devise ways and means," as is stated in the above. The bible is sufficient to furnish the man of God to all good works. Spreading the gospel is certainly a good work, and the Bible certainly furnishes us with sufficient information to guide us in the matter. When the Jews returned from Babylon literally, the law of Moses was read, the people listened, and were instructed, and were made to understand the sense of the reading. The Church has been long in spiritual Babylon, and in the effort to return to primitive ground, we should read and study much, that we may understand exactly what the law of the Lord requires of us in all things. We hope and pray that great good

may be the result of this effort of our good brethren in West Tennessee to advance the truth of God.

E. G. S.

Second Reply to Mr. J. R. Grave's Letters to T. Fanning.

FRANKLIN COLLEGE, TENN., }  
March 26, 1870. }

*Dear Sir:* Some days since, I received four numbers of the *Baptist*, each containing a communication to me, touching the contemplated discussion at Memphis, and it is with no little difficulty that I can satisfy myself as to my duty in regard to the correspondence. The failure of Messrs. P. S. Fall and S. H. Ford, to settle questions to your satisfaction, can but weaken confidence as the probability that others will be able to arrange suitable subjects; or that there is any very firm ground of hope that a discussion of differences between the Disciples and Baptists will take place. Had our chosen friends been permitted to conclude the correspondence, no one doubts that they would have reached satisfactory conclusions; but the shape you have given to the matter opens a wide door for personal conflicts, side-issues, and personalities, for which good men have no taste. I will, however, for the present, omit any serious notice of minor matters, and make an earnest effort to state such plain and undoubted issues between the Disciples and Baptists, as shall insure a full, fair, and satisfactory discussion.

Permit me, then, sir, to call your attention again to what should be considered the radical differences between the Baptists and my brethren. A

full and exhaustive discussion of

- 1 The work of the Spirit,
- 2 Remission of sins, and
- 3 The Church,

will embrace all the important points of difference between us.

Is it possible that neither we nor our friends can shape questions which will exhibit the plain issues between us?

So far, you have ardently labored to satisfy your friends that my brother, P. S. Fall, and I have failed to take the true ground of our brethren. We may, to-be-sure, have failed to occupy the platform on which you and other partisans have seen proper to place us; but we really believe that we understand ourselves and our brethren's teaching most perfectly; and I am free to say that, if you are sincere in your denunciations, you are certainly ignorant of our teaching. This, I think, will be most manifest, in a closer examination of the points presented by us for discussion.

Let us endeavor first to settle the propositions in regard to

#### THE WORK OF THE SPIRIT.

Doctor Ford's affirmation on this subject reads:

"The Scriptures teach that the heart of the sinner is changed from the love of sin to the love of holiness by the Holy Spirit, the third person in the Trinity; and the experience of and the testimony of this change are essential to Gospel immersion and Church fellowship."

Your affirmation reads:

"That the personal presence and operation of the Holy Spirit are necessary to the regeneration or new birth

of the sinner."

Mr. Fall's proposition reads:

"The scriptures teach that, in conversion to Christ, as well as in sanctification, the Holy Spirit employs, as an instrument, the word of the apostles."

Permit me to suggest that my Bro. Fall's proposition is full and plain, and admits of no equivocation. It is a simple declaration that the spirit employs the truth as the agent in conversion, and, consequently, that the spirit operates not directly without the word, and influences none, except by and through the Gospel of our salvation. This is the head and front of our offending upon spiritual influence. It is what we have all taught, what we still believe, and what we are willing to defend.

I know full well, that you do not believe this proposition, but that you have not the nerve to oppose it before the public.

You have denounced us as "blasphemers" for denying the *direct* agency of the spirit; and now you pretend that the Baptists teach that the spirit employs the truth as an agent in conversion and regeneration."

This is not Baptist doctrine. And you fear to maintain the teachings of your sect before your country-men. Hence, I cannot regard you as a fair representative of the Baptists on this subject.

But you accuse Bro. Fall and myself of refusing to negative your propositions. Let us look at them again:

You and Mr. Ford, both, agree that the Holy Spirit changes the heart of the sinner. We do not object to this

idea, but teach that God's Spirit convinces and converts men from sin to righteousness by teaching and enlightening the wicked; while Baptists teach, and have ever taught, that the spirit changes man's heart by *direct contact*, and this, too, is necessary, in order to enable the wicked to believe. In the Baptist Confession of Faith, as published by the Philadelphia Association, Sept. 15, 1742, it is said: "Faith is the gift of God wrought in the hearts of the elect by the Spirit of God, by which faith they come to know and believe the truth of the scriptures."

Again: "All those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away."

This is sound Baptist doctrine. Although, you would have me believe that the Baptists teach that the operation of the spirit is through the word. You know that you neither teach it nor believe it. That you believe in saving faith being wrought in the heart through the direct operation of the spirit is evinced from the fact of your anxiety to discuss the impossibility of those regenerated by the direct operation of the spirit, falling away and going to hell.

Your anxiety also to discuss the rights of the unconverted to pray for pardon and salvation, is another unmistakable evidence that you look for immediate and direct conversion by the spirit. Take away, sir, the idea of direct influence of the spirit, and there is no meaning to your mourning bench system of getting religion, or of evidence of remission before Baptism.

Your old friend, Doctor Howell,

on the subject of praying for a moral power, not in or through the Gospel, says:

"Some power above and beyond all this [the influence of truth] is wanted. What is it? Your prayers suggest the answer. This, it is, for which we pray, *supernatural power*, which the spirit of God always exercises in the regeneration of the soul."

This is Baptist doctrine and the doctrine we do not believe. But in explaining the propositions of Mr. Ford and yourself, you say:

"They most clearly and unambiguously set forth the distinctive faith and practice of the Baptists; i. e. regeneration of the heart by the Holy Spirit, and Christian experience before and as an inseparable pre-requisite to Baptism."

You add that I and my fellow teachers "have grown gray in opposing spiritual regeneration and Christian experience," before baptism. Such being the exposition of your propositions, I am prepared to negative both of them, and to deny the scriptural authority of any part of Baptist teaching regarding the regeneration of the heart by the Holy Spirit *before, in or after* baptism.

If you desire an affirmative from me upon the subject of spiritual influence, I am not only willing to reaffirm my Bro. Fall's position, that the "Holy Spirit employs the word of the Apostles in conversion and sanctification," but I will amplify it by affirming that, "The Spirit of God in teaching, enlightening and saving sinners, employs no agency, beyond the Gospel, or where the Gospel is not preached. I am willing also to affirm

that "the whole doctrine of the Baptists in reference to what they call the regeneration by the Holy Spirit, and Christian experience before obedience in baptism, is destitute of the authority of the Scriptures.

If issues in the fore-going statements are not full and clear, I fear they cannot be made.

Next I will consider the proposition on the subject of

#### REMISSION OF SINS.

Doctor Ford's affirmative reads:

"That the justification of a sinner before God is conditioned upon a cordial faith in Christ only."

As stated by J. R. Graves it reads:

"That the scriptures teach that it is the duty of the unbaptized to pray for pardon, mercy and salivation."

Mr. Fall's proposition on the subject of remission reads:

"That the scriptures teach that the pardon of past sins, in the case of a penitent believer, is conditioned upon baptism, as administered by the authority of the Lord Jesus Christ."

The proposition affirmed by Mr. Ford, or yourself, will be satisfactory to me; and the one stated by Mr. Fall, as containing the teaching of the disciples, I do not desire to change.

#### THE CHURCH.

In regard to the Church, the following from your pen is quite satisfactory:

"That the Churches organized by Christ and the Apostles were Baptist Churches."

Upon my acceptance of this proposition in the *Baptist*, of Feb. 26, you said:

"There will, then, be a discussion

for I hold myself bound to discuss this, if no other proposition is agreed upon."

On this subject Mr. Fall submitted the following:

"The scriptures teach that the bodies known as Christian congregations, are congregations of Jesus Christ."

This proposition, I consider quite sufficient. We hold that when penitent believers submit to Christ in baptism, it is their privilege to assemble together to keep the ordinances of the Lord; and that these assemblies are churches of the Lord Jesus Christ. This you deny, and the issue is as plain as it can be made between us.

But you desire me to contend that the Churches we call Christian, *originated* with Alexander Campbell. No intelligent man has ever advocated such an absurdity. A. Campbell wrote many essays, as you ought to know, upon "the ancient order of things;" in which he maintained that we have no right to form sects, parties or denominations, but the scriptures require us to return to the churches planted by the Apostles, as models of purity. It is simply ridiculous for you to insinuate that this is not the true position of the disciples regarding the Church of God. We have never failed to contend that it was planted at Jerusalem on the day of Pentecost, and has stood as a living monumental witness for the truth, to this day.

Still, if you desire it, what you most bitterly denounce as *Campbellism*, and say had its origin in the hills of Virginia since the opening of the present century, I will maintain is

the Christianity of the New Testament. I do not see what more you could ask.

On the subject of inviting to the Lord's Supper, permit me to assure you, in the very kindest terms, that you lack information. I would give it as my judgment that you never heard Jacob Creath, or any other well-informed disciple "invite" the denominations to the Lord's Supper. I never heard it, and I would not fellowship a man who did so. You may have heard Jacob Creath, or other well-informed brethren, exhort all Christians to examine themselves and so partake; and inasmuch as some include Baptists under the name Christian, the exhortation may have embraced members of the Baptist Church.

With reference to a proposition on the subject of *apostacy*, permit me say that the one submitted by P. S. Fall:

"That the scriptures teach that a disciple of Christ may apostatize."

I consider quite sufficient. We mean by disciple of Christ to designate a man who is in Christ, a pardoned and saved man; and by apostate we understand one who has abandoned Christ, and has been delivered over to Satan.

If you want stronger language, I am willing to affirm that,

A Christian may renounce his Savior, and be lost or go to hell.

Still, I am of the opinion that there is not much of importance contained in such questions, and I would therefore prefer that we confine ourselves to:

*The work of the Spirit,  
The Remission of sins, and  
The Church.*

Respectfully,

T. FANNING.

## DEATH.

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NO. 2.  
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Next it is our purpose to call attention to moral death. Some writers call it moral death, while others term it spiritual death.

1. How is moral death brought about? Paul wrote "And you hath he quickened, who were dead in trespasses and sins." Eph. ii: 1.

Reference is here had to what we call moral death. They were not born dead, but Paul said that they "were dead in *trespasses* and sins." If we were to ask, how did Adam die morally? The answer would be: He violated the law of God, and in so doing, brought about his moral death. In the same sense are we to understand the Ephesians became dead before their obedience. We would remark that all who die this death, bring it about in the same way; and that is by transgressing God's law for themselves. Let us remember that death means separation; hence when Adam became subject to moral death, he was sent out of the Garden; and was afterwards numbered with the disobedient. Every man, like Adam, separates himself from God by sinning against him.

2. We inquire: Who never die this death? The mentally imbecile, and those who never arrive at the years of accountability. These will be subject to only one death, the temporal death. Never having sinned, they will be resurrected to the enjoyment of life everlasting. We wish the reader not to come to the conclusion that all others are under the necessity of dying morally; because, where

Christian parents do their whole duty in training their children, as the Scriptures require; we are satisfied that their children will not die morally. We are asked, do you believe that a child may be trained in such a way as to have no sins to be remitted when it comes into the Body of Christ? I have no kind of doubt in the matter. Well exclaims some good old brother, "If such is the case, very few parents are doing their duty to their children." That is an awful truth, fathers. We are remiss.

Brethren, failing to act well our part, our sweet children will arrive at the years of accountability and become morally dead by the sins of both omission and commission. The consequence may be, they will never return to God in this life, but in the great Judgment day will have to hear the sentence, that awful sentence, "Depart." In order that such may not be their fate, let us use all the means in our power to keep them from separating themselves from God by acting wickedly. Let us continually call to mind the obligations we are under to train them for the skies. I fear too many spend more time in studying about the temporal welfare of their sons and daughters, than they do about their spiritual destiny. Brethren, in the name of all that is both near and dear, let me entreat you to beware how you neglect your children. Neglect them not here, if you wish to be happy with them through eternity. But whither have we strayed?

3. The duty of those who are dead in trespasses and sins. It is to do like those to whom Paul wrote at Ephesus, that is, to obey the Gospel



of Christ, that you may rise to walk in newness of life. Remain no longer dead to a sense of your duty, but be aroused to a sense of the danger to which you stand exposed. As you went away from God, so it is your duty to return to him as directed in the Gospel of his Son.

4. The destiny of those who are dead, but yet will not obey the Gospel. Listen, sinner, *listen*: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thes. i: 7, 11.

"Death cannot make our souls afraid,  
If God be with us there;

We may walk through its darkest shade,  
And never yield to fear.  
I could renounce my all below,  
If my Redeemer bid;

And run if I were called to go  
And die, as Moses did.  
Might I but climb to Pisgah's top,  
And view the promised land.

My flesh itself would long to drop,  
And welcome the command.  
Clasp'd in my heav'nly Father's arms  
I would forget my breath,  
And lose my life among the charms  
Of so divine a death."

T. M. SWEENEY,

Leona, Texas.

If we say that we have no sins we deceive ourselves and the truth is not in us."—Jno.

"I am Some Great One."

Bro. Lipscomb: Being this day 43 years old, and having been a member of the church 27 years, I have concluded to venture a suggestion or

two, if the scribes of our day can allow me a little space, and having known you so long and intimately, I am induced to send my penned thoughts to you. My strictures will be upon him who would give himself out as *Some Great One*.

Does not this feature crop out as the peculiar deformity of many of our religious scribes, if any thing in their writings seems to be all the while uppermost, it surely is that prominent selfishness; looming up as if to say; "*I am some great one.*"

Could such an one realize, a religious writer is much like a preacher, except, his auditory is more numerous, and what he says is more indelibly fixed, he should be more cautious, and if he must write change the thread of his discourse. What would be said of a preacher who makes the gravamen of his discourse invective denunciations of a brother, and that in such a way as to give out himself to be some *great one*.

Since a boy in my teens, I have mourned over this spirit of domination fostered by, and living and breathing through our best papers. It appears that the besetting sin with many of our scribes is to give themselves out as some *great one*.

He who dips his pen in this blighting fluid, would do well never to spread such withering selfishness on paper; but occupy his time in studying and applying such texts as, "in honor preferring one another, look not on our own but the things of others, he that humbleth himself shall be exalted" and then commit to memory and practice the 13th chapter of 1 Cor., about charity.

Dear reader have you not oftentimes

grown weary, and your sight dim, by reading strictures as to the effort of some good brother, where it is manifest that the severe criticism is made to trumpet the author as some *great one*.

I would pause to ask for the paper now published that is not regaling its readers with such compositions. And what is the effect of such reading upon the great heart and mind of the brotherhood, except to dry up the fountains of concord and brotherly love. If we do all we do in the name of the Lord, how can we exultingly point out a supposed error of a brother, in such a way as to demonstrate that we think the brightest feather in our plume is to show a brother's fault? Contrast such feelings with those expressed in that good old song:

"How sweet, how heav'nly is the sight,  
When those that love the Lord  
In one another's peace delight,  
And so fulfil the word."

An editor or correspondent from the overflowing of a great good heart, produces a spiritual feast for the brotherhood. B. whose soul has been parched etc., by passing the Sahara of selfishness being unaccustomed to slaking his thirst at such a fountain with a but or an if; begins what he is pleased to denominate a criticism, and before he closes he discovers A. is mistaken or may be mistaken, and in either case the cause will suffer or the brethren be led into some great whirlpool of destruction; hence as the great defender of the faith B., speaks out at the risk of giving himself out as some *great one*.

And his entire effort smacks more of the praise of men than the fear of God; and although small of stature, his little personality must be seen, i-

it should cost him the laborious effort of climbing the sleek tree as Zacchæus of old.

Another class of our scribes who burden our papers and labor incessantly to find something new, or fall upon some question of doubtful speculation, and thus follow some Jack with his lantern, through all the dark swamps of human philosophy but what do such scribes care for the unity of the faith, if they can make the impression that they are some *great ones*.

Kind reader do you ever write for our papers? If so, before you pen the next piece, commune with your heart, and ask it a few such questions as, "why am I disposed to write? In so doing am I seeking the praise of God or man? Is my object to promote brotherly love, or to scatter the seeds of discord?" And last but not least, if you find your object to be that you may be trumpeted abroad as some *great one*, stay your hand until your heart is subdued, or you will never be exalted in the Kingdom of our meek and lowly Redeemer.

Yours truly,

L. B. WATERS.

McMinnville, Tenn.

*Bro. Lipscomb*: We the undersigned members of the congregation of Disciples of Jesus Christ at this place, would most respectfully request that you publish through the columns of the GOSPEL ADVOCATE the following statement, viz: that the author of the "Novel Case," (as he calls it) wrote a statement of the same without authority, and further, said statement is not correct. We do not want a controversy with Bro. G. A., but only

desire that erroneous or false impressions be removed."

In the statement all names, persons and places were suppressed and we do the same to the above by request of its signers. Now as nobody knows with whom or where the event occurred, who reported it and nobody knows who denies its correctness, I suppose every one is satisfied.

D. L.

To Bro. W. J. Barbee,

Bros. L. & S.: My old friend and brother, W. J. Barbee of Jackson, Miss., has inserted my name with the names of brethren Fanning and Lipscomb in an article in the Unitist of March 17th, 1870, published at Chrystal Springs, Miss., in justification of the St. Louis Convention of May, 1869, and of the Louisville Ky. Convention of October 1869. To which article I ask the liberty of replying through the ADVOCATE; because I am unacquainted with the editor of the Unitist, and because I suppose the ADVOCATE to have as wide a circulation in the South as the Unitist. I will answer for myself, and the other two brethren named in the article can answer for themselves. The article was handed to me a few days ago. I do not take the Unitist. There has not been one single sophism offered for the above named conventions which were not offered by the Jews for their idolatry and traditions: by the Jesuits for Romanism; and by the sects for their sectarianism. I ask the Unitist to copy my reply. There are nearly six columns in the Unitist. Jesuitism and sectarianism and the Conventions assume that they

have the same right to enact laws for themselves, that Jesus Christ had to make laws for his Kingdom; and secondly that where he is silent these conventions will supply the defects in his laws. Father Thomas Campbell, as reported by Dr. Richardson in his Memoirs of the Campbells, has taught us, that where the Bible is silent, we must be silent. The conventionists have reversed this and say where the Bible is silent *we will speak*.

These two assumptions are the foundation of Jesuitism and the two conventions. The Eastern philosophers placed the earth on the back of an elephant and the elephant stood on the back of a tortoise and the terrapin stood on nothing. The whole weight of all the subagents rests on the two conventions and the two conventions rest on *nothing*; except money and the one man who called it just as the Council at Rome does. One man called each Council—so they are equal in authority. Paul told Timothy, (2 Tim. i: 13) "Hold fast the form of sound words which thou hast heard of me." Will Bro. Barbee please find the name of this machinery in Paul's form of sound words? When driven out of their sophisms they will tell you of Railroads and translations and printing as though they were any part of the Gospel. The teaching of the Christian Baptist and of all who reject Jesuitism is that one church is the highest and only authority for doing any religious acts, according to the New Testament. Protestants tell Romanists that apostolic example is as good as apostolic precepts. We have the example of the Mother Church at Jerusalem, spreading the Gospel through the

Roman Empire, before another church existed to co-operate with her, before there was any church representation which is the foundation of Popery. The example of this church, spreading the Gospel is the same as if God had said to us,—“You shall not spread the Gospel by combinations of churches, nor by Monied Societies. So reason Baptists with Pedobaptists. The example of the apostles immersing believers is a prohibition to immerse infidels. This reasoning ought surely to be worth as much against conventionists as it is against Jesuits and Pedobaptists. This one argument is worth more than Bro. Barbee's six columns of oughts, which never prove anything. Suppose all Christendom had followed the example of the church at Jerusalem, then we would have had no Romanism, nor sects, nor monied societies. Suppose we as a people had followed the teaching of the C. Baptist, and our own practice for the first twenty-five years of our existence then we would not have had these conventions and all their bitter fruits. Paul says, (Rom. 16 17) “Mark them which cause divisions and offence contrary to the teaching which you have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. This is the sum of these conventions in a nutshell. Suppose when Christ commanded the Gospel to be preached to every creature he had said provided the conventions devise the ways and means; provided you can get large salaries; provided you can have fifty dollars in them to start with. He forbid the original preach-

ers to take purses or gold or silver. Peter said he had none. Acts iii. If the modern plan of spreading the Gospel by conventions is the right way, were not the apostles fools for spreading it in the way they did? Bro. Barbee is riding Ball for these conventions. Ball is a fine looking horse, he carries a high head but he is given to trip, and sometimes throws the rider. It requires a great deal of caution to ride him. I advise the churches of Miss. to have nothing to do with riding Ball. To give no grease to aid the wheels of these conventions and they will soon squeak, and stop running. Keep the money in your own hands and pay the men who do the work. You are better judges who can do it, and who ought to be paid for it, than the conventions. “The Recommendation of the convention.”

Before I left home one of the sub-agents appointed a District Meeting in Mo., without the knowledge or consent of our church contrary to the position of the Baptist Associations. I wrote to the Agent and told him that I had brought the subject of the Meeting before our church, and that she had decided that such a meeting was *outside* of the church, that she would not take any more interest in it than in a political meeting, that they might go to the hotels and pay their bills, notwithstanding all this the meeting was still continued to be there on the 19th of April. This is the true spirit of these conventions in miniature. These facts can be proved. If all reasoning was not lost on men in pay and offices, I should be surprised that men who have passed through the *severe ordeal* that the Southern people have within the last ten years, *could be induced* to add a religious despotism to a military one.

JACOB CREATH.

*Baldwyn, Miss.*

## THE DEBATE.

We give on another page of this number an article from President Fanning to Mr. Graves. We do this rather against our feelings and better judgment. We have not the most remote idea of Mr. Grave's willingness to hold a debate on terms that an honorable man can or ought to accept. We have been satisfied from his course for a year past that his object was to make a show, and bluster in reference to debate, for the purpose of attracting attention to himself as the champion of the Baptists, and draw subscribers from other Baptist papers to his own. He has repeatedly published that the propositions of debate were agreed upon, that the debate was sure to come off, when we knew that there was not a word of truth in the statement. It appears that Mr. Graves has sought, with characteristic Yankee sharpness, to coin a few dollars out of the *talk* of a debate without the most remote intention of debating.

In the *ADVOCATE* of Aug. 27, 1868 we proposed a discussion in which each one should affirm his own faith in his own language. If either failed to advocate fully the teaching of his respective brethren, the other should have liberty to show this in the debate. Mr. Graves promptly accepted the terms of discussion without demurring to, or adding a single item. He selected President Fanning as his opponent. He himself, endorsed him most fully as to ability, moral worth, gentlemanly demeanor and intellectual ability. He chose Dr. S. H. Ford, his pastor and intimate friend,

to arrange propositions for discussion under the terms proposed.

Presidents Fanning chose Elder P. S. Fall. The two thus chosen opened correspondence. The correspondence dragged its weary length along for one year and a half. The length of time occupied in the correspondence was caused by the unwillingness of Dr. Ford to comply with the agreed terms of discussion and the uniform delay in responding to Elder Fall's letters. He was unwilling for President Fanning to affirm his faith in his own language, but insisted on forming propositions for him to defend, which he knew no man, woman or child in the Church of Christ ever believed.

Finally, however, propositions were agreed upon, excepting with reference to the work of the Holy Spirit. On this it was found impossible to embody a satisfactory issue in a proposition. Mr. Ford clearly changed his position as to what Baptists believed on this subject, twice in the correspondence. It was then agreed that each disputant should affirm his faith in a proposition of his own, and develop his teaching fully in the discussion and thus determine the points of agreement and disagreement, record how far they agree, and investigate the points of difference between the teachings of the two. A letter summing up the propositions as clearly agreed to, was mailed to Dr. Ford Aug. 10, 1869. A length of time far beyond that demanded even by Dr. Ford's tardy responses, was awaited. Elder Fall wrote to Dr. Ford to know if he had received his letter; still for months no response came; yet we could hear of Mr. Graves and others

telling that the propositions were satisfactory: They only wanted a little more time. The debate was fixed. But after five months waiting a letter dated Jan. 6, 1870, was received from Dr. Ford, enclosing one from Mr. Graves repudiating the whole arrangement, rejecting the propositions agreed upon, and proposing twelve new propositions, forming his own affirmatives, and in a direct violation of the terms he had accepted, insisting on framing propositions which President Fanning should affirm.

He has published several lengthy essays in the *Baptist* characteristically slanderous and unfair. He has published one article from President Fanning in which he represents the man whom he himself selected and endorsed in every respect as a cultivated Christian gentleman and finished scholar whom he had known from his youth up, as not knowing how to spell *Baptist* or *Disciple*. We are not surprised that President Fanning should be unwilling to trust his manuscript again in the hands of such a publisher. As a consequence, he requests that his articles should be published in the *GOSPEL ADVOCATE*. We think that further effort at a debate is futile. Mr Graves will not debate.

The publishing of President Fanning's letters will place us under obligation to publish Mr. Grave's responses. If they are as lengthy and insulting as his articles on such subjects usually are, we cannot inflict them on our readers. We have no faith in any thing coming of the effort. Romanists, Episcopalians, Methodists and Presbyterians have, through prominent representative

men, discussed the difference between their respective bodies and the disciples of Christ. They do not find it difficult to define the issues. But no Baptist has ever been able to define the issues. He cannot define the jumble of inconsistencies, the mixtures of truth and error, borrowed almost at random from the Bible and the Pedit-Baptist sect, and lying in chaotic confusion in the creeds and usages of Baptists. Hence no discussion with a representative Baptist has ever been held, and we predict never will be. With these views we say to the correspondents, if we publish for them, their articles must be short and to the point.—*D. L.*

From S. T. Meng.

*Bro. Lipscomb:* While reading your reply to Bro. Poe in *ADVOCATE* No. 2, Vol. 12, I was forcibly reminded of the fact that in the plan of human redemption, God saw fit to reserve to himself the privilege of making known to the world certain great truths.

All the other truths of the Bible were revealed through angels, prophets and apostles; but when He wished to declare His Son to the world it was His own voice that announced, "This is my beloved Son, in whom I am well pleased;" and again, "This is my beloved Son, hear Him." This is why Jesus could say to Peter: "Flesh and blood hath not revealed this unto you, but my Father who art in Heaven."

I was also reminded of the fact that God reserves to himself the right, the honor and the glory of devising the only plan, the only scheme, the only society or organization that can ever save one single son or daughter

of Adam's race. Good men have attempted, in every age of the world to devise plans, schemes and systems for the elevation of their species; but what has been the sad result? History, with her long, sad catalogue of disappointments, sorrows and crimes, alone can answer. When Christ came into the world, man had been allowed abundant time to ascertain what reason and philosophy, in their highest state of cultivation, could do in directing the mind to happiness and virtue. And the result of that experience was the fulfillment of the divine declaration: "It is not in man that walketh to choose his steps." The greatest of minds have entertained notions altogether vague and unsatisfactory in regard to the true happiness.

Aristotle laid it down as a principle, that without the gifts of fortune, virtue is not sufficient for happiness.

Diogenes maintained that a *poor old* man was the most miserable thing in life.

Even Plato taught his disciples that the man who enjoyed honor and riches must be happy.

Zeno held it as a principle that all crimes are equal.

Thales being asked how he thought a man might bear affliction with the greatest ease, answered, "By seeing his enemies in a worse condition."

Epicurus made virtue consist in following the dictates of nature.

But all this falls far short of the degradation and crime into which man had fallen as described by the Apostle Paul in the 1st of Romans. And may not the same blindness happen unto us and those who may come

after us, if now that we know God we "glorify Him not as God?" I know of no better way to glorify Him, than to acknowledge, in our lives, Christ as the *only* rightful lawgiver of heaven and earth.

The Apostle Paul tells us that Christ has given us a system, not of philosophy, but of facts to be believed, and precepts to be obeyed, which is all-sufficient for every condition or emergency of life; see 2 Tim. iii: 16—17. Now whatever is done religiously, without a command, precedent, or clear and unmistakable implication is a denial of the truth and all-sufficiency of this scripture.

Let us now suppose that we form an organization, a thing of life, a living something, and through it we save some one of Adam's race, who would not otherwise have been saved. The question arises: Is this living, moving, acting thing authorized by the scriptures? If so, in what chapter and verse may it be found? Is it the Church? Or is it an organization which is not the Church? If it is a saving organization, not identical with the Church, then the all-sufficiency and the thorough furnishing by the scriptures, of the man of God to every good work, has simply proved a failure, nothing more, nothing less.

Again, the Apostle says: "There is none other name under heaven, given among men, whereby we must be saved," etc., Acts, iv: 12. Now I understand that whatever is done in His name is done by His authority; and that which is not done by His authority, cannot be done in His name. But here is a man saved through and by an organization which

He has no where in the scriptures authorized, an organization which is something else, and something different from that which He did authorize, and proposing to accomplish the same purpose; to-wit: The salvation of man.

What then becomes of the declaration of scripture just quoted? For if one has been saved by means which Christ has not authorized, he has been saved without His name, since by His name, means by His authority. If one single soul can be saved outside of the plan of salvation which God has clearly authorized and given to man, why may not all be saved by the same process? And if so, where the necessity of God's scheme of human redemption? Let it suffice poor, blind, erring man to be a co-worker with God in the system which he has devised, and not aspire to become a legislator. I have just as little confidence in the wisdom or ability of man to do anything for the real good of his fellow-man, outside of God's plan of salvation as the Apostle Paul had in the flesh, which was simply none.

I claim there is but one safe ground for man to occupy, and that is, to cling closely to the side of Christ, standing firmly and immovably by His word as revealed in the Gospel. When I hear Christians talk of "expediency," the expediency of an elegant choir, a splendid organ or other human devices, added to the simple worship of God, to attract an audience to the house of God, I am reminded of the seductive language of Satan to the Savior: "If thou art the Son of God, cast thyself down, etc." Now, had the Lord reasoned

as these "expediency" men reason, I imagine it would have been something after this order:

"I have come into the world especially to bring the glad tidings of salvation to the Jews, God's peculiar people; but they will not receive me as the promised Messiah, they reject me. It is expedient, therefore, that I throw myself down from the pinnacle of this temple, that the multitude may be gathered together on the fame of so great a miracle, and then shall I convince them of my pretensions. Surely it is my duty to accomplish the mission upon which I came into the world, saving as many of the human family as possible."

But He did not so reason, because God had not so appointed. He, in His great, condescending love and mercy to a lost and sinful world, had appointed other means for their redemption, and seeming failure would not justify a resort to means not of His devising.

I, for one, would say, that if the plan of salvation which God has given us in the Bible, fails to save man, if the sufferings of Christ in the garden of Gethsemane, if the tragic scene upon Mount Calvary, fail to reach and move him, let him go down, down, to the very abyss of eternal woe, for I claim not to be better, nor more merciful than the Lord Jesus, who says, He will come in flaming fire with his holy angels to take vengeance on them that know not God, and obey not the Gospel. As I have already intimated, I have not one particle of confidence in the devices of man for the salvation of his fellows. His wisdom cannot be trusted, his knowledge is too imperfect, he is too



short-sighted. God's plan only, is absolutely good, wise and perfect. but at the risk of making this communication too long, I must beg your permission to say a few words more.

I should exceedingly regret for any one to so construe what I have said as to suppose that I am opposed to missionary work, for that work is a Bible work, which I by no means oppose.

The great Lawgiver and head of the Church has said: "Go preach the gospel to every creature;" and an Apostle has said: "How can they preach unless they be sent." Now, suppose we, in this country, know of a destitute section of country where we have every reason to believe that the people would gladly receive the word of truth; but after conferring with one another, we ascertain our inability to sustain the Gospel in our midst, and at the same time send it to our destitute fellow-men. We, therefore, call upon the churches in the adjoining counties to send messengers of their own choosing to a given point, to confer with us in reference to this matter. They comply with our request. We meet at a given time and place, in the name and by the authority of the several churches. We meet and consult as to the best means and most efficient brother to send into a given locality; we return to our several congregations and make a full report of the result of our consultations, and call upon the church collectively, to give the money for the support of the preacher and his family. This money is intrusted to the hands of some brother

for the use of the preacher. From the reports of the preacher we learn that a good work is being done; But in order to sustain the work, it becomes necessary in three, six, or twelve months to call upon the churches for further pecuniary aid. In the mean time it may be thought proper by the several churches to send their representatives to a given point again, for the purpose of consultation. Now, from the good accomplished, it may be deemed proper to carry on this work, not only for one year, but for life.

Now, I see in this no organization, no society, but the society, the organization which God has entrusted into our hands for the conversion of the world. And if this is right, why may it not be right, not only throughout Missouri, but throughout every State, kingdom, and nation on earth.

Now, I can see no harm in this,—but I don't like the expression, "I see no harm in it," for it is the expression used by all dancing Christians, theater-going, card-playing, organ-grinding advocates that I have ever heard talk—but I think I see a positive good in it, especially when we consider the little which is being accomplished by the Church, and the mighty work which lieth before her to be done. Very little of that work will ever be accomplished by the churches so long as they employ the *biggest* preacher for whose services they are able to pay, and confine him to their own congregation while they sit down as idle spectators.

S. T. MENG.

*Dover, Missouri.*

## OBITUARIES.

Died in Hartsville, Feb, 24th, Sister ADRIENNE, wife of Dr. Joseph Crenshaw, leaving her husband with six young children. She was an earnest, intelligent Christian, and by her daily walk and conversation, exerted a Christian influence. She died as she had lived, strong in the faith; and her last hours were spent in exhorting and comforting her friends.

Thou art missed, my Sister. Precious memories of thee are enshrined in many hearts. They will lead thy orphan children, and others who have felt thy pure influence, to the Savior. That thou mayst meet those thou hast loved here, around the throne of our Father, is the prayer of

C. F.

Died at the residence of Elder G. W. Ferrill, near Cobden, Ill., on the 28th of February, after an illness of near four weeks, DR. JOHN R. HOWARD.

Bro. Howard was well known to many readers of the ADVOCATE as an earnest Christian and graphic writer. He was, at one time, associated with Bro. S. B. Aden, as editor of the *Bible Advocate*, Paris, Tenn., and St. Louis, Mo. He was afterwards associated with J. B. Ferguson, in editing the *Christian Magazine*, in this city. He was respected and beloved as a good and true man.

D. L.

We regret to have to announce the death of our late friend and companion, MISS ANNIE RUTLAND, who departed this life on the 24th inst.

Miss Rutland was a most amiable young lady, loved by all who knew her. We sympathise most truly with her family, and especially with her younger sister, who had no other companion and guide. O! grief beyond all other griefs when the young heart is first left desolate in the wide world, without the only tie that made life happy.

MOORE.

## Christian Schools.

Bros. L. & S.: As explained to you we are exhausted financially in getting up funds for our school project. When I conceived the plan 4 years ago of the church building a school and owning the property, I labored some two years to get the brethren to second the effort. Then I was only expecting the congregations of the county to give material aid, and thus enable us to educate our own children, and the orphans and poor of the church. But the field has so deepened and widened as to our prospects that we wish and hope to interest the brethren generally and in Tennessee particularly.

Will you give such notice of our move as will favorably introduce me to the brethren, as I expect to start in a few weeks travelling in the interest of our school, during which I hope not to forget the claims of the ADVOCATE

Yours truly,

L. B. WATERS.

We give the above from Bro. Waters, of McMinnville. The brethren at McMinnville have built a school building, and are aiming to have an institution in which the Christian religion will be daily taught to their own children, and the children of others who will attend. They have A

P. Seitz as Principal of the school, and we hear an excellent report of the effort so far. Bro. Seitz is a competent and safe teacher and will be faithful in the performance of whatever he undertakes. We have no doubt that the brethren have started in the proper direction in this matter. We feel great solicitation that they shall succeed. We have but little faith in the church making earnest and faithful Christians, until it takes the children and teaches them, not an hour one day in the week, but every day of the week, faithfully teaches them the way of life and truth. Until the Church is thus earnest in training the children in the way of salvation, in instilling the Christian religion into their hearts with almost every breath drawn, it will never have faithful, true, devoted members of the Church. The Church that gives up the education of the children to others will, no doubt, have faithless members. Yet there is one danger in reference to schools with a church. We have often seen schools built up to aid a church and instead of aiding, the school would kill it. This is the case when the interest of the Church is sacrificed to the interest of the school. This frequently occurs not only among Christians but the denominations.

But the money expended in employing eloquent preachers would bear a much better interest in piety and holiness expended in thoroughly instructing the young in the way of holiness. The Romish custom on this subject is the true one. A few earnest men or women in a school room, day by day impressing the hearts of the young with the religious truths that should govern them

through life. will do more to advance religion and build up a church, than an army of eloquent preachers. We commend Bro. Waters and his work to Christians and hope for them such success, that in a few years, no congregation in the land, will be without a teacher devoted daily to giving instruction concerning Christ and his Kingdom free of charge to all the children in the vicinity who will receive the instruction. D. L.

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#### Gospel Plan of Salvation.

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The delay has been so great in republishing the tract, "Gospel plan of Salvation," and as it seems uncertain yet when it will be done, and as many who sent us money for it a year ago are impatient, and uncertain in reference to it we propose to send the amount in any other tracts we have, or return the money, if they prefer it. We kept the advertisement standing, hoping we would get it out and supply the demand. We have every name on file with the amount sent, and will obey directions in reference to the matter.

We have also a few orders on hand for "Masonry and Christianity." We learn from the author, this is also out of print. We will do the same with those who have ordered it.

L. & S.

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Some minds are like sieves; they retain all that is worthless, while that which is good passes through them.

Sin is bad in the eye, worse in the tongue, worse still in the heart, but worst of all in the life.

## THE FIRESIDE.

One of Christ's Poor.

"Would you like to buy some peaches, ma'am? or some peanuts? or some candy for the children at home?"

It was a cheery, pleasant voice, albeit a trifle too loud for a woman's voice; and, as I looked up from my book into the beaming, wholesome face of its owner, I was seized with an instant desire to "buy her out."

I was sitting alone on the deck of a small steamer in Boston harbor. All through the beautiful summer I had been making little pleasure trips over the lovely bay from Hingham, steaming about among the island gems till I had a curious feeling of owning them all, never troubling myself once to go ashore into the bustle of the city, but quietly eating my noon lunch on board, while the boat "cleaned house." There was no weariness in waiting, a new book or magazine filled up the time pleasantly, and there were always the affairs of my neighbors on the vessels near by to pry into.

I had become so used to the demands of newspaper-sellers, that the stereotyped "no!" fell unconsciously from my lips without interrupting my meditations; but this woman's voice at once arrested my attention. She was such a picture of health and enterprise and enjoyment, too, that it was sheerly impossible to offer her a deaf ear or a cold shoulder.

"Let me see what you have in your basket," I said. "I have no children in my home awaiting me; but there will be half a dozen little tow-heads popping into my room as soon as I open the blinds. They belong to the neighbors, but they seem

to have a curious fancy that I belong to them. They like candy, too."

The woman set down her basket and laughed. Not a fashionable, consumptive cackle; but a good, strengthening, breezy laugh, that mixed naturally with the sea air.

"So you like children," she said, presently.

"They like me. It is about the same thing, I suppose. Have you any children?"

"Yes, I thank God. I have a boy and two girls."

"And their father?" I inquired, my womanly curiosity beginning to "put in" rather strong.

"He is dead, ma'am." Her voice softened at once, and the smile died out of her face. I did not need to be told how much her life had lost in losing him. I began to pick over the peaches hurriedly, feeling more than ever that I should like to "buy her out."

A sudden shower came pouring down upon the awning over us. It was no light sprinkle, but a drenching rain that made the water around us look like a vast kettle of boiling porridge.

"Look!" I said; "you cannot possibly go out to sell fruit in this rain. Sit down and tell me about the husband and the children, while I sort out the candies that I want. How long since he died?" She assented readily.

"It will be six years come Christmas time. He was brought home to me with his two arms broken, and a hurt in his back. He tried to stop a horse as was running away with a little child, and he was somehow thrown under the feet of some horses

near, and they were frightened also. He was trampled nearly to death before he could get out, and the little child was killed, after all. My husband lived but two hours, just long enough to kiss the baby, and bid me trust in the Lord. He was a Christian man, a real, living Christian. He was all ready to go up home."

Her face was as bright as ever now, and the courageous ring came back to her voice. She was positively beautiful in her faded calico dress and old shaker bonnet, and yet her face would have been unmistakably a plain one without its happy expression.

"Oh! ma'am," she went on, "the Lord has been good to me. 'Deed he has. The world has been dark sometimes, dark as pitch, but I have found my way through. The darkest time of all was when I came down with the fever, and there was no one to work for the children. My husband had been dead two years, and the baby was three years old. I was never sick in my life before; and I can't tell you how helpless I felt, as if the life and strength had clean gone out of me. And before I could leave my bed, my little Mary, not then six years old, began to grope and stumble about the house, and the doctor said she was going blind."

"Blind!" I repeated involuntarily. "Poor woman! You have indeed seen trouble."

"Yes, but it is all in the past, ma'am, she responded cheerfully, "and I needed it all. It brought me very near to the Savior. Perhaps you know," she glanced at my black dress, "perhaps you know what it is to feel the right arm of the Lord un-

derneath you in sorrow, and how sweet it is to rest wholly on him when everything else fails?"

I did not answer, but I asked:

"Is your little girl blind now?"

"Oh! no. She was taken away to be doctored, but the doctors gave me no hope from the beginning. There was nothing like a cataract, nothing growing across the sight. The eyes just lost their power to see; that was all. She was away three months, and then she came home stone blind. I had a blind sister, when I was a little girl, in England, and the doctors said it was a family disease. My sister died young, and when I looked at little Mary, and saw the gentle looks and ways in her, it gave me a sore heart, I can tell you. I was quite well and hearty by this time, but we were very poor. I got washing to do here and there, but the cost of living was high, and I had four mouths to feed. Often and often I have sat down without a bit of food in the house; with nothing left but my trust in God. He never failed me. The supply always came in time."

"But I do not quite understand about the little girl. Did you tell me that she is not blind now?"

"Yes, she can see as well as I can; better, for I have to put on spectacles in the evening. It was about two months after she came home that she scared me one morning by saying suddenly:

"It isn't so dark as it was, mother."

"I took her in my arms, and just knelt down and prayed to the good Lord. After that, I did nothing to her eyes, but I just waited and prayed. Her sight gradually came back,

and now she is a handy little miss, and goes to school every day. She takes the baby with her."

"The baby!"

"Well," she answered, laughing, "she don't look much like a baby now. She is six years old, and her name is Anna. But she is the youngest; so at home we call her 'Baby,' still."

"Yes, it is not strange, I think. I like to see the little ones petted."

"I must tell you about Will—my boy, you know. He is smart, is Willy. Ask Mr. Granger if he isn't. He is a little man. Only twelve years old, but he might be forty from the way he looks out for us. If the price of anything in the market comes down, Will finds it out nearly as soon as the marketmen. He sells papers on the boats and cars, and on the streets, and runs on errands for the neighbors. He is 'wide-awake all day, and at night, when Mary and Baby are in bed, and I sit down for a bit of sewing, he gets out his books and studies till bed-time. Ah! a rare scholar is Willy!" said the proud mother, striking her hands together softly as if she were patting the boy's head.

"I see," said I, watching the smiles that made her face so attractive, "I see that you know how to find the sunbeams of life. You don't borrow trouble."

"No, I don't want to coax sorrow into the house. I have only two rooms, and there isn't much in them, but there isn't a happier home in Boston, I do believe."

I could readily believe that, but I could not agree with her in thinking that her home "hadn't much in it." She was correct in the sense she gave the term; but, thinking of the young

life and hope and love that were garnered there, of the heavenly benediction resting upon it, might well have been called one of the richest homes in the city.

"And so your troubles are over?" I asked.

"Well, it seems so. God knows. I can trust all that is to come, to him. He knows what is best. Everybody is kind. I do suppose that such good neighbors as I have in our alley are uncommon. Then the ladies as I washes for give me their cast-off clothes to make over for the children; not the silks and broadcloths and such like, but common things, you know. It costs just nothing to fit them over. I does it myself in the evenings."

"Are you never tired?"

"Oh! yes, ma'am; but I gets rested easy. I like to feel tired when I lie down at night."

"You are a happy woman, in spite of hard work."

"What is there to hinder? Willy earns nearly as much as I do. Mr. Granger (that is his Sunday school teacher,) says I shall be proud of him yet. We are beholden to no one—that is, we beg of no one. Besides my regular washings, I earn a snug little sum selling peanuts and confectionery. Mr. Miller lets me have it cheap, and it is always new. Just try that roll of banana; it is nicer than the banana fruit itself. I sell out very soon in pleasant weather. There are a plenty of good customers like yourself, ma'am," she added, glancing at the rather extravagant collection that I had made from her basket.

"See!" she exclaimed suddenly,

as she turned to look at the prospect outside. "The rain has quite ceased. The sky is as clear as a good conscience. I must be off. Many thanks and good day to you."

As she trudged swiftly away with her load, humming a merry tune, she seemed to take a good deal of the light away with her. Her cheery looks and hopeful words were like the clear shining of the sun after the rain. Somehow, my heart felt very warm after she left. The passengers who came trooping aboard did not look like common passengers. There was a living, human interest about them; they were not simply a part of the great world-family as they were yesterday. I had been sunned and vivified in the rays of a loving Christian soul, and so the people were not strangers any more. They all belonged to my family—to the great Father's family.—*The Methodist*.

When Sir Isaac Newton said all his genius was nothing but patience he uttered a truth which virtuous men should never forget. The genius of virtue is also patience and the man of principle who clings to right is sure if he only wait to see it prevail.

Could we read the motives of the emotions of hearts around us we should judge very differently of their words and conduct. We should often praise where we now condemn

**HIGH AIMS.**—Aim at perfection in every thing though in most things it is unattainable. However they who aim at it and persevere will come much nearer to it than those whose laziness and despondency make them give it up as unattainable

To do nothing is not always to lose onestime; to do what we do carelessly is to lose it inevitably; it is weariness without profit

Our lack of confidence in our abilities does us great harm. We hesitate and waver on the threshold of duty not thinking that the longer reformation is deferred; the harder at last it is to accomplish our purpose.

To be happy ourselves we must always strive to make other people happy around us.

#### Paying Tribute.

A SHORT time ago Uncle Henry told me a little story which you would like to hear:

"In a certain part of Scotland," he said, "the poor people who lived on the land owned by a wealthy man use to come yearly to pay their rents. What do you think this was? Why simply a peppercorn? It had been the custom for a long series of years for each one to bring this peppercorn on a certain day. It did not cost the poor man anything, nor did it make the landholder any richer; but it was a sign of tribute which they paid to him as their master.

"Now," said my uncle, "it is just so with those that swear. Every oath is a peppercorn which they give to the devil. It does neither party any good; it just shows who is their master."—*Child at Home*.

THE redeemed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads.

FOR God sent his Son into the world, not to condemn the world, but that the world through him might be saved.

To Train a Child.

A little tract issued for distribution by the Ladies' Sanitary Association of London, gives these wise suggestions for the nurture of children in health of body and spirit :—

1. Never refuse a thing if it is harmless, but give it, if you are able, without delay.

2. Never give anything because it is cried for, that you have refused when asked for.

3. Be careful to observe real illness, and avoid causing bodily uneasiness from over-clothing, or cold, or unwholesome food, such as candy, sugar-plums, sour fruit, or giving buns or cakes to quiet the child.

4. Avoid false promises. They are sure to be found out false.

5. Avoid threats of all kinds. If believed, they make children timid, and injure both soul and body: if not believed, they are useless. Such threats as bogie, policeman, and blackman, are sure to be found out false, if the child lives.

6. Never say anything untrue to a child.

7. Do not wreak your own bad temper, or visit your own feelings of fatigue and trouble on children, by being severe with them, or by saying, "You shan't have it," or, "I won't give it to you," when there is no reason for refusal, except that you are yourself tired, or in trouble, or out of sorts.

8. Avoid giving orders, such as "Go on," "Hold your tongue," "Put it down," etc., unless you really mean that they should be obeyed; and the fewer orders you give, the better.

9. Neither give too much pity, nor yet be severe and unkind, when a child tumbles down or hurts itself.

10. Do not worry a child. Let it alone, and let it live in peace.

11. Teach it early to play alone, and amuse itself without your help. Let it alone, is a golden rule in nine cases out of ten.

To sum up all in a few words, try to feel like a child; to enter into its griefs and joys, its trials and triumphs. Then look forward to the time when it shall have numbered as many years as you have seen, and pray for help and strength to do your duty by it. You may fail, as we all may; but if you sow the seed with humility and faith, you will have done all that is permitted to us imperfect creatures; and if you have reared up a cheerful, loving, truthful, and brave spirit, in a healthy body, you have been working with him who told us it was "not the will of our Father in heaven that one of these little ones should perish."

Preaching Christ in our own strength and wisdom is like a man going out on a clear night, with a candle, to show you the moon.

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Mystery.

“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.” Rom xvi: 25-26.

We propose a few thoughts upon the subject of Mystery. And first, we will try to ascertain the Bible meaning and use of the word. The common use of this word, is to indicate something very difficult to be understood, something hard to be made known. And in this sense, it is often applied to conversion. Such however, is not the Bible use of the word. The term *Secret*, would come nearer the Bible meaning. We will give an instance of this use of it. 1 Cor. xv: 51:

“Behold I show you a mystery, (that is, I tell you a secret,) we shall not all sleep; but we shall all be changed.” Here the word by no means indicates something that *could*

not be made known, but simply what had not been told up to that time. But when told, there was no difficulty to understand what was said. The word secret never means something that cannot be understood, but simply something not told.

This we maintain is the general meaning of the word in the New Testament.

The passage we first quoted, is of this character. A close examination of the passage will convince any one that the word mystery has reference to the Gospel of Christ, as an institution, and not to individual conversion. The Gospel plan of salvation was a mystery, from the foundation of the world, till it was revealed by the Savior; it was a secret not fully told, until after the introduction of the Savior into the world. The passage under consideration says. “According to the revelation of the mystery, which was kept secret since the world began.” Here the word secret is applied to the same thing the word mystery is, which shows conclusively that they mean the same thing here. Not that they are synonymous terms, but refer to the same thing. The reader will observe that in the pas-

sage first presented, there are several words applied to the same thing, such as "my Gospel," and "the preaching of Jesus Christ," "the mystery."

We need make no further argument to show that these mean that Gospel which the Son of God commanded to be preached to all the world, and which Paul here says was made known to all nations for the obedience of faith.

This then is a revealed mystery, a secret that was fully made known eighteen hundred years ago. Again in Col. i: 26, Paul says, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." Here again most certainly the Gospel of Christ is spoken of under the term mystery. Though it had been concealed from ages and from generations, it was fully made known when the apostle wrote this. Another very important item connected with the Gospel that was also a mystery till after the establishment of the kingdom of Christ, was, that the Gentiles should be equal with the Jews in sharing its blessings. "For this cause I Paul the prisoner of Jesus Christ for you Gentiles, 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 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 his holy apostles and prophets by the spirit; that the Gentiles should be fellow heirs and of the same body, and par-

takers of his promise in Christ by the Gospel." Eph. iii: 1-6.

From this passage it is perfectly clear that the Gospel plan of salvation was never understood till developed through Jesus Christ; nor was it understood that the Gentiles should be partners in it, till Peter was miraculously called to the house of Cornelius. Then this feature of the matter was also clearly revealed. These passages teach us most clearly that the Gospel of Christ *was* a mystery, till revealed to the world in its fullness by the Spirit through the apostles of the Son of God; but that since that time it is no longer a mystery, but a revelation. Previous to the coming of Christ, even the prophets who foretold these things did not understand them, as we are informed by Peter, when he says of them, "Searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Pet. i: 11, 12.

Let no one be discouraged from reading and studying the Gospel by supposing that it is mysterious, and that he cannot understand it, since we have it so often and so positively declared that it is revealed; that it is made known in the Scriptures, and that when we read, we may understand an apostle's knowledge in the mystery of Christ. In all the passages we

have examined, the word mystery is not one single time applied to the act of conversion, nor is it applied in that sense in the New Testament. The only remaining passage about which there could likely be any difficulty, is in 1 Cor. ii: 9. "But as it is written, eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

This passage is sometimes used to indicate that conversion is meant. Even were we to admit that as the meaning of it, it would only show that *was* the case when the passage was written, which upon examination we find was about seven hundred years before Christ. Paul quotes the passage from Isaiah lxiv:4. In Isaiah's time the whole matter of salvation through Christ was a mystery, because not fully revealed to the world then. But it is very different now. Hence in the next verse to the one we quoted above, Paul says, "But God hath revealed them unto us by his Spirit." No matter how mysterious these things were in the days of Isaiah, they have now been revealed, and are hence no longer a mystery.

We hope and pray that the time may soon come, when this idea of mystery in regard to the Gospel of Christ, and conversion, which hangs like a dark cloud over the hearts of the people, may be taken away, and that they may see the way of salvation clearly. How solemn the thought, that while the Bible teaches that sinners must be undone forever unless they obey the Gospel of Christ, they are made to believe that the whole matter of salvation from sin, the very thing most needed, is mysterious that they

cannot understand it, till enlightened by some power beyond the word of God. Would it not be very strange indeed, if the Bible should point out so clearly to the sinner how he shall be eternally lost, if he fails to obey the Lord, and then leave him in the dark as to how that obedience is to be rendered? Surely the people are dreaming. We may write a few articles soon, pointing out specifically the plainness and simplicity of the whole matter of salvation through Jesus Christ our Lord. We are exceedingly anxious for the people to know the whole truth in regard to their salvation.

E. G. S.

The following extract is from a letter received from Bro. Jas. Wheeler, dated March 8th.

"Through the kindness of Bro. G. W. Clements, the *ADVOCATE* comes to me, for which I wish to offer him my hearty thanks. I want too, to express my deep sympathy with him and his family. His wife has gone to the glorious home of the righteous. She was as noble a Christian as I ever knew."

A VIRTUOUS MAN.—"Though it may not be in your power," said Marcus Aurelius, "to be a naturalist, a poet, an orator, or a mathematician, it is in your power to be a virtuous man, which is the best of all."

A man might frame and let loose a star to roll in its orbit, and yet not do so memorable a thing before God as he who lets go a golden-orbed thought to roll through the generations of time.

The Lord's Supper with the Unbaptized.

*Bro. Lipscomb:* Is it right to take the Lord's Supper with the Pedo-Baptists? Or ask them to take it with us?

Your young Brother,  
ROBERT USREY.

God does not say a word about Pedo-Baptists in the Bible; never mentions them once. The reason is, there was not a Pedo-Baptist in existence until hundred's of years after the close of revelation. The practice of baptizing infants was unknown hundred's of years after the close of revelation. In those days of the Christian religion baptized unbelievers were unknown. God ordained the Lord's Supper for his own children, none others. He tells his children to examine themselves and so partake. He never speaks of others than his children partaking of the Supper. All his children in the days of inspired men, were obedient, baptized believers in Christ. He has confined it to his obedient and faithful children, and no one has the right to invite others to partake. A sect, a party, who, on some hobby or other, breaks off from the Church of Christ and causes a schism, cannot observe the Lord's Supper. It may have a table and elements like to those used in the Lord's Supper. Such may be a communion table of the sect that sets it. Hence these tables are appropriately called Baptist, Methodist, Romish communions. But no Christian has any business in a sectarian or partizan communion, nor at the communion table of any sect, party or schism from the body of Christ. The broad Christian platform of being

simply servants of God, Christians, brethren in the Lord, without any schisms, sects, or heresies, is the only one upon which Christians should stand. People on this broad, unsectarian platform of fidelity to God, alone constitute his body, alone can set the Lord's Table, and partake of the Lord's Supper. Christians have no part in other communions or bodies than the Lord's.

D. L.

*Bro. Lipscomb:* We have no church nor preacher. There is a fine field for operation. Can't you send us a preacher? We would like to have a man able to teach a good school.

I am an emigrant from Middle Tennessee. I have been in Texas 21 years; lived nearly all over the State. We have a healthy country, with fine running water; and land as rich as any in Tennessee, that can be bought for one dollar per acre; but it will not remain at that price long. Railroads and emigration are pouring in, which will enhance the price of land. I have no doubt but there are renters in that old country that have no home. To such I would say: Now is the time to procure land. We think they would be benefitted by coming here.

G. W. PENDLETON.

*Clifton, Bosque County, Texas.*

One of the Great Sins of the Age.

While traveling, during the last six months, for the purpose of presenting the claims of my Divine Master, I, at the same time, have been closely observing the different vices of the present age; that I might safely conclude which one of the sins of the

age is of the greatest magnitude. I have reached the conclusion that, the sin committed in *the use of ardent spirits constitutes the sin*. This is an evil fast assuming tremendous, yes, alarming proportions. Quite a change has taken place in the use of dram-drinking since I was a boy rambling over the hills and valleys of Kentucky; but like too many changes of modern times, it has been greatly for the worse. Formerly, the habit was confined more to old men of a certain class. Even the men of that class were not so numerous as now. Then, it was, indeed, rare to see young men drink, but, alas! what a change has been wrought in this direction. In the latitude of my travels young men may often be seen visiting the grocery, that sink of iniquity and most freely indulging in the use of that which, I fear, may finally sink them in the lowest depths of degradation. Does the reader ask: "Do these youths drink to intoxication?" To their great shame be it said, that in many instances they do. To this, we take pleasure in stating, there are honorable exceptions. We come to inquire: What has lead to this fearful state of affairs? I record it as my solemn conviction that, the moderate dram drinker has done more towards influencing the young to become addicted to this habit than any other cause. Where are these moderate dram drinkers to be found, whose example is having such a soul-ruining influence over the youths of the land? Well would it be for many of the professors of christianity, if it could be truthfully said of them, that they are innocent. The truth, the sad truth is, the moderate dram-

drinker may be found among Masons, but worse than that he can be found among the different religionists of the day. Shame on such professors!

Men in the meridian of life, men with gray hairs and tottering frames, both in the Church and out of it, are habitual drinkers. Now and then, we meet with men who think enough of themselves, their God, and their families not to touch the intoxicating bowl. Oh, that we could see more of that class! There may be found localities in which most men refrain from this soul-destroying beverage, but such localities are too few. Let us notice the tendency of the habitual use of spirituous liquors, by men who are styled respectable. Its tendency is, to cause young men to come to the conclusion that there is but little danger of their drinking to excess, and that it is an innocent and respectable practice. The process by which they arrive at such a conclusion is a very easy one. They reason thus: If Messrs. B. and C., who are old members of the Church, can drink with impunity, and yet be respected as good citizens and orderly members of the Church, surely there can be nothing wrong in our drinking. Youths are not conscious of their weakness, and to a very great extent, they are ignorant of the growing character of the habit.

But of the effects of whisky drinking: The ruinous effects are apparent to all thinking minds. They can be seen in every neighborhood; they are too plainly seen in our State-prisons, and by a vast number of persons they will be sorely realized in the dark abyss of eternity. How is the evil to be remedied? Can the moral

societies of the day arrest it? I have no idea that they ever will do it. If you will notice closely you will find that most of the members of the most popular of these societies not only drink but drink to excess. It seems to me that these societies have been shorn of what moral power they did possess. Then we are forced to look in a different direction for the remedy. It is with pleasure that we turn to the Bible and Church of God, the pillar and support of the truth. How readest thou?

We read in the Bible: "Wo unto him that giveth his neighbor drink, that putteth the bottle to him."—H. ii: 15. We learn, too, that drunkenness is classed among the works of the flesh, and "that they which do such things shall not inherit the kingdom of God."—Gal. v: 21. We learn from the word of God that a woe is pronounced against those who influence their neighbors to drink. We have also learned that the drunkard "shall not inherit the kingdom of God." But the example of brethren, who are moderate drinkers, leads to drunkenness. Is it not strange, indeed, that brethren can be found who suffer themselves to encourage an evil which is followed by such dreadful consequences? Brethren, let me entreat you in the name of our Master, to look well to your example. I would insist on our scribes and our preachers calling attention to this growing evil.

As members of the Church of God let us at once take a strong stand against the monster; and not cease our efforts till it shall be regarded altogether disrespectful for even men

of the world to be found visiting that sink of iniquity, the grocery.

Professors of religion, perhaps your example has been the cause of some noble young man drinking till he has destroyed himself, and you, in the judgment, will have to meet him, but meet him to be reproached before the redeemed in heaven, because you, through your example, have been the cause of his having to hear pronounced that awful word, *Depart*. Let us beware, and let our influence be for pure and undefiled religion.

T. M. SWEENEY.

*Leona, Texas.*

Reply to an Article in the "Baptist," of Jan. 15th.

MR. J. B. GAMBRELL:

*Dear Sir:* After the lapse of six months you have attempted a reply to my review of your former article in regard to myself. You give as your reason for not writing sooner, that you "have been doing a great work and therefore could not come down."

By inquiry, I have ascertained that you have been acting as "Insurance Agent." This great big work, then, has prevented you from taking time to write a column and a half in a newspaper. This accounts for your long silence on the subject; it took you six months to "come down" from this position to become father of an article in the *Baptist*, of Jan. 15th.

You received my article in July last, and told me that you would send me a copy. Two months have passed since its publication in the *Baptist*

and it has not come to hand yet. Your brethren in this section do not take the paper, and had it not been for the kindness of a friend at Baldwin I would not yet have seen your extraordinary piece of ribaldry.

You remember I proposed to exchange papers with you. This I did in order to see your reply. I have made the same proposition to your brethren, frequently, have proposed to send them any one of the excellent papers advocating Primitive Christianity if they would send me the *Baptist*. I am taking several Baptist papers, but have not subscribed for the *Baptist* on account of its extravagant price.

But I will now attend to your article. You start out by saying that you think you were not mistaken in the report which you heard. That is, you believe I said what was alleged against me in your first attack. I denied it in my reply. You still believe it true. You believe then that I have lied. Those who know us can judge for themselves. Eternity will "bring to light the hidden things of darkness and make manifest the counsels of hearts." I have a little better opinion of you, for if I thought you, or any other preacher was guilty of willful lying I certainly would not show him so much respect as to enter into a controversy with him through the religious papers. Though I must confess that since reading your last I have less confidence in your veracity than before.

Your first fanfaronade was undignified, but the last is absolutely swaggering. I should not have noticed your first but from the fact that it misrepresented me, and carried with

it the weight and authority of a preacher and regular correspondent of a Baptist paper, and if passed over in silence, was calculated to do me an injury. But now after waiting so long you (instead of correcting the wrong impression made) repeat the slanderous rumor. And this is not all. I gave my readers the benefit of your article entire, but you withheld from your readers my arguments and proof texts, and perverted those which you pretended to reply to. [If anyone who reads this should desire to see the proof of this statement he can find my article in the *GOSPEL ADVOCATE*, vol. xi: no's 25 and 26 1869.] I showed you that the commission of the Baptist Church differs from that given to the Church of Christ, given by Jesus himself just before he was crowned King and anointed Priest in Heaven. (See Acts, ii: 36.) The commission of the Church of Christ is given in Matt., xxviii: 19, 20, Mark xvi: 15, 16, Luke xxiv: 46, 47, and John xx: 23. These and other items you pass over unnoticed, yet you close up by saying: "I believe I have noticed everything worthy of attention in your article!"

I showed you, too, where under the instruction of the Apostle Paul, twelve Baptists united with the Church of Christ. Acts xix: 1-7. Yet you believe you have noticed everything worthy of attention in my article! And yet you would have it appear that I am the liar, and you are all right.

I will not accuse you of lying, but I must give you more credit for evasive tact than for candor and sincerity. You seem to be exceedingly anxious

to make it appear that Mr. Campbell acted inconsistently. Will you not in your next, show that the Apostle Peter was inconsistent when he denied his master? I will give you the text, Matt. xxvi : 69—75. Did you never read or hear of any Baptist preacher acting inconsistently? Scores of Baptist preachers and thousands of Baptists have done just as Mr. Campbell did, doffed their Baptist name, and abandoned the old Philadelphia Confession of Faith without re-immersion. I called your attention to one of your illustrious predecessors, Roger Williams. How will you dispose of his baptism? And you noticed every thing worthy of attention in my article! Yet you are the orthodox, heresy hunter.

You seem to think we ought to require all to be immersed who leave the Baptists and come to us. One might think, from the great concern you manifest in regard to me and my brethren, that you have an idea of coming over to us, and you want to prepare the way for re-baptism. Now if you do really have an idea of coming this way, I trust you will quit trying to keep the people away from our meetings. If you will just encourage them to come and hear us, you may get a great many to come over with you. This would, undoubtedly, be the case with those who are willing to be convinced by the Bible. Just give us a chance now, and, if you are open to conviction, we can convince you,

Ry the way, is not this the reason why several Baptist churches have been closed against us? You' are afraid that some of your members will leave you. Thousands of Bap-

tists have come to us and others are daily following their example. But you say: "People who feel renewed within never go to your sect." No, I have no sect for them to come to. There are, 'tis true, a great many among us who were never "put through" at the "mourner's bench." They have, however, believed the Gospel, repented and been baptized and having the promise of remission of sins, justification, adoption, and the comforter, they are enabled to rejoice in the hope of the gospel. But your assertion is, that no one who feels renewed within ever leaves the Baptists and comes to or unites with us. As the consecrated hands of the ordained successors of John the Baptist, have been laid upon you, and you belong to an infallible church, and as the gates of Hades can't prevail against you and your folks or cause you to sin, I will not say that it is false. Of course not. Now, sir, I expect I can tell as good an experience as you. I did tell one and it was voted in. Now, I know I told the truth. I had felt what I expressed and the Baptist Church (which you claim can't be baffled by Satan) pronounced it a genuine renewal within. There are, doubtless, hundreds of others in our "ranks" who have been as "powerfully converted," and had as "bright manifestations," (if you will allow these unscriptural expressions,) as any of those who remain in your "ranks." Do you mean that no one of us has ever been "renewed within" like you have been? Now, the Pharisees 'felt' that they were better than Christ. Don't you know they "felt it?" If there were any of them living in the



present day no doubt they would (in the straw) with long faces, pray long prayers, (using vain repetitions, such as, Lord come down right now and convert all these mourners! Oh, come right now,!! Send converting power down!!! Pray on, brethren, in good earnest, God will hear,) and then close up by saying:

*God, we thank Thee that we are not as these Campbellites!*

You say truly that the blood of Christ cleanses from all sin, not water. Here we agree. And pray who says that baptism, and *not* the blood of Christ, cleanses from sins? I have heard such false puerile insinuations before. Have you been reading Mr. Ray's book? I should think no one but an infidel would deny that the blood of Christ cleanses from sin. When sectarians are routed and in the blazing light of God's eternal truth, their errors are made manifest and their unscriptural practices and traditions exposed, they are sure to indicate it by crying out persecution or using such ad hominem arguments (?) as you use in this article. Why, sir, instead of water changing the heart a changed heart moves a man into the water. God's quick (living) and powerful word [Heb. iv: 12] moves the believing penitent into the water, into obedience wherever God requires, where he has promised salvation. Don't you teach sinners to pray in order to salvation? Don't you teach him that except he repents he shall perish. Suppose an infidel should say to you: Why, Mr. Gambrell I thought the blood of Christ cleansed from sin, and not prayer or repentance. Would you not consider that he was *non compus mentis*.

This, sir, is your reasoning, and the reasoning of hundreds of your called and sent preacher brethren.

You say: "Those among us who believe in a water Christianity do well to go over to you." We don't want all of you yet. Wait till you cease seeing men walking as trees. "Those who live in glass houses ought not to throw stones." You claim that the Baptist Church is the Church of Christ. In order to get into the Baptist Church an individual must go into the water. Then according to *your* theory a man must go into the water to get into the Church of Christ. You believe so strong in baptism that you call yourselves Baptists—after the ordinance. Now, sir, baptism does not change the heart nor pardon sin. The Holy Spirit changes the heart by means of his word, which is his sword, repentance changes the life, and God changes our state, pardons sin, justifies, etc., and this *He* does in accordance with His promise: "He that believeth and is baptized shall be saved."

You say of the passage quoted by me—Mark i: 4, Luke iii: 3, and Acts ii: 38—that "for" means "because of," and illustrate by saying, quinine is given for fever, that is, because of fever and not in order to fever. Wonderful discovery! Profound theologian? Let all the orthodox praise him! He has fever and takes quinine, not in order to cure him of fever, but, just because of fever. So the "convert" has remission of sins and is baptized because he has remission and ("to carry out the figure,") his baptism cures him of remission of sins! Obedience then to the authority of the King of Kings.

and Lord of Lords does away with salvation and is the means of condemnation! Surely this Mississippi correspondent of the great mammoth Baptist of the great West ought to be granted a patent for his short-hand method for proving sectarianism from scripture. Why, sir, I thought quinine was given in order to cure disease, something else is the cause of the disease, not the medicine. Baptism and every other act of obedience is to be done simply because God requires it. Now, Acts ii: 37, it is admitted that the individuals who are pricked in their hearts and inquire,—what shall we do?—are, at the time of asking the question, unsaved. They are commanded to repent and be baptized in the name of the Lord Jesus for remission of sins. Any tyro in English grammar knows that “and” is a copulative conjunction and no other word can connect them more closely. If they were now saved they would not be told to repent. They were to repent and be baptized for the same purpose, i. e., for remission of sins. If “for” here means because of, then they were to repent because their sins were pardoned! But I will spare you until another time.

You say I am in a lost condition and you desire that I may come to know the power of grace in the heart. Well, sir, if your sort of grace power makes Baptists or sectarians of those whom it falls on and causes them to pervert the scriptures, misrepresent their religious neighbors, and use so much abusive slang—I say if it does all this for those whom it falls on,

then I prefer to “stand from under.” I want none of it.

You say: “If Baptists are the Church of Christ, Campbellites are excommunicated heretics.” I am not acquainted with the Campbellites, I know of no one claiming such an appellation. So I do not know how to decide. Baptists and Campbellites can do that themselves. I notice, however, that Baptist Churches have been called on to decide whether or not Campbellite immersions are valid. Can not the question as to which are heretics be *decided* in the same way? That would be a capital way to put the vexed question to rest. Let Baptist Churches meet in their sovereign capacity and take the vote on it. And let the question be put: Which are heretics, Baptists or Campbellites? If the *successors* of John the Baptist should decide that Campbellites are heretics, then I would not be a Campbellite for anything!

“Excommunicated heretics?” That can’t mean me? I have never been excommunicated from any Baptist Church. It can’t mean Mr. Alexander Campbell? He never was turned out of the Baptist Church. Do you mean Mr. J. R. Graves? Was he not turned out of the First Baptist Church in Nashville?

You say I and my brethren are not “renewed within”—“lost, utterly lost.”

I am happy to be able to say better things of many of your brethren. Thousands of them are sincere, honest, Christian men and women. You yourself seem to have a slight symptom of being one of “the elect,” for you say: “I hope I am a Christian.” You *hope* you are a Christian! Why

brother (?) I had thought you were a Baptist. When did that happen?

In your next tell us the difference between a Baptist and a Christian? Which comes first? Is he made a Christian and then converted to Baptistism? Then of course when he quits the Baptists to be simply a Christian he is perverted. This explains why Mr. Graves calls me a "perverted" man! You hope you are Christian. Do you hope you are a Baptist too? Some of your brethren (may I not say all) can assert without hesitation "I am a Baptist." If you can not with equal confidence, say: I am a Christian, then, you admit that to be a Christian is a higher attainment than to be a Baptist. Why then take those whom, you claim, are already Christians and baptize them, and thus reduce them to the rank of Baptists? All who have passed from death unto life are Christians and according to your theory, can never fall or cease to be Christians. The beloved disciple says: "We know we have passed from death unto life, because we love the brethren." Then, sir, can you not say boldly: "I know I am a Christian."

Brother Gambrell, do you love me? But you say I am not a brother, for you say I am "lost." Do you mean I am lost to the Baptist cause? My dear sir, do not be uneasy, for I will not utterly forsake you. I still have an interest in your welfare, and shall endeavor to teach you the way of the Lord more perfectly.

Let me hear from you again in the course of six or eight months.

Benevolently yours,

J. C. OLIVER.

A BEAUTIFUL THOUGHT.—A writer whose life has passed its meridian thus eloquently discourses upon the speedy flight of time: "Forty years once seemed a long and weary pilgrimage to make. It now seems but a step; and yet along the way are broken shrines, where a thousand hopes wasted it to ashes, footsteps sacred under their drifting dust, green mounds where the grass is fresh with the watering of tears; shadows even which we would not forget. We garner the sunshine of those years, and with chastened steps and hopes, push on toward the evening, whose signal light will soon be seen swinging where the waters are still, and the storms never beat."

Memory is a servant for good to good men, but to him who dies in his sins it will be a messenger of terror.

Prayer is ever profitable: at night it is our covering; in the morning it is our armor.

You may gather a rich harvest of knowledge by reading, but thought is the winnowing machine.

Boasting of the past is a poor way to achieve success for the future. He who rests satisfied with a victory, will soon experience a defeat. While we go forward we are safe; when we stop we are preparing to turn back.

Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let our actions shine out our religion.

## THE CHURCH.

NO. I.

*Bros. L. & S.:* I recieved a letter a few days ago, from one of the readers of your able periodical, requesting me to answer some questions in your paper, on the word Church, and which I propose to do with your permission, and one of you gave me leave some time ago to write some essays on the Romish Hierarchy, which I will embrace in the same series of essays. This will be the first essay.

First, I am asked, if the church is called, in the Scriptures, Disciple's Church, Reformed Church, Christian Church, to which I answer No. Disciple's church is an awkward and uncouth designation. We can no more reform the church of God than we can the word of God. The Church of God is built after a divine model and is the result of divine wisdom, benevolence and power; and is as incapable of reformation or improvement as all of God's other works.

God's works are perfect like himself. The best we can do is to see that we build our churches after the model<sup>s</sup> shown to us in the Acts and epistles. I heard my uncle, Jacob Creath Sr., who died in Lexington, Ky., in 1854, in a conversation I had with him in his own house, say that he believed that our churches everything considered, were equal to the Apostolic churches, in intelligence in the Scriptures, in piety and in the Christian graces and virtues. If we cannot build our churches after the model of the apostolic churches of what use are the Scriptures to us?

If we cannot understand, believe,

teach and obey the Scriptures, what is the use of hearing them? All that we, as a people, have attempted to do, has been to restore the words of the Scriptures to their original meaning, and to restore and rebuild the churches of Jesus Christ after the model shown us in the New Testament. Our opponents charge us with attempting to add a new sect or church to the number of sects which we already have, which new sect, they are pleased to dub as the "Campbellite Church" the Followers of A. Campbell. I was the other day introduced to a Methodist clergyman as Elder Creath, of the "Campbellite Church." I think the man did it unintentionally or ignorantly. Like thousands of others, he believed that we are a modern mushroom sect, just sprung up in a few years past, like Jonah's gourd in a night, that Mr. Campbell started this new sect, and leaders who know better, they do it, to put us on a level with themselves—they say to us let the Church of Christ be neither "mine nor thine," but we will divide it into sects, churches or denominations. You build you a church, and we all will build ourselves churches, and we will not interfere with each other's religion, we will be charitable to each other, and we will see who can get to heaven by the nearest and shortest route. This is a very popular idea. If you say a word intimating that all sects or denominations are not equally the churches of God, you are very uncharitable, you are fighting. You are sending everybody to hell except you\*selves. This inter-community of Gods and religions is a very popular god. If you will preach your own views and let other

people alone, you are the man for me. Whoever preaches that there is only one Savior one church, one faith and one immersion is certain to meet with opposition, if not persecution. But I am asked by our quærist by what name is the church of Jesus Christ to be called? I answer by the Scriptural names, such as the Church of God. Acts xx: 28. Feed the church of God. To the church of God at Corinth. 1 Cor. i: 2, 10 32. Give no offence to the church of God, 15. 9. Because I persecuted the church of God. 1 Tim. iii: 5. How shall he take care of the church of God? Let this suffice. Rom. xvi: 4. The church of Christ salutes you.

The church is founded on a rock, from whence Peter derived his name; for the Rock was not derived from Peter, but Peter from the Rock.

Christ is not so called from Christian, but Christian from Christ. Peter and all the apostles were built on the confession Peter made. Thou art the Christ. Other foundation can no man lay. But more of this hereafter. As our Methodist friends would rather hear A. Clarke, than me, on the name, I will let him speak. "They shall count it their greatest honor to be called *Christian*." "They shall be called *Christians* after the name of Christ." "And be called by Christ's own name—*Christians*."

These three quotations are found in his notes on the 22nd Psalm. ' On Acts xi: 26, "And the disciples were first called Christians at Antioch," he says,—"It is evident they had their name *Christians* from Christ their master; as the Platonists and Pythagoreans had their names from their masters, Plato and Pythagoras. Now

as these had their names from these great masters because they attended their teaching, and credited their doctrines; so the disciples were called Christians, because they took Christ for their teacher, credited his teaching, and followed the *rule of life* laid down by him." When a man says, I am a Christian, he thereby declares that he is not a Papist, not an Episcopalian, nor a Presbyterian, nor a Baptist, nor a Methodist, nor a Lutheran, nor a Calvinist, nor a Campbellite, nor a Mormon, nor a Quaker. And by parity of reason, when a man says, I am a Romanist, a Methodist or a Baptist, he thereby says, I am not a Christian. As a Methodist differs from a Baptist, and a Baptist from a Romanist and all of them from each other, so does a Christian differ from all sects—he is one by himself. I have had men to say to me, come to our place and preach, you have people there, they are the best neighbors I have, but they have no religion. Says I to myself, how in the name of reason is that, the best neighbors you have got, and no religion? Better without religion than you are with it? How is that? Are you a Christian? No, I am a Baptist or a Methodist or something else. If a stranger asks, which is the Christian Church in this town, would one of the sects show his own church?

I am a Christian, a member of the church founded by Christ and the apostles in Jerusalem. Our next essay will be upon the Romish Hierarchy.

JACOB CREATH.

*Palmyra, Mo.*

“What Does it Mean?”

“Only the preacher of the Gospel among the respectable class, should have gone to him in his last moments, and that to receive from his guilty lips, confession for his deep crime.”

If the above had appeared in a paper in the employ of sectarianism it would not have seemed strange, nor would I have given it a second thought, but seeing it in one of the bold defenders of primitive Christianity, I am made to pause and reflect. What does it mean? How can the preacher better the dying man's condition? Has he some peculiar power that enables him to comfort, in his last moments, the man whose record is blackened with crime? And will the man who has spent a lifetime serving the Devil, when suddenly brought to see his fearful doom, be more sure of Heaven, (or rather less sure of hell,) for having confessed his sins to a preacher? I know it is quite common for sectarian preachers to visit men on their death beds—men whose lives present little else than a record of crime—and exhort them to “have faith,” confess their sins and rely upon the mercies of a kind Savior, and if they can elicit from the dying man a single expression of hope, all is well, they pronounce him a pardoned man, and, although he has done only evil all his life, he is promised (by the preacher) that he will hear, at the coming of our Lord, the plaudit: Well done, good and faithful servant. But I always looked upon this as being some of the mists from Babylon.

I may be in error, having received all my religious instruction from such non-progressive men as “Uncle Joe,”

but such doctrine seems to me very much tintured with sectarianism, and if I had met it where it belongs I would have recognized it as being a degenerate off-spring of the old Mother of Harlots.

For the truth without appendages,  
R. CLARK.

Religion.

The word Religion in the New Testament always indicates something to be done, not something felt, merely. James says pure and undefiled religion is to visit the fatherless and widows in their afflictions, and to keep yourself unspotted from the world. We know this cannot be done by feeling. It takes humble, earnest, faithful work to do this. Whoever does this faithfully, however, as a child of God, will have good feelings, as a result of having done his duty towards God and man. When we thus obtain good feelings, they are permanent, not coming and going like those that rise from impulse.

THINK.—A little boy of five years old was about to be punished by his mother for some act of disobedience, when, with an imploring look, he said,

“Ma, I forgot,”

“Well, my son,” replied the mother, “I must punish you because you did forget. You must learn to think before you act.”

I have no doubt but nearly all very young readers have felt like this little boy, that it was hard to be punished for doing a thing they had forgotten they were forbidden to do. But if you will only try and get a *habit* of thinking, when your parents tell you what you must and must not do, it will save you very much trouble.

## Physical and Spiritual Life.

There is a feeling of peculiar pleasure resulting from the consciousness of having performed our duty. It is a duty we owe to our families, to provide for their necessities; and a duty we owe to our Creator to walk in all the ways marked out for us in his Revealed Will. And he has said: "In the sweat of thy face shalt thou eat bread till thou return unto the ground, etc."—Gen. iii: 19. Therefore, when we labor with our hands in order to secure a competency for those dependent upon us, and "that we may have to give to him that needeth," [Eph. iv: 28,] we may surely know that, in this respect, we perform the will of our Heavenly Father, and a feeling of quiet satisfaction is the legitimate result.

The individual that earns his bread by honest toil, practically demonstrates both the wisdom and goodness of God. He not only secures the approbation of his own conscience, but also acquires a condition of physical health to be obtained in no other way; for it is a well known physiological truth that a certain amount of bodily exercise is indispensably necessary to the full and complete enjoyment of that blessing; and an all-wise and benevolent Creator has ordained that the means by which our temporal necessities should be supplied, shall confer upon us the rich boon of vigorous and roseate health, without which all other possessions of an earthly character are comparatively worthless.

Hence, we may learn that it is not only a duty we owe to our families and to our Creator to "labor with our

hands," [Acts xx: 34, 35,] but that it is also a matter of vital interest to both our mental and physical well-being in this life.

The wisdom of God, as well as his goodness, is further manifested in ordaining certain periods of rest. Our physical energies would soon become exhausted without well-defined periods for recuperation. Our heads would prematurely blossom for the grave, and our bodies yield to the pressure of the weight of years. Hence we find, in the Jewish law the institution of the Sabbath, and in the New Testament scriptures the Lordsday, set apart as periods of respite from manual labor, and, the Lordsday more particularly, for the development of spiritual life. But hebdomidal periods of unremitting toils would soon exhaust the most robust physical organization; hence relaxation, repose and sleep are necessary, at short and constantly recurring periods to restore our wonted vigor and executive force. And here again we may see manifested the wisdom and goodness of our infinitely wise and benevolent Creator; when fatigued and worn by the toils of the day, our frail bodies begin to feel their need of rest, night, according to a wise arrangement of the Divine Ruler, drops her sable curtain upon the earth and tacitly invites us to repose. The poet says:

"There is an hour of hallowed peace,"

And the hour of evening is, to me, an hour of hallowed peace. But there is another hour sweeter to me than that of evening; although this is connected with so many dear and sacred associations. Of that hour it was my purpose in writing this crude article

to speak more particularly. With it,

"There is no other season or time can compare ;

"Tis the hour of devotion, the season of prayer."

'Tis the hour of holy leisure, set apart for the meeting of the Saints, when, with hearts attuned to holiness we come together to worship, and to hear the word of the Lord—that word which may touch our heart, and scatter for us the delusions of the world, under the spell and thralldom of which we are so prone to live beneath our privileges. Amid the many wearying hours of toil and care, it comes as a messenger of peace, bringing relief from the burdens and responsibilities of every day life, and furnishes a period when the mind, freed for the time, from the anxieties and disappointments of business, may dwell with delight upon the pure, bright, blessed truths of revealed religion. It is an hour when we may approach very near the Mercy-seat, and hold sweet communion with the 'Father of Spirits' through 'the ordinances as delivered to us,' and partake of the 'sincere milk of the word,' without which it is simply impossible for us to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ," and with solemn and chaste gladness surround the table of the Lord, to remember that he died to redeem us, and rose again to 'abolish death' and to bring "life and immortality to light through the Gospel."

The ordinances of the Lord's house are the means ordained of God for the development and growth of spiritual life, as we have seen that physical exercise is conducive to bodily

health. And, certain as the physical system suffers deterioration from neglect of obedience to the laws of health, just so surely will disregard of the Apostolic admonition, "Not forsaking the assembling of ourselves together, as the manner of some is," entail spiritual declension, and finally death.

Christian brother, let us study the will of our heavenly Father, that we may fully understand and appreciate the responsibilities that rest upon us. Our duties are made known to us in his holy word. Let us search them out and do them, and we shall enjoy both physical and Spiritual life and health, and always possess a conscience void of offense, experience that peculiar pleasure flowing from the consciousness of having obeyed the commands of God, and finally, be permitted to "enter in through the gates into the city." And let us remember that there is another hour, still, besides those of which we have spoken, to which we must all come ; and that it will be an hour of the most sacred and hallow'd peace, or one of awful retrospection and despair ! And let us remember now, that our ultimate destiny depends upon our use of the means of life placed in our hands by an All-wise and benevolent Creator. By the legitimate use of our physical and mental powers, we will be prepared to enter into the joys of our Lord, and realize the sweet anticipation that,

"There is an hour of hallowed peace,

For those by care oppress'd ;

When sighs and sorrowing tears shall cease,

And all be hushed to rest."

F. M. FRANK.

*New Lassa, Tenn.*



The Kingdom Suffereth Violence.

*Bro. Lipscomb:* Will you for the benefit of one seeking light, answer the following?

1st. How did the Kingdom of heaven suffer violence?

2nd. How did the violent take it by force. Mat. xi.

3rd. What was the "this fold," spoken of by our Savior in 10th chap. John, 16 v?

4. What is the wild olive tree, and what is the good olive tree spoken of in Rom. xi: 24?

5th. What is the root spoken of in the 18 v. same chapter?

Please answer through the ADVOCATE.

Your Bro. in Christ.

The passage reads: "And from the days of John the Baptist until now, the Kingdom of heaven suffereth violence and the violent take it by force. For all the prophets and the law prophesied until John and if ye will receive it, this is Elias which was to come."

The Savior is speaking of the mission of John and the effect of John's teaching on the multitude. The law and the prophets, prophesied or taught until John. Then John announced the speedy advent of the reign of Heaven when the law and the prophets were no longer the authoritative law or teacher. This kingdom was announced in its first elements and all men pressed eagerly into its teachings. The same word translated, "suffereth violence" is translated "presseth into it." Luke xvi: 16. The pressing into it and the suffering violence or eagerly re-

ceiving it, are the same things. The "violent" which takes it by force, was the eager Spirit with which it was received or pressed into. This is simply an allusion by the Savior to John's success as a teacher, and the eagerness with which his teaching concerning a coming kingdom was received. John was beyond doubt a much more popular teacher than Christ. The Jews were all pleased with the idea of a new king and kingdom, but when the Savior came, "he was as a root out of a dry ground; he hath no form or comeliness, and when they saw him there was no beauty that they desired him." Isaiah liii: 2.

But how did they press into the kingdom before it was established? A kingdom must necessarily be gradual in its development. It must have first, a people prepared for subjects, some one capacitated for a king, must have laws and territory for its existence, before it can be organized or established. John was preparing this people and territory; Jesus was at once proving his right and fitness for a king, and developing his laws. All this was done before the kingdom was established. The kingdom was present then in the days of John and Jesus, in its unorganized elements. In this condition, as simply announced by John, the people eagerly sought it. "It suffered violence."

"This fold" spoken of we think refers to the Jewish nation. Some of those in the Jewish family were his sheep; some were not. His sheep heard his voice and followed him. He had other sheep which were not of this fold; were of another nation. This was spoken prophetically or

prospectively. These other sheep he would bring and he would make one fold for his sheep, now scattered in different folds, or wandering with the goats without a fold.

The wild Olive tree was the Gentiles, who had been out of the garden or favor of the Lord. The Jews raised in His favor, and living in His kingdom, constituted the tame olive tree. The good olive tree is the tame, thrifty tree, in God's vineyard, that is bearing fruit.

There is danger in trying to make all the parts of a parable fit too fully. Usually, some striking analogy in one point, is the idea the divine writer intended to represent. The idea of the root here, if intended for a representation of any specific thought, must refer to the principle which connected them with God—his favor. The natural branches were broken off by unbelief from this favor and connection with God, and the Gentiles of the wild tree, through faith, were grafted into this favor with God.

#### D. L.

**CONE WORK.**—Select clear cones, and dissect some which have handsome large scales and brush them clean; lay nice white putty or a similarly adhesive substance, smoothly on your frame; set into this putty whole cones large and small, in such figures as suit your taste, and fill up the entire groundwork with the scales, lapping one neatly over the other. Cut oval and round frames for pictures from bookbinders' pasteboard, and cover with the scales in layers or rows. Scollop the edges with small whole cones set in large cones surrounded by

little ones equidistant, if the frame be broad, and fill with scales. When dry, take out those which are not firm and replace, Add acorns at pleasure Varnish the whole once or twice. If you wish something nice, go over every part with a fine brush, leave no varnish standing in drops. Cones can be found by almost any one in an hour's walk through pine woods. Indeed, if one has a taste for the beautiful, and is quick in perception, it is impossible to ramble through the woods and fields without finding many curiosities in the shape of mosses, grasses, cones, etc.

#### Rules for Smokers.

Never smoke when ladies are present.

Never smoke in the presence of gentlemen.

Never smoke when alone.

There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.

We cannot be too careful to see that there are no flaws in our Christian character, for Satan is always watching an opportunity to thrust his wedge into the crevices of our profession.

The gates of Heaven are low arched. We must enter upon our knees.

Happy is the man that findeth wisdom, and the man that getteth understanding.

A faithful friend is the medicine of life.

## THE FIRESIDE.

Food for the Lambs. No. 4.

IT IS WRITTEN.

Shall we say that the battle was renewed? The field of action was a new one. One of the contestants was a new character. The matter in dispute the same, one contending for man's freedom, happiness, immortality, the other intent upon the slavery, misery, death, torment and corruption of the human family. Four thousand years had not lessened Satan's cunning. Nor had time rusted his weapons of warfare. "Going to and fro, up and down the earth," (Job) or "walking about as a roaring lion seeking whom he might devour," (Peter) he learned that a new kind of being had made his advent into the world. In fact, I am satisfied he held daily councils with Herod the Great at the time his ambition so far overreached his humanity that he killed all the male babes of Bethlehem from two years old and under. It may have been at this place he received the information. Possessed of a good memory he may have called to mind that God said, at the first judgment, "the seed of the woman shall bruise the serpent's head." But again as we learn from Job that he even accompanies the sons of God to worship, it is possible he was on the banks of the Jordan when John said, "Behold the Lamb of God that taketh away the sin of the world," and when God himself testified "This is my beloved Son, in whom I am well pleased."

Whether he found out the fact him-

self, learned it from the generation of vipers present, no history records, but, at once, he began his ruinous work. The Savior, it seems, fully aware of the trouble just ahead, took his position, Satan made the attack. He selected what he considered a weak point in his enemy's fortifications. Jesus was an hungere. "If thou be the Son of God command that these stones be made bread." All the temptations, which were placed before Christ were such as are common to men. Jesus Christ possessed of a human nature, like ours, was a fit subject for his mischievous designs. In fact Paul says (Heb. ii: 16, 17, 18) it was for this purpose he was clothed in carnality. He did not take the natural form of angels, but of the seed of Abraham. Wherefore he was made like unto his brethren. For being tempted he is able to succor them that are tempted. Just think of a fast of forty days and then the offer of bread. Can you, from your standpoint of plenty, perhaps, conceive of the power such a suggestion would have over the flesh? The bread question has been a great one ever since the ground was cursed for man's sake, ceased to make a spontaneous offering of her rich stores to his use and behoof. Sure enough, in sorrow he has had to eat of it, and much scheming has grown out of his having to live by the sweat of his face, which necessity has proved the mother of many inventions. A youngster, of olden times, coming in from the field was faint. He wanted something to eat. His brother, in a rather cruel and extortionate manner, demanded of him the most valuable possession he had as a compensation for a rich dish

he was wont to prepare. The temptation was too great, though the cost was immense. He ate as his primogenitor had done and lost his birthright with all of its blessings. It was bread that enticed the sons of Israel from a home in Canaan and made them bow before the same Joseph they had maliciously sold. The same staff of life caused Israel to murmur at Moses, rebel against God, and wish themselves again under the oppressive bondage of Egypt. Bread, oh the want of bread made the people of Samaria sell an ass' head for four pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver, and under the same influence women ate their own children. We will now leave off our search for examples of the power of bread over the human family. The fond mother has torn her suckling from her breast and given it as an offering to torturing appetite. The climax is reached. When Satan had accomplished so much among men, using his love for bread as a lever, it is not at all astonishing he attacked the son of God with such boldness and confidence, when he found him also the son of Mary. The defender of man's rights, however was armed with the sword of the Spirit, the only effectual weapon, in a contest with the head-rebel of heaven. This weapon, prepared for this warfare is not carnal, but mighty to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God. 2 Cor. ii : 4, 5. Here I am reminded that Eve also used this weapon when she came in contact with the same old monster. But alas! She grounded arms, yielded

the field, surrendered her forces; for having begun in the Spirit she sought to be made perfect by the flesh as many of her children are doing today I fear. "It is written" said he, "that man shall not live by bread alone but by every word that proceedeth out of the mouth of God." I have noticed in my dealings with men that the word of God is the best instrument in giving a rebuke to the wayward and confounding the heedless scoffer. There is among men, an unintentional, and unwitting recognition of God's word. "It is quick and powerful even over those who profess to reject it, when presented with a proper earnestness." Hence Paul gives instruction (Tit. i : 9) to a certain character to hold fast the faithful word, that he may be able, by sound doctrine both to exhort and to convince the gainsayer. Some mouths must be "stopped" and the word of truth can do this most effectually. All those, then who carry on a warfare with Satan and his wicked host should have on the whole armor of God to be able to withstand the wiles of the devil. (Eph. vi.) Soldiers of the cross, the order comes from head-quarters, from the chief-captain, to grasp the sword of the Spirit, the word of God, by faith wherewith you will be able to quench all the fiery darts of the wicked. Some men have very little confidence in what is written or the written word, not so with the Savior, for to notice, every time the enemy is confronted with, IT IS WRITTEN.

But the bread question is still an all-absorbing one. The majority of this generation appear to think they have, at last, arrived at the solution of the difficult problem that man can

now live by bread alone. This is manifest from the little time and care given to serving God according to his word and the devotion to the bread question. Men agree in their own minds frequently to do six-day bread-service and the seventh, they give to the Lord. But they steal from this pittance, misuse it, and abuse it so much that it requires great discernment to discover the difference between the sixth and seventh. Satan still tempts men by means of bread. Oh, that man would resist with "It is written," and he would flee from him. "I've got to live" is an expression quite common, but I never grant it. Does any son or daughter of Adam say, "I've got to die?" That is true.

Not long since to my utter astonishment and mortification, I learned that one of the brethren had stepped from the sublime position of an heir of God and joint heir with Jesus Christ to a ridiculous situation behind a counter to vend crazy drops to free negroes and demoralized white men. I expressed myself partially but emphatically. His wife in apparent astonishment said, "you don't think it wrong, do you?" "Oh no, I do not think it," I responded. "That much I have reduced to knowledge: *I know it is wrong.*" "Oh, but my husband has got to live and he is a sickly man and must do something." It is better, said I to die and go to heaven, than to live a while longer and then die at last and go to hell. Suppose he had imitated his Savior, he would have said, "It is written, 'Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also.'"

Hab. It is written, "Let your light shine before men, that they seeing your good work (not your whisky selling, or drunk-making) may glorify our Father in heaven." Math. "It is written, "Love worketh no ill to his neighbor." Rom. It is written, "It is good neither to eat flesh nor drink wine nor do any thing else whereby thy brother stumbleth, is offended or made weak. Rom. "It is written, 'Avoid the appearance of evil.'" Thes. It is written, "Drunkenness is a work of the flesh." Gal. Not unfrequently men (yes, whole families) go in debt for something to eat. Soon the pressing desires of the appetite, on one hand and the urgent demands of the creditor, on the other, come at the same time. "I've got to live" is sung in short metre and very short at that. The air is sweet and plaintive when they ask for the benefit, but short and crusty when pay is demanded. But were such persons guided by what is written, they would say "Owe no man any thing." (Rom.) "Provide things honest in the sight of all men." (Rom.) And this should be done at all trouble and pains. Should not a man be willing, at least, to come to bread and water, and kersey to keep the word of the Lord? There are cares without number in life, on meeting which, the child of God should stop and think, have I the will of God? Are you going to the show, theatre, race-course, fair, party, drinking saloon? Stop and ask beforehand, can I live by pleasure alone? Pleasure alone or bread alone is poor nutriment for perishing mortals, poor staff for decaying humanity to lean upon. Then the inquiry should be

Lord what wilt thou have me do? Do not men then as a class and that class selected from the church, value the bread of this life more than the bread of eternal life? I think, when all the crooks and turns, shifts and schemes, fair and unfair, honest and dishonest, resorted to, and the eagerness and greediness manifested to obtain this life, are considered, along with man's effort to spread the Gospel it appears very clearly. It is in this contrast, the difference is made obvious. Man's professions to the contrary, the hiding place of his affections will "out," when he is asked what he will give to hear the word of God and to have the Gospel preached to others. Just look at him and hear him, how he dodges, how he hunts excuses, how poor all of a sudden; (wait till tax paying day,) now he is silent and thoughtful, afraid to speak for fear he might say yes. Now he blames somebody else, thinks to hide behind this, at last he has pulled out an old ragged bill, but holds on to it. This same man would give a dinner which cost him fifty or seventy-five dollars and think nothing of it, or give twice as much for some luxury and do it cheerfully, willingly, without begging coaxing or teasing.

Do men think that bread alone will do them in this life or until they come to die and that then they may be very religious, pray fervently, get very happy, see their way clear, and pass to eternity full of hope? The world is full of this deception I fear. Satan recoiled before the mighty armor of Jehovah, but collected his forces and assailed the Son of God the second time.

THE LITTLE MAN.

### A Genuine Little Lady.

Miss Louisa M. Alcott tells this pleasant story, a true story, in the *Youth's Companion*:

Going down one of the very steep streets where the pavement was covered with ice, I saw before me an old woman, slowly and timidly picking her way. She was one of the poor, but respectable old ladies, who dress in rusty black, wear old-fashioned bonnets, and carry big bags. Some young folks laugh at these antiquated figures, but those better bred treat them with respect, and find something touching in the faded old suits, the withered old faces, and the knowledge that these lonely old ladies have lost youth, friends, and often fortune, and are patiently waiting to be called away from a world that seems to have passed by and forgotten them.

Well, as I slipped and scuffled along, I watched the little black bonnet in front, expecting every minute to see it go down, and trying to hurry that I might offer my help.

At the corner I passed three little school-girls and heard one say to the other:

"O, I wouldn't; she will do well enough, and we shall lose our coasting if we don't hurry."

"But if she should tumble and break her poor old bones, I should feel so bad," returned the second, a pleasant-faced child, whose eyes followed the old lady, full of a sweet, pitiful expression.

"She's such a funny-looking woman I shouldn't like to be seen walking with her," said the third, as if she thought it would be a kind thing to do, but hadn't the courage to try it.

"Well, I don't care; she's old, and ought to be helped, and I am going to do it," cried the pleasant-faced girl; and, running by me, I saw her overtake the old lady, as she stood at a crossing, looking wistfully over the dangerous glare of ice before her.

"Please, ma'am, sha'n't I help you, it's so bad here?" said the kind little voice, as the hands in the red mittens were helpfully outstretched.

"O, thankee, dear. I'd no idee the walking was so bad, but I must get home." And the old face lighted up with a grateful smile, which was worth a dozen of the best coasts in Boston.

"Take my arm, then; I'll help you down the street, 'cause I'm afraid you might fall," said the child, offering her arm.

"Yes, dear, so I will. Now we shall get on beautifully. I've been having a dreadful time, for my over-socks are all holes, and I slip every step."

"Hold, on ma'am, I sha'n't fall. I've got rubber boots, and can't tumble down."

So chatting, the two went safely across, leaving the other girls and me to look after them, and wish we had done the little act of kindness that now looked so lovely in another.

"I think Katy is a real good girl, don't you?" said one child to the other.

"Yes, I do! Let us wait till she comes back. No matter if we do lose some coasts," answered the child who had tried to dissuade her playmate from going to the rescue.

There I left them; but I think they got a lesson that day in the real politeness which comes from having

kindness; for, as they watched little Katy, dutifully supporting the old lady, undaunted by the immense yellow muff, or the old socks, or the queer bonnet, both their faces were full of a new respect and affection for their playmate.

### "Now Squirm, Old Natur'!"

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upwards, towards the preacher. The sermon moved him considerably: At one time, he said to himself: "I'll give ten dollars;" again he said, "I'll give fifteen." At the close of the appeal, he was very much moved, and thought he would give fifty dollars. Now, the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. My hopes of heaven may be in this question. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocket-book in his hand during this soliloquy, which was half audible, though in his deafness, he did not know that he was heard. In the agony of the final moment, he took his pocket book, and laid it in the box, saying to himself, as he did it, "Now, squirm, old natur'!"

This was victory beyond any that

Alexander ever won—a victory over himself. Here is a key to the problem of covetousness. Old nature must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by and by, get the heart into the charity box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—*Rev. G. F. Clark.*

#### The Heart of the Home.

It must have been with the picture of a real home, fresh before the mind's eye, that T. K. Beecher penned the following:

"All really useful and happy homes have a heart-center, toward which every member gravitates, drawn by attractions resistless, because unfelt. The house-band that surrounds, strengthens and protects, is usually the husband and father. The house-heart is usually the wife and mother. More than several times have we known the weak, the sick, the needy one of the family to become the house-heart to and from which the activities of every member were in steady circulation. For her the best room in the house was chosen. The stately parlor gave up its best chair and picture. To that room came the first flowers, the first berries, the first fruits of orchard and vineyard. The newspaper came into that room first of all. There the father "reported" when returning, and left his good-bye when going. Thither the young girl, dressed for a party,

came in to be admired in the household heart. Thither the sons have come thrice a day, fresh with the last excitement and stories from the street. For her, the concert, the lecture and the sermon have been listened to, and a story of them brought home. Her need has wrought a gentleness and unity through the whole family. Her tranquil judgment has tempered hasty speeches and taught the way of impartial thought. Around her chair or couch or bed as around an altar thrice consecrated, have come the daily worshippers, with Scripture, song and prayer. And so, through years of chastened enjoyment and trembling hope, this family has found training in a life of unity, purity, and love. The house has had a heart. The passers-by said "afflicted." But the dwellers knew that affliction was working out fruits most peaceable and rewards eternal.

The heart ceased to beat. The room was empty. The errands and the services of love ended. And the stricken ones stood together, and with voices low and earnest, vowed and prayed. By the memory of the past, by the ache and emptiness of this hour, and by hope of the future, we vow a holy living in the Lord; and we beseech him, that in his house of many homes, we may have one, and may she be the heart of it. Amen. Blessed are they that mourn.

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History and Teaching of Jesus and the  
Apostles.

CHAPTER XLIV.

TWO BLIND MEN RESTORED.

“As Jesus was leaving that place, two blind men followed him, crying out and saying: ‘Son of David, pity us.’ And when he had entered the house, the blind men came to him. Then Jesus said to them: ‘Do you believe that I am able to do this?’ They said to him: ‘Yes, Lord.’ Then he touched their eyes, and said: ‘According to your faith, let it be to you.’ And their eyes were opened; and Jesus strictly charged them, saying: ‘See that no one knows it.’ But they went out and spread his fame abroad in all that country.”\*

THE DUMB DEMONIAK CURED.

“And as they were going out, see! they brought to him a dumb man, possessed by a demon. And after the demon had been expelled, the dumb man spoke. And the crowd were astonished, and said: ‘Never was it seen thus in Israel.’ But the Phar-

isees said: ‘He expels the demons by the Prince of the demons.’”† (See Mat. xii: 22, where the same accusation is brought against him. There, it was a demoniac, both blind and dumb.)

JESUS PITIES THE SHEPHERDLESS  
MULTITUDES.

“And Jesus went through all the cities and villages,‡ teaching in their Synagogues, proclaiming|| the Good News concerning the Kingdom, and curing every disease and every infirmity.

And when he saw the crowds [of people,] he was moved with pity for them; for they were troubled and scattered, like sheep that have no shepherd. Then he said to his Disciples: ‘The harvest is indeed abundant, and the laborers are few. Therefore, pray the Lord of the harvest, to send out laborers into his harvest.’”§

† Mat. ix: 32-34.

‡ Jesus was not like some of our modern “big preachers,” who confine their preaching to the great cities. He could go to the villages.

|| Had Jesus’ Kingdom been a temporal one, and of modern date, he could have “issued a proclamation.”

§ Mat. ix: 35-38.

\* Mat. ix: 27-31.

THE FIRST MISSIONARIES—THE  
TWELVE APOSTLES—SENT OUT TO  
PREACH.

Mark, in chapter third, vs. 14 to 19, mentions the election\* of the Apostles, and gives their names. Luke in the sixth chapter, vs. 13, to 16, does the same.

Matthew, 10th chapter, 2, 3, 4th verses, enumerates the TWELVE, and then proceeds to report the "Commission," under which they were to go out on their first "preaching tour."

It would seem, that the pity which the Lord felt for the shepherdless people, prompted him at this time to send out the first Christian missionaries. But, without indulging in further reflections, let us now carefully read the record of the Divine Call, appointment, authorization or commissioning, and solemn charge, which those primitive preachers received from the Lord himself.

"Then he called to him his twelve disciples,† and gave them authority over impure spirits, so that they might expel them, and cure every disease and infirmity."

Now these are the names of the Twelve Apostles:‡—

1. The first, Simon, (son of Jonah,||) who is called Peter, [and "Cephas:"]
2. Andrew, his brother;
3. James, the son of Zebedee;
4. John, his brother;
5. Philip, ["of Bethsaida," not

"the Evangelist;"]§

6. Bartholomew, [Nathaniel Bar Talmai.¶]

7. Thomas, [also called 'Didymus,' the Greek equivalent, which signifies a twin.\*\*]

8. Matthew, [Levi] the publican;

9. James, the son of Alphaeus;

10. Thaddeus;

11. Simon, the zealous;††

12. Judah, the man of Kerioth,‡‡ who was the one that betrayed Him.

These twelve Jesus sent out after he had charged them, saying:§§

(i.) Do not go into the road, leading to the Gentiles, and do not enter into a village of the Samaritans. But rather go to the lost sheep of the House of Israel.

(ii.) And as you are going preach and say, "The Kingdom of Heaven is at hand." Cure the sick, cleanse the lepers, expel demons. Freely you have received, freely impart.

(iii.) Provide not for yourselves gold, nor silver, nor brass to put into your purses, nor bag for your journey, nor two coats, nor sandals, nor

‡ The Apostle Philip was a native of Bethsaida. See John i: 44. Philip, the Evangelist and Deacon, was one of the "seven," chosen by the first Church of Christ at Jerusalem. He afterwards, when the "scattered" church went everywhere "preaching the word," traveled in Western Palestine, immersing the Ethiopian, near Gaza, and settled, finally, at Cesarea. See Acts vi: 5; viii: 5, 40; xxi: 8.

¶ Clarke gives four reasons for supposing Nathaniel to be the same with Bartholomew, which last is not a proper name, but means, 'son of Ptolemy,' or Talmai.—See John xxi: 2-4.

\*\* Clarke says Didymus is a literal translation of the Heb. into Greek, and means "a twin."

†† Luke vi: 15; Acts i: 13.

‡‡ The Heb. *Ish Kerioth* means, "the man of Kerioth," a town.

§§ Matthew x: 5.

\* See chap. xxv. GOSPEL ADVOCATE, 1868, p. 905.

† The Chosen Twelve were not called Apostles, till sent out.—An apostle is one sent

‡ John xxii: 15, 16.

|| John xxi: 15, 16.

staffs, for the laborer is worthy of his support.

(iv.) Whatever city or village you enter, inquire who in it is worthy, and there make your home; till you go away.—“Go not from house to house.” [Luke x : 7.]—When you go into a house salute it, [i. e. the people in it,] and if the house be worthy let your peace come upon it, but if it be not worthy let your peace return to you. And whoever will not receive you, nor listen to your words, when you depart from that house or that city, shake off the dust from your feet. I tell you truly, it will be more tolerable for the land of Sodom and Gomorrah, in the day of Judgment, than for that city.

(v.) See! I am sending you out as lambs among wolves; therefore, be prudent as serpents, and innocent as doves. But beware of men, for they will deliver you up to the Sanhedrim, and whip you in the Synagogues; and you will be brought before governors and kings on my account, for testimony against them and the Gentiles. But when they deliver you up, do not be anxious [about] how or what you will say, for what you are to speak will, in that hour, be given to you; because it is not you that speak, but it is the Spirit of your Father that speaks in you.

(vi.) Brother will deliver up brother to death, and the father, the child, and children will rise up against their parents and cause them to be put to death. And you will be hated by all men on my account, but he that holds out to the end will be saved. But when they persecute you in this city, flee into another; for I say to you in truth,

you will not have made the circuit of the cities of Israel before the Son of man comes.

(vii.) The scholar is not above his teacher, nor the servant above his master. It is enough for the scholar to be as his teacher, and for the servant that he be as his master. If they call the Master “Beelzebul,” how much more those of his household! Therefore, do not be afraid of them; for there is nothing covered up that will not be exposed, nor concealed that will not be made known. What I tell you in darkness speak in the light, and what you hear in the ear proclaim on the house-tops.

(viii.) And do not be afraid of those that 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. Are not two sparrows sold for a farthing? And yet, not one of them will fall upon the ground without your Father. But even the hairs of your head are all numbered. Do not, therefore be afraid; you are of more value than many sparrows. Whoever, therefore, will confess me before men, him will I also acknowledge in the presence of my Father who is in Heaven. But whoever denies me in the presence of men him I will also deny before my Father who is in Heaven.

(ix.) Do not think that I have come to send peace on the earth; I have not come to send peace, but a sword. For I have come to set a man at variance with his father; and the daughter, with her mother; and the daughter-in-law, with her mother-in-law; and a man's enemies will be those of his own family.

(x.) He that loves father or moth-

er more than me, is not worthy of me; and whoever does not take his cross, and follow me, is not worthy of me. He that finds his life will lose it; but he that loses his life on my account, will find it.

(xi.) He that receives you receives me, and he that receives me receives him that sent me. He that receives a prophet, because he is a prophet will receive a prophet's reward, and he that receives a righteous man, because he is a righteous man will receive a righteous man's reward. And whoever will give one of these little ones only a cup of cold water to drink because he is a disciple, I assure you he will not lose his reward."

And it happened, when Jesus had finished commanding his twelve Disciples, he left that place [in order] to teach and to preach in their cities."

This solemn charge to the Apostles should be studied well. Comments next chapter.

W. PINKERTON.

*St. Johns O.*

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Correspondence.

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OFFICE OF BROWN & COLEMAN, }  
Springfield, Ill., March 17, 1870 }

Dear Bro. Lipscomb: Sister — has just handed me \$50; for which I herewith enclose you draft on New York.

You will please scatter it in the best soil, that none of its strength may be wasted.

Bro. Hollin who has been with us for two years, expects to go West in a few days. We are now on a look-out for a good, faithful, earnest minister, of good ability, able to instruct and edify a congregation. We are

not hard to please, but we do want a good man, that the cause of our Master may be ably and faithfully presented and brought before a class of the community, we have not heretofore been able to reach.

We have a population here of about 20,000 or 22,000, and ought to have a brotherhood of at least 500 or 800, instead of which we only have about 200. If you have any one in mind that you think would serve us well, please let me know.

Very truly your brother in Christ,  
L. H. COLEMAN.

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Sour words dangerously tend to make the hearer sour. They create an atmosphere which he breathes, and the virus is likely to penetrate his soul, and make him sour too.

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The fiery darts of the wicked one may assail the child of God, but "no weapon that is formed against them shall prosper."

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There are very many questions which may be started in regard to the doctrines and prophecies of the Bible to which our best answer is; "The Lord knoweth how."

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God takes notice of every particular man as if there was none else; and yet takes notice of all as if there were but one man.

---

Don't be afraid of the storms of time, knowing that God holds the moral as well as the physical ocean in the hollow of his hand.

---

Our graces, like evergreens, grow most in the low vale of affliction, even as stars are most luminous and lovely when nearest the horizon.

## THE LIFE OF JOHN SMITH.

## A. Campbell on Questions of Practical Import to us.

From the life of Raccoon Jno. Smith, as he is called, by Jno. Augustus Williams, chapters of which the author is now publishing in the *Christian Standard*, we make the following extract. We call attention to this work. It will soon be issued from the press. We confess that before reading these chapters we were, from causes not necessary to here enumerate, prejudiced against the proposed work. We are now free to say it will be a work of much value, calculated to inspire a true, healthy tone, and ought to be read and studied by every one undertaking to teach the Christian religion. The zeal, devotion, and high trust in God for support while he labored in His cause, his earnestness and steadfast faithfulness in his work at once explain the wonderful success of this man of God, and must put to shame the effeminate place-seeking, salary-seeking preachers of this day, who express so great regard for the name of Jno. Smith.

We hope when the work is ready our friends will procure it and carefully study it. There is much of the keen, racy, questionable wit that amuses in this work, but there are deep, solemn, almost sublime lessons taught in this book, to him who would be a true servant of God. The biographer is doing his work well. Smith was an ultra Calvinistic Baptist. Campbell's writings awakened his thoughts. Here are some extracts especially noted as striking Smith with force, and helping him to see

how Christendom had frittered away the Church and made of no effect the commandments of God, by human schemes and expediences. Had he lived at this day when this whole teaching of A. Campbell has been repudiated by his professed brethren he would have been without the motive inspired by this appeal to cause him to leave the Baptists for the Church of God. Here is the extract :

"In the meantime, Mr. Campbell had commenced the publication of a monthly paper, with the design to "restore a pure speech to the people of God—to restore the ancient order of things in the Christian kingdom—to emancipate the conscience from the dominion of human authority in matters of religion, and to lay an imperishable foundation for the union of all Christians, and for their co-operation in spreading the Gospel throughout the world."

In the Prospectus, which he issued in the summer of 1823, he says: "The *Christian Baptist* shall espouse the cause of no religious sect, excepting that ancient sect called Christians first at Antioch! Its sole object shall be the eviction of truth and the exposition of error in doctrine and practice. The editor acknowledging no standard of religious faith or works, other than the Old and New Testaments, and the latter, as the only standard of the religion of Jesus Christ, will intentionally, at least, oppose nothing which it contains, and recommend nothing which it does not enjoin."

John Smith received a copy of the Prospectus soon after the debate with McCalla, and he read it with profound interest. He ordered a copy of the

paper, and induced a few others to subscribe for it. He hoped, from the reputation of Mr. Campbell as a man of learning and piety, that his discussion of Scriptural themes would greatly assist him in arriving at a solution of his own doctrinal difficulties. He had now fully persuaded himself that the system of religion embodied in the Philadelphia Confession of Faith was unscriptural. He had examined also all the modified phases of Calvinism, and found that he could accept none as being in full harmony with the Word of God. The Arian, Socinian, and Universalian theories had all been likewise considered and rejected. Yet he felt assured that the truth must be found somewhere among the systems of the day. In this belief, he had resolved to select from each such tenets as he could approve, and unite them into a system of his own, which should be consistent with itself, and accordant with the Word of God. On this vain task he was wasting his fine powers, when the first few numbers of the *Christian Baptist* reached him. He hastily glanced through its small, solid pages to learn what, at that time, he was most curious to know—whether the editor was a Calvinist, a Fullerite or an Arminian. He did not dream that it was possible for a man, especially a learned man, to be Christian, and yet not to belong to any religious party; for he had no conception of an undenominational Christianity. But instead of meeting with elaborate essays on the perplexing dogmas of the day, he read with variable feelings of pleasure, surprise, and painful suspicion, such passages as the following:

“To convert the heathen to the

popular Christianity of these times, would be an object of no great consequence, as the popular Christians themselves, for the most part, require to be converted to the Christianity of the New Testament.”

“The societies called Churches, constituted and set in order by the ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Savior of the world, and had put themselves under his guidance. The only bond of union among them, was faith in him, and submission to his will. No subscription to abstract propositions, framed by synods, no decrees of councils sanctioned by kings, no rules of practice commanded by ecclesiastical courts, were imposed on them as terms of admission into, or of continuance in this holy brotherhood. In the Apostle's doctrine, and in the Apostle's commandment, they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public fasts nor carnivals. They had no festivals, no great and solemn meetings. Their meeting on the first day of the week was at all times alike solemn, joyful and interesting.”

“Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No; their piety did not at one time rise to paroxysms and their zeal to effervescence, and by and by, languish into frigid ceremony and lifeless form. It was the pure, clear, and swelling current of love to God and love to man,

expressed in all the variety of doing good.

“The order of their assemblies was uniformly the same. It did not vary with moons and seasons. It did not change as dress, nor fluctuate as the manners of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations; no great fasts nor preparation, nor thanksgiving days. Their Churches were not fractured into missionary societies, Bible societies, educational societies, nor did they dream of organizing such in the world. The head of a believing household was not, in those days, a president or manager of foreign missions; his wife, the president of some female educational society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutress of a Sunday school. They knew nothing of the hobbies in modern times. *In their Church capacity alone they moved.* They neither transformed themselves into any other kind of association; nor did they fracture and sever themselves into divers societies. They viewed the Church of Jesus Christ as the scheme of Heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary, or Bible society, or education society, a cent or a prayer; lest, in doing so, they should rob the Church of its glory, and exalt the inventions of men above the wisdom of

God. *In their Church capacity alone they moved.* The Church they considered the pillar and ground of the truth; they viewed it as the temple of the Holy Spirit, as the house of the living God. They considered if they did all they could in this capacity, they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed. Their good works, which accompanied salvation, were the labors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men, but especially to the household of faith. They practiced that pure and undefiled religion which in overt acts, consists in taking care of widows and orphans in their affliction, and in keeping one's self unspotted by (the vices of) the world.

“We happened upon the truth, when we published as our opinion, about seven years ago, that ‘*the present popular exhibition of Christianity is a compound of Judaism, Heathen philosophy and Christianity.*’

“Passing by for the present, the various stupid schemes, all different, and all wrong, pursued by the Roman Catholics, Socinians, Arians, Covenanters, Seceders, Presbyterians, High Church-men, Baptists, Independents, and so forth, let us attend to the plan of teaching the truth pursued by God—by the Lord Jesus Christ—by the Holy Spirit, in presenting it to all men in the Scriptures, and by the apostles and all who first preached it—a plan founded in the very nature of the saving truth itself, and into which ignorant missionaries feel themselves driven when every human scheme has failed.

\* \* \* \* \*  
 "Every one from the very commencement of Christianity, who felt convinced of the truth of the Gospel testimony, and was baptized, was as fully persuaded of the remission of his sins, as he was of the truth of the testimony itself.

"From the whole of the premises, it is evident that the professing world is far gone, yea, very far, indeed, from original ground."

It will be seen that A. Campbell pronounces these societies, schemes and human additions to the church, "stupid schemes all different, all wrong." "They dare not transfer to a missionary society, or Bible society, or education society, a cent or a prayer, lest in doing so, they should rob the Church of its glory and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. From the existence of these societies and schemes, it is evident that the professing world is far gone, yea, very far, indeed, from original ground." We hope our friends will ponder these things.

D. L.

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#### Spiritual Influence.

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Has not Bro. Fanning gone too far in affirming that he will deny "the scriptural authority of any part of Baptist teaching regarding the regeneration of the heart by the Holy Spirit *before, in or after baptism?*"

I think not. When I thought there was some probability of a debate (as I do not now) I once went to see Bro. Fanning to induce him to take the offensive position on the subject of the operation of the Holy

Spirit as taught by Baptists and to affirm that Baptists actually denied the influence of the Holy Spirit by their teaching to every one who was guided by their teaching. I believed this to be true. I still believe that so far as any individual follows the teaching of our Baptist friends in seeking the influence of the Holy Spirit, he pursues the very course that must forever debar him of any true spiritual blessings. We have acted on the defensive in this matter entirely too long. I believe we are the only people in the land that practically accept the influence of the Spirit either in directing the sinner into Christ or in guiding the Christian home to Heaven.

There are two ways of denying the influence of the Spirit to men. One is in theory to deny that it can, does or will influence them and so prevent their seeking that influence. Another way of denying it, and one fully as effectual as the other, is to admit that the Holy Spirit does exert an influence in conversion and sanctification and then to impose on men something else as this influence than the true influence, and to direct them to use means for obtaining this influence, other than those through which God has ordained it should be received. This latter manner of denying the influence of the Spirit is just as effective and far more deceptive than the former.

We fearlessly charge that our Baptist and all the so called orthodox churches in the land do in this latter manner effectually and practically deny the influence of the Holy Spirit to those whom they guide religiously. In the first place they substitute an-



imal impulse fleshly and sympathetic feelings for the influence of the Spirit. This of itself practically denies the true influence of the Spirit to every one who accepts the substitute.

The happy feelings, the sympathetic joys, the fleshly impulses once accepted as the influence of the Spirit or the result of the Spirit's influence and that man until undeceived is utterly incapable of receiving the true influence of the Spirit. Again our Baptists and other self-styled orthodox friends direct men to the use of means for obtaining the influence of the Spirit through which God has never promised to grant his spiritual blessings. They direct them where no spiritual blessings have been promised, where they do not flow, where they cannot be enjoyed. They thus practically deny the Spirit in its influences, its teachings, its blessings its comforting assurance and guiding power to those who follow their instruction and substitute in its place, blind animal impulse, wild passionate excitement of the feelings, mesmeric visions, the hallucinations, dreams and wild vagaries of over excited imaginations. There is nothing in all the book of God comparable either to the means used to obtain spiritual influence or the manifestation of this influence as exhibited in the teaching and practice of the popular religious bodies of this age.

It is our duty not only to show what is true spiritual influence, but to show that what is popularly palmed off upon the community as the work of the Spirit is not true spiritual influence. Then so far as my conviction goes, Prest. Fanning has hardly gone far enough in his affirmation.

We have heard of an individual who travelled a hot, dusty, parched road upon a sultry summer day. He became wearied, thirsty and overcome with heat. He met a fellow-man on the highway. He appeals to him in his distress, 'water! friend, water! I am parched with heat, I am perishing for water, I am dying with thirst. Can you give me water?' This man stops and delivers a long and eloquent lecture to the famishing man on the excellency of water to assuage thirst, to quench the burning fire of thirst and heat, but passes on without telling him where he can find water to quench his fiery thirst. If he gave him directions at all it was to some high and arid peak where no waters flowed. Our perishing thirsty man struggles on. He meets another fellow being. He again raises his piteous cry for water, to cool the parched tongue, to allay the burning thirst. This second man says not a word of the excellencies of water to quench thirst but he points his dying, famishing fellow mortal down to a gushing fountain, where he may drink the cooling draughts, that refresh and invigorate and enable him to go on his way rejoicing.

This whether true or not, illustrates strikingly, the practice of the orthodox and true Christians in reference to spiritual influence and blessings. The orthodox preach long, loud and eloquently to the sinner in reference to the excellencies of the spiritual blessings. But when they find one perishing, famishing begging for the waters of spiritual life, they have only eloquent words, glittering generalities about the Spirit. They do not direct

him to the fountains whence the Spiritual waters flow. If they give direction at all, it is to some arid rock, some bleak hill where no spiritual waters can be found.

A well instructed disciple, after the example of the Apostles, does not preach very greatly the Holy Spirit, he preaches Christ to the sinner, according to the direction of the Spirit. But when he finds a poor, sinful, thirsty soul, perishing for the waters of Spiritual life, he points to the fountains whence the waters flow, to the appointments, to the institutions of God in which the Spirit dwells, that the thirsty soul may drink, may be refreshed, revived and invigorated; that it may go on its way rejoicing in a continually increasing Spiritual strength and in ever brightening hopes of immortality.

D. L.

#### Predestination and Election.

*Bros. L. & S.:* I had a controversy a few days since with a Brother of the Calvinistic order. Subjects, Election and Predestination.

I will not attempt to give any account of the arguments. My opponent did not claim a victory, but I must confess that some Scriptures which he adduced rather stumbled me. For instance, "For the children being not yet born, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." Rom. ix: 11, 12 13 verses. Also Rom. 8th chap. from the 28th to the 31st inclusive. Also Acts ii: 39th ver.

He took the position that the 3000

alluded to on the day of Pentecost were not baptized, as the church existed since the foundation of the world; they were admitted by letter, or Christian experience. Now I want an explanation of these Scriptures. I have managed to get some subscribers for the *ADVOCATE*. Will continue to encourage the circulation of the *ADVOCATE*.

Yours in Christ,

B. P.

These Scriptures can never be explained so as to do away with the idea of predestination and election. These of a certain character and type are taught in the Bible and we should accept these passages in their simple, plain, natural meaning, without any effort to explain them away or in any manner break their force.

There was certainly and undeniably an election in choosing Jacob and rejecting Esau. But this predestination is in perfect harmony with the teachings of the Scriptures and the dealings of God with the human family as recorded in the Bible. The predestination of the Bible cannot possibly be in opposition to any command or truth of the Bible. It must perfectly harmonize with every truth of Scripture, and every passage of Scripture and truth of God must harmonize perfectly with those passages which teach predestination and election.

There was an election in choosing the Jewish people and leaving the Gentiles without God and without hope in the world. There was an election in choosing Paul of all the persecuting host as a witness of Christ among many nations. There was an

election in choosing Judas to betray him, whom he knew from the beginning and who had a Devil. But were these elections simply a matter of blind partiality for one as against another without reference to condition or characteristics?

Now Paul says that he obtained mercy because he did it ignorantly in unbelief, beside the very characteristics that Paul developed as a simple minded earnest worker for what he believed to be right, certainly were such as commended him to his maker for the work of converting the heathen nations.

God evidently elected, selected and convinced Paul, on account of his character and qualifications for the work which he elected him. Judas too was the money lover. Impulsive, rash Peter might be led into errors, might deny his Lord, but he could not coolly and deliberately sell him for money. John or James could not do this. The cold blooded money lover, alone in character was fitted for the work. He it was God elected and selected to betray his Son.

Each one of the Apostles were elected of God to do the work for which he was chosen, yet no one doubts we presume that they were selected because of their fitness in character and qualification for performing the work God had in view, for them. Pharaoh was elected as a proper subject upon which to manifest the power of God, in punishing his enemies and delivering his children with an high hand, from bondage. His characteristics made him a subject fit for the purpose for which God chose him.

“But Esau was rejected and Jacob

chosen before they were born, before they had done either good or evil;” yet the sequel shows that God chose according to their fitness as developed in their characters. Esau was unreliable, unable to bear present deprivation of fleshly appetites for future and permanent good, as manifested in his selling his birth-right, when hungry for a mess of pottage. So that by his own voluntary act he did for himself what God had chosen for him. This shows clearly that God had respect to character in his choosing and election in this matter.

God chose the family of Abraham and rejected the Gentile nations. Paul says he did this—gave the Gentiles over, because when they knew him, they honored him not as God but worshipped and served the creature more than the Creator. “But their children after them were doomed to the same destiny as the fathers on account of the sins of the fathers.” Not specially on account of the sins of the fathers but because God knowing that “like begets its like” that the children begotten and raised by these fathers would possess the same characteristics as the fathers. This feature of human law we can see. Close observers of human character and the workings of human society can tell when they see a family wholly given over to fleshly lust and gratification what will be the character of children begotten and trained in this family. Like begets its like. A bony frame, in father and mother produces a similar frame in the children. Weak lungs in father and mother produce weak lungs in children. Strong fleshly appetites and weak self-con-

trol in parents, produce similar tendencies in children. Man foresees this, God much more perfectly does it. Hence he foresaw that the children of those who honored not God, with their inherited evil tendencies and wicked training would pursue the paths of their fathers, and he chose for them or elected them to a position, for which their characters fitted them, one of alienation from God, one in which man's inability to walk without God would be fully exhibited—one in which the surety of man's works bringing punishment and ruin upon their framers and supporters would be fully developed. But when through a long schooling of affliction and sorrow in attempting to walk in their own ways and frame their own institutions, they were humbled and prepared to accept and obey God, he then elected these same non-elect Gentiles and grafted them into the root from which the elect Jews through pride and disobedience had been broken off. When the Gentiles were willing to obey, they became the elect, and when the Jews refused to obey they became the non-elect. Thus showing clearly that God's election and choosing, his predestination did not conflict with the idea of blessing the obedient and punishing the disobedient. Hence we should be careful. There is clearly taught an election, and a predestination, but it is such an one as is in perfect harmony with man's responsibility, with God's law for blessing the obedient and punishing the disobedient.

The works referred to clearly mean, the works of human merit, works of man's device and wisdom and not the

works ordained and commanded of God "which he hath before ordained that we should walk in them."

No man can commend himself to God by his own works, his own devices, his own inventions, his own expediences. He must do it by a willing submission and an humble walk in God's works, God's appointments, God's institutions.

With this idea of election and predestination we believe every passage of Scripture can be reconciled and harmonized and God's foreknowledge and election be shown to necessitate the idea of human responsibility and the necessity of man's submitting to his maker in order to secure his blessing.

We never knew how to reply to a man who while claiming to believe the Bible denies so plain a declaration of Scripture as that, which says there were three thousand baptized on the day of Pentecost. Think it best not to reply to such men.

D. L.

He is wise who knows the extent of his own ignorance.

Every temptation is an opportunity of getting nearer to God.

If you wish to be happy, endeavor to promote the happiness of others.

It is said of the Savior that he left us an example, that we should follow his steps. Any Christian that will study the wonderful life of the Son of God, will strive to cultivate the spirit that he manifested while on earth, and follow his example in laboring for the good of others, will be greatly improved by it.

### Orthodoxy Again.

*Brethren Lipscomb & Sewell:* As I have been favored (?) lately with a definition of the foregoing term by one of the learned, 'called, qualified and sent' ministers of the C. P. Church; and as many readers of the ADVOCATE may not have been so favored, you can, if you please, give it to your many searchers after truth.

Once, when I was preaching on the "Law of the Spirit," in the Christian dispensation, a little man greatly agitated, jumped up and exclaimed: "Don't you believe in experimental religion?"—He was of the M. E. Church.

Not long since I stopped over night in the thriving town of Sulphur Springs, in Hopkins county, and seeing a chapel lighted up, I enquired if there was preaching, I was answered: "Yes, by a very good preacher, and a learned man." I hastened to the house and learned that he had delivered a series of discourses, that being the last. After talking long and loudly, he said:

"If any persons present wish to join the Cumberland Presbyterian Church, they now have the opportunity, either by experience, or by letter from any orthodox church. Understand me! What I mean by orthodox is that any and all churches believing in *experimental religion* are orthodox."

Ahem! I said, this is news to me. Surely Dr. Johnson was right when he said: 'Orthodoxy is my doxy.'

Now, dear reader, are you orthodox? If yes, then I pity you. Where in the Divine Volume, is there one word about "experimental religion?" Echo answers, Where? No such idea

in the Book of God. The idea was begotten by superstitious fanatics, brought forth in ignorance and nurtured in falsehood. Webster says: "Orthodox, correct in doctrine. Paul says: "All scripture is given by inspiration of God and is profitable for doctrine," etc.—2 Tim. iii: 16, 17. Then the above is a sectarian doxy, or dogma, and those only are orthodox, who believe the facts, obey the commandments, and confide in the promises of the Gospel of Christ.

W. LYLES.

*Quitman, Texas, March 25, 1870.*

### New Advertisements.

We direct attention to the advertisement of P. M. Ryan, manufacturer of French Burr Millstones and Mill machinery. We have had some experience with his work, and found him at once a clever accommodating man and a faithful workman.

We also call attention to the advertisement of G. R. Calhoun, dealer in watches, jewelry, etc. His establishment is one of the oldest and most reputable in the place.

The Second National Bank is regarded one of the safest establishments in the city. Our excellent Brother, W. B. Dortch, is Cashier, and brethren or friends having banking business, we are sure would not find a safer institution in the city with which to deal.

Don't be afraid of the storms of time, knowing that God holds the moral as well as the physical ocean in the hollow of his hand.

Religion is the best armor, but the worst cloak.

### The Gospel of Christ.

“For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to Greek.” Rom. i: 16.

Here the Gospel of Christ is positively declared to be the power of God unto salvation. If we can learn what the Gospel of Christ is, then we will know what is God's power on earth to savesinners. The word Gospel, according to Webster, is from the Saxon compound word, “God-spell;” God, which means good, and spell, which means history. Hence, the word God-spell, or Gospel, means good history. When the expression, the Gospel of Christ, is used, it means the good history of, or glad tidings concerning Jesus Christ. This expression may have reference to the facts of his death, burial and resurrection from the grave. The word Gospel is used in this latter sense in 1 Cor. xv: 1—4. Where Paul says: “Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye received, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures.” In this passage the Gospel of Christ is so clearly defined, that no one need mistake its meaning. The ordinary mind can comprehend these plain facts as well as the profoundest philosopher or theologian. There is

nothing metaphysical or mysterious in this. All, who will, can understand the word of the Lord, which tells us that “Jesus is the Christ, the son of God,” and that he died for our sins, and was buried and rose again the third day. No one is required to understand Calvinism, Arminianism, or Episcopalianism. The New Testament says not one word about these isms, and consequently not one of them has anything to do with any man's salvation. Hence, a man may be a Calvinist, or an Arminian, or a Lutheran, and not be a Christian as easily as he can be a Mason, or an Odd-fellow and not be a Christian, since not one word is said in the Bible about any of them. On the other hand, also, a man may be a Christian in the fullest sense of that term, and not be a Lutheran, nor a Catholic, nor a Calvinist. Hence, if all these isms, in all their varied forms and combinations and organizations, were blotted out of existence, no man's salvation would be in the least interfered with. Hence, all these organizations are nonessentials. No man on earth needs them. Not only that, but we know that they are greatly in the way of the people in receiving the things that are required in the Bible. They keep up divisions and strife in the religious world. They perpetuate the idea that the Bible is a book of mystery and uncertainty; that it guides one man one way, and another man some other way; and creates the impression that there is nothing definite in the word of God any way. Again; if the salvation of the world depended upon understanding the intricacies of Calvinism or Catholicism, then we might

consider the way of salvation indeed difficult.

It would take ten times as much study to understand any of these isms, as it would to understand the Gospel of Christ. What a blessing to man that God has prepared a plan of salvation for him so easily understood and that he has so plainly presented it in the New Testament. This plan of salvation is not only plain but also full and complete. Has man sinned and is he unable to pardon or save himself? Then Christ died for our sins according to the scriptures.

Does man have to go down to the cold mansions of the grave? Christ was also buried in the grave.

Is it desirable for man to come forth from the grave? Then Christ has risen from the dead and become the first fruits of them that slept. He tells us also that all that are in their graves shall hear his voice and shall come forth. There is therefore nothing lacking. Full provision is made for all man's necessities.

Now suppose that all the preachers in the world would at once cease to teach the peculiar tenets of their organizations, and would turn their whole attention to preaching the plain word of the Lord, and that alone. Nine tenths, more or less, of the preaching of the denominational organizations, is to establish their peculiar doctrines in contradistinction to other religious bodies around them, and thus three-fourths or nine-tenths of the precious time and attention of the people is lost by listening to things that never can save one single soul from sin. Would to God that the attention of the people could be fully awakened to these things. As an in-

stance of the things we have been presenting, I was at a meeting a month or two ago, and heard a preacher announce that at a certain time at that place, he would "deliver an anniversary sermon on the history of the Cumberland Presbyterian Church." Now, the question comes up, what good can such preaching as that do? Does any man's salvation in any way depend upon knowing the history of that Church? To what part of the bible could he appeal for information on the subject, when no such church is known to the bible, from the beginning of Genesis to the end of Revelation? Why not give a history of the Church of God, or the Church of Christ? A full and complete history of this church is given in the New Testament, so that every man may learn what it is, and how he may enter it and be saved. Why should the attention of the people be called away from the pure Gospel of Christ, which is the power of God unto salvation to every one that believeth, to an institution unknown to the Bible, and which, in itself considered, could never save one single son or daughter of Adam.

If there is any salvation in any way connected with Cumberland Presbyterianism, that salvation was derived from the Gospel of Christ, and not Presbyterianism. It would certainly be far better then to preach something that can save men than something which cannot save them. Then the beauty of the matter is, in preaching the Gospel of Christ, we have something in which all believers in the Bible can agree. All are bound to admit that this will save men, while none but Presbyterians agree that

Presbyterianism is right. The same might be said in regard to all the parties and denominations on earth. We only give this one as an example. All the divisions and strifes between the different parties and denominations are about what can never save any man. Nothing, therefore, would be lost that is valuable to any one, if these denominational organizations were all destroyed from the earth.

Another illustration of the plainness of the Gospel of Christ is seen in the history of the preaching of the Apostles. Wherever they went, they would know nothing among the people save Christ and him crucified. And there never was any difficulty for the people to understand them. The only question among the people then, was, are these things so? They readily understood. The reason was the Apostles did not go about telling them that religion was mysterious; but they presented in the plainest possible terms the love of God to a perishing world, manifested through the death of his son. Some believed; others believed not, but all understood. One single presentation of the Gospel, at the very commencement, was sufficient to enable three thousand to understand and embrace it the same day. Why should it not be so now? There is no good reason why not. The heathen jailer needed but one discourse. One was sufficient for the Ethiopian Eunuch. Very little preaching now would enable the people to understand the way of salvation, if it were not for so many peculiarisms. We shall, hereafter, undertake to show that the conditions of salvation are just as plain, just as easily understood, as the Gospel itself.

E. G. S.

## OBITUARIES.

HUNT'S STATION TENN., }  
March 27th, 1870. }

*Dear Cousin David:* Our dear old Grandmother, Ann Day Lipscomb, was consigned to the grave, at her old homestead, this Lordsday afternoon. At eight o'clock yesterday morning, she yielded without a struggle to the embraces of that silent slumber that knows no waking on earth.

I presume an obituary by you will be expected, and will doubtless be of interest to many of your readers. She was born August 8th, 1778, and was at the time of her death 91 years, 7 months and 18 days old.

She was, as you know, the mother of eleven children, of fifty-six grandchildren, and seventy-six great-grandchildren. I will say nothing more to one who has known her from his earliest recollection.

Affectionately,

ANNIE MOORE

The maiden name of the above was Ann D. Cook. She was the daughter of Elder Wm. Cook, a Baptist preacher of Louisa county, Va. She was married in early youth to Wm. Lipscomb. The necessities of a large family induced them to emigrate to the cheaper and more fertile lands of Tennessee, in the year 1826. About two years after their removal, her husband was killed by the falling of a tree. The responsibilities of a large family in a land of strangers were thrown upon her. These heavy responsibilities only served to develop fully her quiet strength of will, her calm, modest self-reliance, her sound, discriminating judgment, her wonderful energy and untiring perseverance.



She was industrious and economical in her habits, frugal and simple in her tastes. She was a good, careful provider preserving and husbanding what she made. Her home, while a model of old fashioned simplicity, always abounded with plenty, which was dispensed with unstinted hospitality. She was fond of her friends, her relatives, and especially fond of children and loved to have them with her. She raised from infancy to womanhood, three generations of her family. Her home was always the fond resort of her large family of children, grandchildren and great-grand-children.

She lived in the enjoyment of remarkable strength of mind and body, supervising her own affairs, doing her own housework and chiefly her own cooking, until 84 years of age. Her home had about this time been subject, as all other homes in her country were, to the pillaging and marauding parties of Sherman's army. On her 84th birth-day, although she was unable to be out of bed, the house was entirely stripped of all that years of industrious economy had provided, and not enough for a single meal for herself left in the house. Her youngest daughter, Mrs. Tahpenes Hunt, on the afternoon of the same day, carried her from her old home, to which she never returned, until she returned to sleep the sleep of death, beside a large family of her descendents that had already preceded her to the grave. After her removal from her old home she was kindly and tenderly cared for in the house of her son-in-law, O. A. Hunt. Her physical and mental powers soon began to rapidly fail, but she relapsed into a happy state of second child-

hood, enjoying more than aught else, the companionship and amusements of her great-grand-children.

She, in early life, became religious, and united with the Baptist Church at Little River, Va. On her removal to Tennessee she united with the Baptist Church at Bean's Creek, Franklin Co., Tenn. About the year 1842, she united with the Church of Christ near Salem, Tenn. Her religion was not emotional or demonstrative, but deeply earnest and practical. When able, she was seldom absent from her place at the church, habitually walking in her vigor, (she seldom ever rode,) two or three miles to Church and back. But religion found its purest exemplification with her in deeds of practical piety. Careful and pains-taking, she was yet liberal to the poor. A case of want or suffering in her reach never went unaided. While oft' reproving, sometimes plainly and severely, the idleness and wastefulness that brought want, she still relieved it with a generous hand. She was a kind, a good neighbor; she was careful of the comfort of all about her.

While she was partial to her own, and strong in her partialities, and loved her own kindred with a deep and earnest love, her sympathies were as wide and deep as human sufferings or sorrows. When the report of the first blood shed in the late cruel strife reached her, she drew a long and deep sigh. Some one present noticing it, said: "Why, Aunt, *the killed were not our boys.*" She responded: "No, but they are somebody's boys, that will sadly mourn for them." Thus, while her feelings, from the very necessities of her nature, were

with her own people, yet her sympathies went forth with tender regard to the homes and hearts of the North that were stricken with suffering and sorrow in the bitter strife.

For several years past, she has seemed especially to look forward to death with joyful and happy anticipations, eager to be at home with Christ, her Savior.

Her old, wrinkled and familiar face will be sadly missed by many hearts that loved her well. In her death the centre of affection and the bond of union in a large and continually increasing family, has been removed from earth. She had faults, weaknesses, seemingly inseparable from one of her earnest and active temperament in life. She stamped her own unpretending, laborious character and impatient temperament very largely upon her family. But she performed her part in life well. She discharged its duties in all her relationships with conscientious fidelity.

She lived far beyond the allotted years of human life in the enjoyment of unusual strength of body and mind. In old age the restless energy of her more vigorous days mellowed into a gentle, patient resignation and eager willingness to depart and be with Christ. She was free from murmuring, appreciative of every attention paid her, and contented and happy with her surroundings. She has gone to a home of happiness and peace. We humbly pray that each one of her large family may so live as to meet her in the abode of the blessed.

D. L.

Departed this life in Limestone county, Texas, on the 8th day of February last, Sister Sally Matthews, consort of Dr. Mansil W. Matthews.

I immersed Sister Matthews about 43 years ago. She was then some 15 years old. From the day she became a Christian till her death, she was a pious, devout, zealous Christian. No woman, within my knowledge, lived a more faultless life, and within her sphere, exerted a better influence, and left behind her a better reputation. Through her example and influence, together with that of her husband, our beloved brother Matthews, all, or nearly all of a numerous offspring have become Christians.

Sister M. died of phthisis, a disease with which she had been afflicted about 18 years. She died as she had lived, a *Christian*. Her last hours were calm and peaceful. And when the moment of her departure came, she fell asleep without a struggle or a groan, like an infant fanned to its repose by the soft, balmy wing of a cherubim.

Her husband and several children still live to mourn her loss; but they "sorrow not as those who have no hope." The bright prospect of a reunion with the loved and lost one greatly mitigates their pains, and is a balm to the wound which death has inflicted. Oh! What meetings and greetings there will be in the resurrection morn among the loved and loving ones who have been long separated!

B. F. H.

If you wish to succeed on the journey of life, let honest integrity be your staff.

## THE FIRESIDE.

To the Little Folks.

### ARROGATE—ARROGANCE.

"We know the definition of these words, but we want you to illustrate for us, Uncle Joe."

My little folks, there is a great deal of arrogance in this world; and greatly more among religionists, perhaps than any other class. In the first place, look at the Pope of Rome. Can any one be more arrogant? He claims to be the successor of Peter, the Head of the true Church, the viceregent of God. He claims that his word is the law of the Lord; that he can open, and no man can shut; that he can shut, and no man open; that he can deify mortals, and even wax figures; and, for a specified sum of money, remove the souls of the dead from torment to bliss. His Cardinals, Archbishops, Bishops and Priests are alike arrogant, but with less claim of authority: "Every man in his own order."

Where we find the greatest degree of arrogance we find the greatest practice of abominable wickedness. As far as they can, they take the Bible away from the people; unite church and state, and put to death all who oppose them. They are as little like God's humble Son, of Nazareth, the friend of the poor and the companion of the lowly, as the humblest peasant is like the most haughty and bloody prince.

"I am glad that Protestantism has put a check to the wickedness of arrogant Romanism; and I do hope that Protestantism may soon triumph

the world over, and Romanism be no more."

My dear, what better would the religious sects of Protestantism inaugurate for us than Catholicism is doing? It might be that the arrogance and wickedness of the Protestant sects would not be so great as that of the Roman Church, but give any one of these sects the power and I very much fear they would do as Rome has done. Mark their great arrogance now; they claim to have a priesthood "called of God as was Aaron." They claim to be "ambassadors for Christ." They claim to have the personal presence and power of the Spirit of God, and by their intercessions with God, can impart it to others to salvation from sin. They call the word of God a dead letter, without power, and intelligible to no one till it is explained by their spiritual teachers. They have made void the commandments of God by their traditions, and substituted their own inventions for God's law of pardon. Their clergy claim apostolic succession and exclusive authority. The clergy compose the councils, synods, conventions and conferences. They make laws, and their laity must submit to them. No man can preach unless authority is conferred upon him by the imposition of their holy hands. No man can administer baptism to a mortal, whose soul is thirsting after righteousness, unless he be set apart to the work according to the form prescribed by the rules of "our" church. No man can wait upon the brethren at the Lord's table unless he has been duly authorized by the clerical ceremonies in holy conclave. "All authority is given to" the clergy "both in heaven and

upon earth."

Then, in what do the Protestant sects differ from the Boman church?

In very little, except some things Roman Catholics propose to do directly, Protestants propose to do indirectly.

"I rejoice to think the Church of Christ is free from such arrogance and wickedness."

As a general rule, my little folks, this is true, I think; but we are not entirely free from the mark of the beast. There is a little of the leaven of Roman arrogance amongst us. Do you see that plump sleek gentleman there? You see he walks with a cane; though he is neither an invalid nor decrepit with age. A gold headed cane, too; and its ebony polish is as smooth as glass; its little knots ornamented with precious metal. Notice his glossy black, shining coat and pants. Look what an exceedingly stylish boot. See that massy, gold watch chain. He is called the "Pastor" of the Church of Christ at——. Did you ever hear him preach or talk about the Pastorate; or the work and office of Evangelist? No? Well he says the Evangelist is successor of the Apostles in several respects:

1st. In preaching the Gospel.

2nd. In administering baptism.

3rd. In selecting and ordaining officers for the churches. Poor "laymen," they have no voice in all this matter, and very little to do in any thing—except as they work in the dray-horse harness, goaded and guided by the Pastor or Evangelist. What better is this than the Protestant sects? What better than the scarlet lady of Rome?

"Hark! What sound is that?"

It is music.

"Where is it?"

In yon stately building.

"Is there a menagerie there? And is that a band of musicians playing at the exhibition?"

No; that is a church house for Christian worship; and that music is a grand organ, and the choir. It is with this musical machine and the salaried choir, many of whom make no pretensions to Christianity, that this church make melody in their hearts to the Lord. See, the meeting is dismissed. The congregation is coming out. Do you see that stately looking gentleman with jeweled fingers and rich array of dress? See, holding to each arm, those pretty, laughing, chattering misses, dressed in costly and shining silks and jewels, and extravagant profusion of head-dress. That gentleman is the "Pastor." Now he hands those misses into that fine carriage. Isn't it fine! And oh, what a beautiful, splendid pair of match horses. There, he has seated himself in the carriage. Off they go. No plebeian dare go with that company, or follow them to yon stately mansion. He might be as worthy as he who lay at the rich man's gate, yet he would only be welcomed to the kitchen among the servants—but even there he might find more godly piety than in the hall or parlor. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

UNCLE JOE.

Love labor; if you do not want it for food you may for physic.

## How Much?

"I will state my premises and conclusions in order: All who are able should hire their work done, I am able. Therefore I should hire a servant to do my work."

"I shall not admit the truth of that. Let's first look a little at that word "able," and see if we can fix any definite meaning to it, see if we can bring it to any standard. It seems to me to be a very indefinite and flexible word. One says he is able to do *this*, but is unable to do *that*; whereas, I do not see why he may not do the reverse as easily. Mr. A. says he is not able to send his children to school but is able to buy himself and wife about \$75 00 worth of tobacco in a year. The schooling of his children for the same time would have cost him no more. Mr. C. says he is not able to take a Christian paper, but is able to take a political one. Not able to take *one* of our papers! Now, I say that any man who can live at all can live just as comfortably and take one, yes two, religious papers. Who can't lay by ten cents a week for five months, or five cents for ten months? Mr. F. is not able to lay by fifty cents a week for the contribution on the Lordsday; but is able to buy a bottle of Hostetter's (Rum) Bitters every week, which costs one dollar, though he is in excellent health, and has no need of bitters, so far as I can see."

"That's true, wife."

You are able to hire a boy to do the little work about the house, but are *not* able to give a few dollars to a poor man who is starving because he is *not* able to do his work."

"Just hold on, I have not hired the boy yet."

"But, you are able; therefore,—"

"Hold, I'll review the matter. The premises may be faulty."

MORE ANON.

## Untidy Habits.

If two boys apply for situation one of whom comes neatly washed, his hair brushed, his clothes tidy, his shoes well blacked, and snugly tied, while the other is the reverse of all these, which do you think will be the most likely to get the place? Will not the sloven's chance be very slim?

If a boy wishes to succeed well in this world, and get the good openings which occur, he must study neatness in his personal appearance. His clothes may be of homespun, so they are neat. If he has nobody at home who can or will mend them, and sew on missing buttons, let him learn to do it himself. But above all, let him wash his face, hands, and neck thoroughly twice a day at least, and have a pocket comb always at hand, with which to keep his hair decent. These are not little matters, as they may seem, but vital matters, as regards your success, I knew a man of great learning and most profound mind, who could rarely obtain a situation for teacher, though he was qualified for a professorship in a college. The reason was his slovenly habits. He usually wore shoes, which, as a good old lady used to say, "always to have their soles on the top of his foot." His sandy hair looked like a shock of corn, and his whole appearance corresponded. He was a good Christian man, but he failed to follow

the command, let all things be done decently and in order; "and no person had the courage to tell him of his fault. He would have taken it kindly I know, and might have profited by it,

So, if you grow up in untidy habits no one will be likely to tell you what the matter is when you fail in one after another of your applications for a situation. So be careful to form the right habits now, while there are so many to help you, and I know you will be thankful for it a thousand times.—*Presbyterian.*

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Sage Counsel.

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A minister, somewhat in years, a while ago sent the following quaint epistle to a younger brother in the ministry. It may be good to others.

DEAR BROTHER: I sometimes write to young men because they are strong. Remember—

1. That human happiness, like Hebrew verbs, have no present tense.

2 That human friendship like glass, is easily broken; not easily mended.

3 When you know not what to do, never do you know what not.

4 Never covet high places, where 'tis difficult to stand and dangerous to fall. We never find the Savior on the pinnacle of the temple but once. What company had he there?

5 Be no respecter of great personages as such. Remember, the figure 9, though the highest number, owes its consequence not to its head, but to its curved appendage. Without that it would be 0.

6 Desire no rapid growth. When the clock has struck twelve, it does

not strike 13 next. The full moon grows no larger.

7 Be not over hasty to combat public opinion without pressing reason. He that spits against the wind, spits in his own face.

8 Never scare off a fly with a club when a feather will do as well, and remember that you can take more flies with a gill of molasses than with a gallon of vinegar.

9. Avoid debt. He that pays down will not be called upon to pay up.

10. Ministers must not only eat their bread by the sweat of their brow, but by the sweat of their brains.

11. Let not your sermons be like a serpent, smallest at the last end, but rather like a scorpion, whose sting is in his tail.

12. Have special care of those members who were born in a storm, as they are prone to want a storm to live in.

13 Never forget that a minister's work is to break hard hearts, and to mend broken ones.

14. I began with a verb; I will conclude with a case. May you never be found in the accusative and never come out in the vocative.

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By implanting right principles in the heart of children, by filling their minds with the word of God, you can train them, so that they will have such instincts in favor of the right course when they become men, so that they will never have to argue, like so many casuists, as to whether this course or that is right, but will be able to decide on the instant that such things are wrong.

## All Conquering love.

When I see men that are crushed to the ground by their own vices and dissipations, and people say, "Can these men live?" I always think, "Yes, if anybody is willing to suffer for them they can live." If there are those who love the soul of a man who is weighed down by his own sins, so that they can give their life for him—not in the sense of laying it down, but better, in the sense of going to him, and identifying themselves with him in such a way that he knows that he has friends who will stick forever with him, and pity him, and rebuke and pain him if need be, and hold on to him, and be his better-self to him, and give him the benefit of their reason when his reason is clouded, and lift him up when he stumbles, and bring him back when he wanders out of the way: if there are those who are willing thus to suffer for such a man, he may be plucked out of the gates of hell, and out of the jaws of destruction. No man need be lost if there are those who will do for him what Christ did for all of us. A mother will do it for a child; and a father, if he is not too proud, will often be found to do it for a son. But we are too apt to stand on our reserved rights. We have so much else to do, that we cannot, or think we cannot, attend to many of these difficult cases. And multitudes are not saved because there is nobody to take their place, and suffer for them and with them.

There is a great harvest-field, and the labor is terrific; but the laborers are few. But, let me tell you, a man who rescues another man by his own

exertion, has done more than simply to save that man. He has doubled and trebled his own manhood. And when one stands before the throne of the Father, and says, "Lord behold this castaway; I went out after him, and found him; and I have clung to him, and borne him through the wave, and brought him home in safety;" then there are two princes—he that has been saved, and he that saved him. For God's glory is made illustrious in cases that are the most desperate. A physician is most proud of cases that are difficult, and that all the other doctors have given up, but that by his insight and skill have been saved at the eleventh hour. And where a man is saved from the lowest depths, how will they shine through whose instrumentality he is saved! And what a joyous welcome will that be which shall meet the ear of every man who saves a soul from death and hides a multitude of sins—WELL DONE, GOOD, AND FAITHFUL SERVANT!—*H. W. Beecher in Church Union.*

WE have put the articles of Bro. T. W. Brents on the Holy Spirit, published in the ADVOCATE of this year, in tract form. The four articles make a tract of 48 pages. We are prepared to fill orders, at 20 cts. per single copy, \$2. per dozen. We are quite sure the brethren can accomplish much good by the circulation of this tract. Brother Brents is too well known as a writer, for it to need any special commendation from us.

We hope the brethren will set it to work. EDS.

## Subjects of Spiritual Baptism.

*Bro. Lipscomb*: I notice in an article on the Holy Spirit by Bro. T. W. Brents, what seems to me an error. On Page 225 of the *ADVOCATE*, he says: "The *Disciples* were all filled with the Holy Spirit, and began to speak with other tongues as moved by the Holy Spirit." All this is in regard to the baptism of the Holy Spirit. This must be wrong on the principle stated by Bro. Brents on the 222 page of the *ADVOCATE*. The *Disciples* were not embraced in the promise of the Father mentioned by Luke in Acts i: 4. The promise of the Comforter in John xiv, xv, xvi was made to the Apostles. Christ, after his resurrection, spake to the Apostles as his ambassadors on the affairs of the kingdom. They alone were commanded to tarry at Jerusalem for the promise of the Father. They alone were entrusted with the work of proclaiming the Christ, declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. They alone needed the qualification for the great work of proclaiming the terms of pardon to all nations. Another principle is stated on the same page of the *ADVOCATE* that confirms the above, if it needs confirmation. The antecedent of the pronoun in the first verse of the 2nd chap. is the Apostles in the last verse of the 1st chap., as may be seen by attending to the connection. In the 14 verse of 2nd chap., Peter stands up with the eleven.

Here we have the Apostles proclaiming, for the first time, the terms of pardon to the Jews and devout

men, out of every nation under Heaven.

If the disciples were baptized by the Holy Spirit, where is the proof of their speaking with other languages? This ability to speak in other languages was an evidence of the baptism of the Holy Spirit, and all baptized by the Holy Spirit were able to do this.

I have hastily penned these suggestions that the whole subject may be fully developed.

I hope Bro. Brents may long be spared to contend for the faith once for all delivered to the saints.

It has been intimated by some brethren in this country that the articles written by him on the subject of baptism and published in the *ADVOCATE*, would do great good if reproduced.

Our school here, in spite of the opposition, has prospered finely, and, that the brethren and friends may have an opportunity of judging of its merits, I would be glad to see them here at the close of the present session about the 18th of June.

Truly yours,

CHAS. CARLTON.

*Bonham, Texas.*

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# THE GOSPEL ADVOCATE

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## The Administrator of Baptism.

As our Baptist friends are just now laying particular stress upon baptism as affected by its administrators, we submit the following from the pen of Dr. A. M. Poindexter, of Virginia,—one of their ablest men. Dr. Poindexter always writes with candor and clearness. It will be seen that the most he can claim for baptism is a mere probability that it was administered by official personages. This probability—we will venture to suggest—arises more from the force of habit with him, based upon the fact that it is not contrary to any explicit scripture, than any positive ground of probability. In his summary of cases, too, it will be noted that he leaves out the most difficult one in the scripture to reconcile with his presumption, to-wit: The case of both men and women being scattered from Jerusalem at the death of Stephen, who went everywhere preaching the Gospel. Did they preach without baptizing the taught? The evidence is clear that those taught were recognized as Christians.

“Now they which were scattered

abroad upon the persecution that rose about Stephen, travelled as far Phenice, and Cyprus and Antioch, preaching the word to none but unto Jews only and some of them were men of Cyprus and Cyrene, which, when they were come to Antioch; spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned to the Lord.”

This is a declaration that those mentioned, Acts viii: 1, as scattered abroad (embracing all, except the Apostles, the officials of the Church at Jerusalem,) preached the Lord Jesus. Many believed and turned to the Lord. Some, in their zeal, transcended the limits the Apostles had set for themselves, and preached to the Grecians at Antioch, before the kingdom was, by authority, opened to the Gentiles. The Apostles seem to have taken no notice of these Grecian converts until after the Kingdom, had been opened to the Gentiles, by divine authority, at the house of Cornelius. they then sent Barnabas to look after them and their reception into the Church of God, “who, when he came and had seen the grace

of God, was glad and exhorted them all that with purpose of heart they should cleave unto the Lord." Now here was an instance, not only of members, lay-members, un-official members, teaching and converting Jews to the Christian religion, but of their going over to the Gentiles and turning them to the Lord, before the Apostles had appreciated the truth that the Gentiles were to come into the Kingdom of God. The Apostles did not pronounce this invalid as presumptuous and self-exalted teachers now do when not done by their official sanction, but exhorted them to continue steadfast and faithful in cleaving to the Lord. "We feel absolutely certain that when an unprejudiced mind fairly examines the references to baptism in the scriptures, they will be satisfied that there is a very strong probability that Christians, without any appointment or official designation for the purpose, baptized, and certainly such is not contrary to any explicit scripture and is conducive to activity, zeal and life in the Church of God.

The following article is from the *Western Recorder*: D. L.

#### THE ADMINISTRATOR OF BAPTISM.

Those who have not specially investigated the subject would probably be surprised, after searching the Scriptures, to find how little there is relating to the administrators of baptism. The following summary contains all that I can find bearing upon the subject:

1. John the Baptist baptized by the command of God. John i: 33.

3. John's baptizing was regarded as evidence that he was an official personage. John i: 25.

3. Prior to the crucifixion of Jesus, his disciples baptized by his authority; but whether the twelve only, or they and others also, we know not.—John iv: 2.

4. Those to whom the commission was given were commanded to baptize. Matt. xxviii: 16, and Mark xvi: 14.

5. Those who "gladly received the word" on the day of Pentecost were baptized, but by whom is not recorded. Acts ii: 41.

6. The Samaritans who believed on the preaching of Philip were baptized, probably by him. Acts vii: 12.

7. Philip baptized the Eunuch.—Acts viii: 38.

8. Saul of Tarsus was probably baptized by Ananias. Acts ix: 18.

9. Cornelius and others, at his house were baptized by the command of Peter, but by whom is not stated. Acts x: 48.

10. Lydia and her household, and the jailor and his, were baptized, probably by Silas, though as to this the record is silent. Acts xvi: 15—33.

11. Many of the Corinthians were baptized, by whom is not recorded. Acts xviii: 8.

12. Certain disciples at Ephesus who had previously been baptized "unto John's baptism," by some person unknown, after being instructed by Paul, were "baptised in the name of the Lord Jesus," but we know not who administered the rite. Acts xix: 1—5.

13. Paul baptized Crispus, Gaius, and the household of Stephanus.—1 Cor. i: 14—17.

It is generally assumed that baptiz-

ing is an official act, confined to ordained ministers. Is this certain? In the cases included in the preceding summary, the only instances, after the resurrection of Christ, in which we are informed as to the administrators of Baptism, are the cases of the Eunuch by Philip, and those of Crispus, Gaius, and the household of Stephanus, by Paul. The Phillip here was, probably, not the Apostle, but the deacon, afterwards the evangelist. (Acts xxi: 8.) I say, afterwards the evangelist, because there is no evidence that, at so early a period, the *distinctive* office of evangelist existed, but rather the contrary. Paul was an Apostle. His apostolic commission, however, did not include the direction to baptize. He says Christ sent him not to baptize. 1 Cor. i: 17. And reference to Acts xvi: 14—18, and other places in which his commission is referred to, contain no allusion to baptizing. It has been said that all Paul meant in what he said to the Corinthians was, that preaching the gospel was made his special and more important work. But this was true of the other Apostles also. With them preaching would be of more importance than baptizing, as it was "by the foolishness of preaching" God was pleased "to save them that believe," not by baptizing.—When was Paul commissioned to baptize? At Antioch, when he and Barnabas were ordained to their missionary work? There is, in the narrative, nothing to indicate this.

It is possible that Peter baptized Cornelius and his friends, but, theory apart, I suppose no one would, from the account, think it probable. "Certain brethren accompanied him" on

this occasion, but there is no indication that there was a minister among them.

It may be asked, Does not the commission, as recorded by Matthew and Mark, settle this question? Is it not evident from these records that baptizing is a ministerial function? That the commission was given to the eleven, and made it their duty to baptize can admit, I think, of no reasonable doubt. By it they were officially constituted preachers and baptizers. Moreover, the work assigned them therein, embracing, as it did, all the world, and all times, they could not, personally, fully perform. The duty of providing for its complete execution, considering the relation they sustained to Christ and the Christian Church, is fairly implied, and this would require them to arrange for co-operative and continuous labors by others. What provision of this kind did they make? That they appointed some to preach and to rule in the churches, we know. Did they appoint any, these, or other officers, to administer baptism? Or did they direct that any who "made disciples" should baptize them? The record is silent. In the instructions given to Timothy and Titus regarding the qualifications and duties of ministers no allusion is made to baptizing.

Dr. Dagg says: "If the office held by ordinary ministers were identical with that held by the Apostles, there would be no difficulty in deciding that it includes the administration of baptism. But the apostolic office has ceased, and the work assigned to the apostles has devolved on inferior officers. \* \* Now we cannot determine, from the commission itself,

whether to preach, to baptize and to teach would be assigned, as distinct duties, to three distinct classes of officers, or whether they would be committed, without separation, to one class."—(Church Order, p. 254.) I add, we cannot tell from the commission itself, whether these duties would be committed, either separately or jointly, to officers or to the whole brotherhood. From subsequent instructions, we learn that preaching and teaching were committed (though not exclusively) to officers, but in regard to baptizing, we have no such information.

Should it be thought that the commission to preach necessarily includes *official* authority to baptize, it would seem that the case of Paul was sufficient to refute the idea. He was commissioned to preach without being commissioned to baptize.

Some may think that, as baptism was of perpetual obligation, and a positive institute, the necessity of its continuance involved a succession of official administrators. In contravention of this view, let it be considered that circumcision was a positive institute of permanent obligation on the Jews, and yet no officers were needed to its continuance. Of *official* administration of the Lord's Supper there is not, that I know, even a *hint* in the New Testament.

In view of what has been advanced I think I may say it cannot be certainly proved that the administration of baptism is an official function. But there are considerations which render it probable that it was thus regarded.

The manner in which baptism was introduced, by a special command to

John—the baptizing in his name, by the disciples of Jesus—the position which baptism holds in the apostolic commission being distinctly mentioned, while the Lord's Supper is only included in a general reference to the previous commands of Jesus to the Apostles—the design of the ordinance, as admitting the baptized into the Christian fellowship—setting him forth as a disciple, not of Cephas, or of Paul, but of Christ—the strong probability that, in most of the instances of baptism where no record is made of the administrator, it was, nevertheless, by ministers—and what would seem to be demanded by good order and harmonious co-operation—all appear to point to an official service, and, in the absence of special officers for baptizing, to ministers as the baptizers. Nor is the silence of Scripture incompatible with this supposition. It may have grown out of the very commonness and naturalness of the practice.

I have no theory to support, no feelings concerned in this discussion, except a desire to ascertain New Testament teaching on the subject. I incline to think the common opinion of the official relation of the act the more probable, and certainly not contrary to any explicit scripture and conducive to good order and a just guarding of the ordinance.

A. M. POINDEXTER.

If a man wants to render himself and others around him miserable, let him be always deaf to the comfort and happiness of those about him, unless his own interest can be subserved by his attention to their wants, and he will succeed most admirably.

To the Preaching Brethren of the Church  
of Christ!

My preaching Brethren, one and all!

We are engaged in the most important of all works! That of preaching the ancient Gospel, in its plainness and simplicity, to a perishing world. It is also a work that should occupy our undivided attention, (as near as possible.) We should consider well Paul's advice to Timothy: "Study to show thyself approved unto God, a workman that need not be ashamed, rightly dividing the word of Truth." And in so doing cultivate the most plain and simple manner of expression. That is, to express our ideas in plain, common sense style, that the people can all understand; for, if there is anything detestable to an intelligent individual it is this learned nonsense in the pulpit. And we are happy to say we find very little of it among our brethren.

But there is an error prevailing among the majority of them, which we believe prevents the success of the Gospel, to some extent. And that error is, failing to discriminate between things that differ, *on all occasions*. True, when our Brethren take up the subject of Faith they always discriminate between Faith and knowledge, and Faith and opinion, etc. But, then, they will quote: "He that believeth and is baptized shall be saved;" and say nothing more about it. The result is, many whose minds have been darkened by false teachings, understand them to mean that when a man believes, re-

pents and is baptized, he then and there secures his eternal salvation. So there is a wrong impression made, when it would take but very few words to show that this only secures to them the free pardon of all past sins; and brings them into the Church of Christ where they must seek their everlasting salvation in heaven by a pious and Godly walk through life.

Again, we hear them assert that the heart is purified by faith, and quote Acts xv: 9, in proof, and without any farther explanation, leave this part of the subject, and pass on to baptism, which they prove from Acts ii: 38, and other passages to be for the remission of sins; when perhaps a large majority of the congregation then present have been taught, from their youth, that purification of the heart and remission of sins are synonymous terms. Hence, this teaching appears to them contradictory. They cannot see how we make salvation from sin depend upon Faith and again in the same discourse make it depend upon baptism. This appears to them irreconcilable; when it would take but little time and trouble to show that a change of heart (as they call it) and remission of sins differ very widely. That a change of heart by faith is only one step towards remission of sins.

These things all seem very plain to us, but we hardly imagine to what extent the minds of the people have been darkened by false teaching.

"Yours, in hope of Eternal Life,  
L. R. SEWELL.

## Query ?

Bro's. L. & S.: Please explain through the ADVOCATE the full meaning of the 15th v. 3rd chap. of 1st Peter.

Your Bro. in Christ,  
J. H. S.

## REPLY.

The verse reads, "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

In looking into the above, the first thing to consider, is the character of the persons addressed, in this verse. By looking at the first chapter we find they are those that have "purified their souls in obeying the truth," and are "born again." This decides that they are Christians, and that therefore the object of the Apostles was to teach them how to live as Christians. In the next place, we must ascertain the meaning of the expression, "But sanctify the Lord God in your hearts." The meaning of the word sanctify, is to set apart to a holy purpose or use, also to cleanse, to purify, to consecrate. Doubtless the expression in this instance means to consecrate the heart to God. To love God supremely, and serve him devotedly. This much is always necessary to be a faithful servant of God. If the heart is not fully set on God, with a full desire to serve and honor him, there is no probability that we will be faithful Christians; and without being faithful in our work of service and love to God, we cannot be always ready to give a reason of our hope. David

was cultivating this disposition. When he said, "With my whole heart have I sought thee: O let me not wander from thy commandments." Ps. 119, 10. We as Christians should spend much time in cultivating this disposition.

Next we will examine the meaning of the word Hope. This word applies to something in the future that is desirable, and which we have reason to expect. Hence hope, according to Webster, includes desire and expectation. Hope therefore is something calculated to give pleasure and consolation. One special characteristic of this word is, that it always refers to the future, and not to the past.

Faith may look to the present, past, or future; while hope looks only to the future. The faith upon which hope is based looks in part to the past, but hope itself always to the future; Paul says, "For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. viii: 24, 25.

Since then hope always looks to the future, we will now ascertain what the Christian's hope is: Paul in the letter to the Hebrews, in speaking of the promise of God to Abraham concerning Christ, and of God confirming the same by an oath, says; "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec." Heb: vi: 18, 19, 20. This passage teaches us that the Christian's hope is the hope of heaven. The hope that when the days and years of life are done, we shall live forever. Glorious hope! How encouraging, how consoling to the care-worn Christian. How it sweetens the toils and sorrows of life to indulge the hope, that after a few more days or years of pilgrimage in this world of sin and disappointment and suffering, we shall safely cross the dark river of death, and be at rest forevermore. Those who cherish this hope certainly ought as the Apostle directs, to be always ready to give a reason of it. We certainly should be able to give a reason that will be intelligible to those who ask us. The reason that many religious people give for their hope, is quite unintelligible to these who ask. They give a relation of their feelings while under conviction, how miserable they felt, and finally, how happy they felt when in their judgment God for Christ's sake pardoned all their sins; that they felt as if a great burden had been removed from their heart, and their whole soul was filled with joy. Then they tell that God who has begun so good a work in them, will carry it on to perfection, and finally take them home to rest.

This answer of course is unintelligible to all except the persons who felt these things. The whole matter with such persons runs somehow thus: Ask them a reason of their hope, and they will perhaps begin by saying they hope God for Christ's

sake has pardoned all their sins, and they trust he will finally take them to heaven. Then ask them why they think their sins were pardoned and they say because they felt like it. They felt happy. Then again ask them why they felt happy, and they say, because the Lord had pardoned them. Thus they talk in a circle, and all is with them a matter of feeling. Since we can know nothing of each other's feelings, the answer is unintelligible to all except those who have these feelings. Besides, they make a wrong application of the word hope, referring it to the past, instead of the future, which we have seen is its true meaning. Such answers are very unsatisfactory. But the question now is, can we find anything any better, anything more intelligible? We certainly can. Remembering that our hope is that we shall live in heaven, we will give the reasons that must exist. In order to live in heaven, there must be a resurrection from the grave. Of this we have the fullest assurance in the word of God. We are not only informed that Christ arose from the dead, but also that all that are in their graves shall hear his voice and shall come forth.

But it is not enough merely to be assured that we shall rise from the dead, for many will rise to condemnation. Paul says in his first letter to the Thessalonians, iv: 14, "For if we believe that Jesus died and rose again, even so them also, which sleep in Jesus will God bring with him." Again, "The dead in Christ shall rise first," and be caught up to meet the Lord, to be forever with him. Then to realize the hope of

which we have spoken, this must take place with us. In order to sleep in Jesus we must die in him. To die in him we must live in him. In order to live in him, we must enter into him. We enter into him by obedience to the Gospel of Christ. In this obedience the steps are all plainly pointed out. They are faith in the Gospel, repentance, confession of Christ, and baptism. In baptism, which is the last step in our obedience to the Gospel, we enter into Christ, as Paul plainly tells us in the sixth of Romans, and third of Galatians.

These steps are plain, and we can know when we have done them. Hence we can have strong *faith*, not hope, that our sins are pardoned when we have done these things. But on the other hand, having faith in the resurrection of Christ, and in the final resurrection of all the dead, having faith also in the promises of the Gospel, being assured that we have obeyed it, we can now have a well grounded hope of immortality and eternal life in heaven.

But in order for this hope to continue with us, we must continue our obedience to the word of the Lord as Christians; for we learn from the Scriptures, that we may become Christians, and then turn from the word of God and do wickedly, and be lost at last. But Peter says, in regard to our continued obedience, "for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." So long then as the Christian is faithful to the

Lord, so long may he have this glorious hope, to cheer and comfort him.

To sum all up in few words, the answer for the Christian to such an inquiry is, I believe that Christ died and rose again, and brought life and immortality to light. I believe that he is gone to heaven to prepare a place for them that love him. That he is coming to this earth again for his people. I believe the Gospel of Christ with all my heart, and have from the heart obeyed that form of doctrine, and believe most confidently that I was then made free from sin. I have been since that time, and still am trying to honor God in my body and spirit which are his, by striving in humility to do his will daily. To persons thus seeking it, I know the promise is, "eternal life." I verily believe this promise, and therefore I rejoice in hope of living at last in heaven's eternal mansions. There is something tangible in this answer, that all may understand.

We trust the above will be satisfactory.

E. G. S.

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Scriptural Authority for Letters of Commendation.

*Bros. L. & S.:* I see in a recent number of the *ADVOCATE* an article from Bro. T. S. T. in which he calls on the brethren for Scriptural authority for the custom now prevalent of granting letters of commendation. I will offer the following, viz:

When Apollos was disposed to go from Ephesus into Achaia, "the brethren wrote, exhorting the brethren to receive him." Acts, xviii: 27. Whether Apollos carried this letter



himself, or whether it was sent in some other way, is not stated; though the presumption is that he carried it himself. But this matters nothing in the case.

In Paul's letter to the Romans, xvi: 1st, he says, "I commend unto you Phebe our sister, who is a servant of the church which is at Cenchrea: *That ye receive her in the Lord; as becometh saints,*" etc. Now Cenchrea is in Greece, a seaport of Corinth. As this sister had occasion to go to Rome, Paul inserts in his Epistle to the Romans this letter of commendation to the brethren in her favor. And if the opinion of the learned, that Phebe was actually the bearer of the Epistle from Corinth to the Romans, is true, then we have just the identical thing we are searching for—a letter of commendation delivered into the hands of the one commended.

Again: 2-Cor. iii: 1. "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" etc. The force of this passage, taken in its connection, evidently amounts to this. There were some high pretenders, either resident at Corinth, or passing to and from that city, who endeavored to exalt themselves above even the Apostle Paul. And not content with deriding the diminutive stature and rude speech of the Apostle, they not only boasted of their own eloquence as Grecian orators, but made capital, of the letters of commendation which they had carried to and from the brethren at Corinth. Query. Were these letters unauthorized innovations? Or had these conceited

orators merely abused an authorized custom by making a wrong use of their letters? Ans. Evidently the latter, from the fact that Paul said nothing against the custom, but merely counterbalances the weight of all their high-sounding letters by reminding them that he was too well known to need such letters; whereas these others admitted that they were in need of such letters as often as they passed from one city to another. But Paul was the father of these churches. In his own words he "had begotten them through the Gospel." They were his own workmanship. Hence he says "You are our epistle, written in our hearts, seen and read of all men." Living churches, planted by him throughout Greece, Macedonia and Asia Minor, whose good works, and Christian lives were seen of all men, were better proofs of Paul's superior claims than any written commendations. Still, all this very plainly implies that others, who have not such living witnesses as Paul, but who were thrown among strangers, not only needed, but actually received letters.

Other letters similar to the one written in favor of Phebe may be found scattered throughout all Paul's epistles, all of which show very plainly to my mind that such a thing was sanctioned by this great Apostle.

Now, when a given principle is established it may be applied wherever it is in the nature of the case applicable. And if a brother goes among strangers, whether as a traveler, a sojourner or as a permanent resident, the same principle that would afford a good reason for giving him a letter

in one case would be sufficient in either of the other two cases. We therefore think there is abundant authority for letters of commendation to be found in the New Testament. For the present, then, we lay down our pen.

DELTA.

The Prime Object for which the Disciples of the Apostolic Age, met on the Lord's Day.

The New Testament is most wisely adapted to all our wants. If we are desirous of knowing the *prime* object of the saints' coming together, we can gain this information from this "perfect law of liberty." We do not learn that preaching was that object. Consulting the writings of one Doctor Luke we find these expressive words: "And upon the first day of the week, when the Disciples came together to *break bread*, Paul preached unto them (ready to depart on the morrow) and continued his speech till midnight." Acts xx: 7. They came together to break bread, that seems to have been the chief object of the meeting. Paul's preaching comes in as a secondary matter. Doubtless they observed the same order at Troas that the Disciples did at Jerusalem: And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii: 42. We inquire, What is the order now? Brethren, we boast to our religious neighbors of taking the Bible as our rule of faith and practice. What is the practice as it obtains among the brethren in many localities? Do the congregations meet, as they did at Troas, for the purpose of

breaking bread? In this age, the Disciples very generally come together to hear a *sermon preached*, and the breaking of the loaf is attended to rather as a secondary matter. The discourse is delivered, and in great haste, the Supper is observed, for fear that the dear people may grow impatient. Now I believe that we all should respect our fellow-men, but not so much, as to hurry through with this very-important and very impressive part of the worship of the saints. When properly observed, it has a good effect on all present. Why depart from apostolic practice? If the main object of meeting in that age was to break bread, why should it not still be the main object of our meeting? If it were right to thus meet then, it is right to thus meet now. It is radically wrong to change the order.

Permit us to very respectfully suggest that we do, indeed and in truth, take "the Bible as our rule of faith and practice." When we come together to break bread, let us attend first to that, and then, if one or more than one of the Bishops, wish to admonish the brethren, let them be encouraged to do so; and if there should be present, an evangelist, let him after the supper has been observed, present the claims of our Blessed Redeemer. Should the speaker continue his discourse to a late hour, let the brethren remember the fate of the man Eutychus (Acts xx,) and keep awake, for we have no Paul to raise us up, if we should get such a fall.

In all things, let us my brethren, prove consistent—the world is watching us—partizans are ever ready to

criticise our course. When we attend to the ordinances as delivered us, then may we expect the Lord to bless and prosper us. During the year 1870, let us who labor as evangelists, direct attention to these things, both in public and private. Let it be our continual effort to come up to the Divine Standard in all things; for it is not only our privilege, but also our duty. The Lord has left his people a great remembrancer, and we should be careful how we regard it. Said the Redeemer, "Do this in remembrance of me." And on the first day of the week, the Disciples came together to break bread, in the first century, and in the nineteenth century, let his disciples, with grateful hearts, do like wise. Glorious privilege! Will the Lord help us to attend to his ordinances faithfully?

In much love yours,

T. M. SWEENEY.

### DANCING.

Since this "innocent and polite amusement" is being discussed seriously by our brethren and others, and inasmuch as the welfare of the cause we love depends, to a very great extent, upon our being "perfectly joined together in the same mind," "that there be no divisions among us," it may not be amiss to pen a few thoughts upon the plain teaching of the scripture upon this subject.

If dancing is not prohibited by the Sacred Canon it certainly is "innocent and harmless," and it is certainly the duty of those who assert it sinful not to set out to enforce a hypothetical position upon those who

dissent from their view of the case, but, to *prove by the scriptures that dancing is sinful*. Can this be done? Those who affirm that dancing is sinful ought to prove it. When a man affirms any proposition the *onus probandi* rests upon him. Then I ask again, does the Inspired Canon prohibit the practice as sinful? We shall see. After God had brought the children of Israel out of Egypt "by a mighty hand and outstretched arm," and when they had come to the foot of the mount, God called Moses up into the mount, that He might, through him as the 'Mediator,' give them the law which "had a shadow of good things to come." Moses was in the mount forty days and nights, and from his continued absence the Israelites became weary of waiting for him, and said (see Exodus 32,) to Aaron: "Up, make us Gods which shall go before us; for as for this Moses, the man that brought us out of Egypt, we wot (know) not what has become of him."

Aaron made them a calf and they said: "These be thy Gods, O! Israel!" He built an altar before it and "on the morrow they offered burnt offerings and brought peace offerings, and the people sat down to eat and drink and *rose up to play*." Now see the result: "With many of them God was not pleased." Nay, more, He thought to utterly destroy them all and raise up a family and nation of Moses. But do I hear you say that the proposition says nothing about playing; it is dancing not playing that we are talking about. Read a little farther and we learn what *kind* of playing it was, verse 19: And it came to pass as soon as he came nigh

unto the camp that he saw the calf and *the dancing*. Moses tells us they were playing, and also tells us what kind of playing it was. It was dancing. Wherein was the idolatry in this? Worshipping the calf and *dancing*. But am I told that whatsoever the law saith, it saith to them that are under the law, we are not under law but under grace? Then let us come to the reign of Grace. See 1 Cor. x: 5—7. "But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were *our examples* to the intent that we should not lust after evil things as they also lusted. Neither be ye idolaters as were some of them. As it is written; "They sat down to eat and drink and rose up to play." By dancing, for this is, beyond dispute, the kind of play in which they were engaged. Moses being the witness. Here then is a positive prohibition by the Spirit. "Neither be ye idolaters." How did they commit idolatry, Paul? "As it is written, they sat down to eat and drink, and rose up—" am I not justifiable in saying "—to dance." Do the advocates for dancing want any plainer proof of the mind of the spirit upon this subject. Be careful brother or sister that by your eating meat you do not cause your weak brethren and sisters to stumble and fall.

For the benefit of those who claim a positive prohibition of the practice I refer you, courteous reader, to Gal. v: 19—21: "The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings,

murders, drunkenness, revelings, and such like. \* \* \* They which do such things *shall not* inherit the Kingdom of God."

Is not dancing a species of reveling? You cannot deny that it is. Or at most if you will deny that it is a species of reveling, and is, therefore, interdicted by the Apostle, you cannot have the hardihood and effrontry to say that it is not included in 'such like.' If it is not included under the general head of "revelings," it is certainly very much like it and is under that head most positively prohibited by the Apostle as among the "works of the flesh." "He that soweth to the flesh shall reap corruption."

The Bible is a perfect book, furnishing perfect rules for the government of Christians in their lives, in every condition. Rich and poor, high and low, wise and simple, parents and children, masters and servants, afflicted and merry. Dancing is only engaged in by those who are merry. To such, an Apostle says: "Is any merry, let him sing psalms." Paul says: "See that ye walk circumspectly, not as fools, but as wise, *redeeming* the time because the days are evil." Is there any redemption of time in the vain, senseless, giddy whirl of the dance? You know there is a waste of time in dancing. And can you, dare you thus trifle away the few moments allotted you here? Life is too short, time too precious to be thus squandered. East, West, North and South, all around us thousands of our fellow-creatures are dying for the Bread of eternal Life. Ours is the high and holy duty of carrying the word to the benighted

nations of earth. And God will not hold us guiltless if we squander the talent that he has given us. Then, dear brother and sister, be up and doing in the vineyard of the Lord, while it is called to-day.

"Blessed are they that do His commandments that they may have a right to the Tree of Life and enter in through the gates into the City.

W. A. CRUM.

### OBITUARIES.

Departed this life, at her residence in Maury county, **SISTER ELIZABETH J.**, wife of Bro. Lafayette Chamberlain, and daughter of James Johnson, April 14th, 1870, aged about thirty years.

Sister Chamberlain was a devoted member of the Church of Christ for about twelve years, and died in the triumphs of a living faith. She has thus passed over the dark river, leaving her husband, five children, and many friends weeping on the shore. To them we would say: Sorrow not as those who have no hope, but follow her example in faithfully serving the Lord, that you may meet her where parting is no more.

E. G. S

Died in Franklin, on the 7th inst., at the residence of her son—**G. W. Hicks**—**MRS. MARTHA CAYCE**, consort of Wm. Cayce, Esq.

Calmly and sweetly as an infant lulled to sleep, sank my Mother to rest in the arms of that Savior whom for 30 years she had loved, trusted and served so faithfully, at 6 o'clock when all nature awakened and rejoiced in the bright beauties of early

Spring, her favorite hour and season.

Angels thronged the portals of Heaven, and in softest cadences sang the glad anthems of the Redeemed. An angel lost on earth, but found in Heaven. Methinks the brightest of this celestial band is eager to bear back the pure spirit of a devoted wife, a true mother, a zealous Christian.

This Mother came a stranger to us seven little children in the fresh bloom of youth and beauty, and with all the firmness and gentleness which ever characterized her every word and act, she gathered us around her knee, saying:

"I come to take the place of a mother. I court not the smiles, nor fear the frowns of society. *I will do my duty.*"

And, Oh! how nobly and truly she filled that responsible mission, only the agonized hearts of the bereaved husband and children can tell.

Although for seven weeks she was unable to turn her head or move her feet, no murmur ever escaped her.

When her last hour drew near, and that sweet voice, ever filled with kind advice and wise counsel should be stilled forever in death, as her eye lingered upon her loved companion, on whose bowed head the frost of many winters rested, sacred tears rolled down her pallid cheeks. But no shadow could darken that Heaven-illumed countenance. "With a last look of love she closed her eyes to open them beyond this vale of tears, where parting will be no more.

Oh! What a beautiful exhortation, to see a Christian die thus!

M. A. HICKS.

## The Keys of the Kingdom.

## NO. I

Immediately following the promise of the gift of the keys, and in connection with that promise is that to 'bind' and 'loose' on earth, with the assurance that the same shall be bound or loosed in heaven. Matt. xvi: 19. The same is repeated in the eighteenth chapter. And again in the twentieth of John, Jesus says to his disciples: "As my Father has sent me so I send you. Receive the Holy Spirit. Whosoever sins you forgive they are forgiven them; whosoever sins you retain they are retained," [H. T. Anderson's translation.] Jesus says: "As my Father has sent me so I send you." Now it is a fact that before our Savior commenced his ministry, his Father did publicly acknowledge him on the banks of the Jordan and send the Spirit in a visible "bodily form." Luke iii: 22. So, also, when the Apostles commenced their ministry, the same visible manifestation of the Holy Spirit confirmed their mission.

Luke also testifies that here is where remission of sins must begin to be preached. [See Luke xxiv: 44—49.] And I understand that the same is meant in Matthew by 'bind' and 'loose' that is meant in John by forgive and 'retain,' and in Luke by 'remission.'

Consequently by turning to the second of Acts we find the Holy Spirit given to the Apostles, and in as visible a manner as at the immersion of the Savior.

Then Peter standing up with the eleven, commenced preaching to un-

believing Jews, and when he concluded the sentence, "Let all the House of Israel know assuredly that God has made that same Jesus whom you crucified, both Lord and Christ," they being "pierced to the heart," inquired: "What shall we do?" Now we have come to the place where keys can be used. These inquiring Jews are all *out* of the Kingdom, and the only person having authority to open the kingdom was the Apostle Peter. And here he must necessarily use the "keys." And Peter said to them: "Repent and be immersed, every one of you, in (to) the name of Jesus Christ in order to the "remission of sins and you shall receive the gift of the holy Spirit." Neither of these can be received out of the Kingdom. Hence, we believe that the keys here used include faith, confession, repentance and immersion. The Savior says: "I am the door." John x. And all know that keys are used in connection with a door. And no person can get into Christ, into the Church, or Kingdom by faith alone, by confession alone, by repentance alone, or by immersion alone. But when an individual with the heart believes unto righteousness and with the mouth makes confession unto salvation, repents of all his sins, and is buried with Christ in immersion, then, and not till then, has he entered into the kingdom and patience of Jesus Christ.

Yours in the hope of eternal life,  
WILL. W. D. TAYLOR.

P. S.: I never reply to anything not accompanied by the author's *proper* name and address.

WILL, W. D. T.

## Importance of Baptism.

How inconsistent in Baptists to contend so strenuously for immersion and yet deny its essentiality. The Pedo-Baptists are more consistent. For, while they contend that baptism is not essential to salvation, they permit persons to receive it either by immersion, pouring, or sprinkling. And indeed, if it be not essential to pardon or salvation what is the difference? It seems to me that Baptists should first prove that baptism is *essential* to pardon before they contend about the mode. Hence they stand on very rotten ground—ground which will not long be tenable.

But, without speaking further on this subject, at present, I propose, without discussing particularly either the action or design of baptism, to say a few words on the subject of its importance as a divine ordinance.

Peter calls baptism an antitype. (See 1 Peter iii: 15—22.) The deluge, or water, saved Noah and his family, and so baptism now saves us—by the resurrection of Jesus Christ. As the waters of the deluge brought Noah and his family safe from the old world to the new, so baptism translates us from the kingdom of Satan to the kingdom of God's dear Son.

Again, Christ said to Nicodemus—when speaking by Metaphor:—"Ye must be born again." And then, by way of throwing more light upon the subject, added: "Verily, verily I say unto thee, that except a man be born of water and of the Spirit he CAN NOT enter into the Kingdom of God." He presents this birth of water and of the Spirit to Nicodemus as

a law of induction into His kingdom. But when giving the Apostles their commission, He said: "Go preach the Gospel to every creature, he that believeth and is baptized shall be saved." The Gospel is now ready to be preached plainly to the world, and Christ lays aside the metaphor,—instead of saying "be born again," he now says "be baptized." Then he meant baptism when he said "except a man be born of water," etc., he can not enter into the Kingdom of God. How important is baptism then, since without it we cannot enter into Christ's Kingdom.

Again: Peter told earnest, mourning penitents, on the day of Pentecost to "be baptized for the remission of sins." They asked: "What must we do?" Peter, being filled with the Holy Spirit, and speaking as it gave him utterance, answered that they should "repent and *be baptized for the remission of sins.*" Acts ii: 38.

Again: Ananias came to Saul and found him praying, and said to him: "And now, why tarriest thou, arise, and *be baptized and wash away thy sins.*" Acts xxii: 16,

Again: Paul says: "We are buried *with Christ* by baptism," and "resurrected to walk in a new life." Rom. vi. How important then is baptism, since in that act we are buried with Christ, and raised to walk in a new life. Since here we put off the old man with his deeds, and put on the new man.

But again: Paul says, in his letter to Gal. ii: 27: "For as many of you as were *baptized* into Christ have put on Christ."

Oh! How important! If by baptism we get into the body and are

made one with Christ, how important is it?

Would we be saved? Baptism saves us by the resurrection of Jesus: 1 Peter iii: 20.

Would we enter the Kingdom of God? Except a man be born of water (or baptized) he cannot enter the Kingdom of God.

Would we have our sins pardoned or remitted? We must repent and be baptized for remission.

Would we be buried with Christ? It is done by baptism.

Would we walk in a new life? We must be resurrected from the watery grave first.

This being true—and it is true, unless we deny the truth of God's word—how very important is baptism?

In the face of all this testimony from inspiration, how can anyone say baptism is a non-essential?

JNO. T. POE.

#### Co-operation.

Bro. Barbee, in the *Christian Unitist* thus happily reasons concerning co-operation:

"We are gratified to know that the brethren assembled at Louisville last fall, disclaimed any right whatever to exercise dominion over the faith of any, but simply urge the necessity and importance of "representative action and co-operation of Churches in works of benevolence requiring combination of resources."

If all the Churches in a province, in the first century, entered into a hearty co-operation to provide for the poor saints in a land of famine and sent up their contributions by messengers, surely it is competent for the

Churches in a country like the United States, in the nine-teenth century to enter into a hearty co-operation for the purpose of sending contributions to poor sinners who are starving for the bread of life. The conclusion of the committee appears to us to be correct: "It is scriptural that the Churches of a district, State or nation should unite in such co-operation whenever the circumstances render it desirable."

The above we take from the *Christian Standard*, extracted from the *Christian Unitist*, Crystal Springs. We also learn from Bro. Creath's article that Dr. Barbee has been paying his compliments to us in the *Unitist*. We have not seen the article, and if we fail to notice it as he may think it merits, this must be our apology. But we notice the above first to show the utter groundlessness of a cause which can be only maintained by a misstatement or perversion of facts.

But we will notice the items as they come. The brethren are laying great stress on the fact that the brethren assembled at Louisville (for which they have never found a name) disclaimed any authority over the faith of brethren but simply urge the necessity and importance of representative action and co-operation of Churches in works of benevolence, and they especially lay stress on the fact that they simply recommended. Now, will our brethren bear with us when we tell them that the Pope simply recommends to his under-clergy. He only uses stronger language when he anathematizes. The synods and general assemblies only recommend certain articles of faith. The Baptist Associations only recommend to



the churches. Yet those recommendations had sufficient authority to cast from the Baptist connection all who sympathized with A. Campbell in his teaching. The code of government for the Baptist Association of this district, as published in 1825, expressly declares that the "Association shall have no power to lord it over God's heritage, neither shall it have any ecclesiastical power, or infringe upon any of the rights of the churches;" yet in a few years that Association, through a resolution merely recommendatory to the churches, drove some of those churches from the fellowship of the Association and out of the Baptist organization. We know of no ecclesiastical body that sends forth its decrees in a stronger form than a recommendation. It is the form of ecclesiastical enactment.

Nor do we suppose that many of the brethren at Louisville ever anticipated doing anything to control the faith of Christians. But he knows little of human nature and the workings of human nature that does not know that in a process of time these recommendations will secure the force of ecclesiastical enactments. Suppose it becomes successful, strong, confident, every individual opposing them will be practically ostracised. See Bro. Creath's account of how they are proposing to over-ride the Church at Palmyra, Mo., evidently aiming to excite a division and schism in the Church.

But the statement is that all the churches of the first century entered into co-operation in relieving the necessities of the poor, as though there were some organizations formed for

the purpose. This is a false statement or perversion of the facts. They co-operated, it is true, but they entered no co-operation. Each worked under the law of God in the same work without reference to what others did. Just as the churches co-operated in supplying the necessities of the brethren in the South, but they entered no co-operation for the work; had no organization, no salaried officers. More money was collected and disbursed without a cent of salary than has been collected by the societies in ten years, while half their earnings have been swallowed up with salaries.

The first co-operation of churches that was formed we have referred to several times. We will now give a historical account of its formation and development. Mosheim, section xiv: chapter 2; part 2; page 28; says

"The Churches in these early times (the first century) were entirely independent. \* \* \*

Nor does there appear in this century the smallest trace of that Association of Provincial churches, from which councils and metropolitans derive their origin. It was only in the second century that the custom of holding councils commenced in Greece, whence it soon spread through the other provinces."

It will be seen that the historian uses the term 'council' in the sense of an assembly for consultation.

On page 40, section 2 chap. 2, in giving the history of the Church in the 2nd century, he says:

"During a great part of this century the churches were independent with respect to each other; nor were they

joined by association, confederacy, or any other bonds than those of charity. Each Christian assembly was a little State governed by its own laws, which were either enacted or approved by the society. But in process of time, all the Christian Churches of a province were formed into one large ecclesiastical body, which, like confederate States, assembled at certain times in order to deliberate about the common interests of the whole. This institution had its origin among the Greeks, among whom nothing was more common than this confederacy of independent States, and the regular assemblies which met in consequence thereof, at fixed times, and were composed of the deputies of each respective State. But these ecclesiastical associations were not long confined to the Greeks, their great utility was no sooner perceived than they became universal, and were formed in all places where the Gospel had been planted."

\* \* \* \* \*

"These councils of which we find not the smallest trace before the middle of this century, changed the whole face of the Church and gave it a new form, for, by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops were greatly augmented. The humility, indeed, and prudence of these pious prelates prevented their assuming all at once the power with which they were afterwards invested. At their first appearance in these general councils, they acknowledged that they were no more than delegates of their respective churches and they acted in the

name and by the appointment of their people. But they soon changed their humble tone, imperceptibly extended the limits of their authority, turned their influence into dominion, and their counsels (or recommendations) into laws, and openly asserted at length that Christ had empowered them to prescribe to his people authoritative rules of faith and manners."

This is the account of the first organized co-operation. It was unknown before the middle of the second century. It is a perversion of the bible and the truths of history to represent the existence of the slightest shadow of representative bodies previous to this time.

This simple, modest organization, which began among the Greek provinces, in which delegates came together to deliberate in reference to the general interests of the whole spread, and a council composed of delegates from the different provinces of the empire, came together as a general advisory council. They acknowledged that they were merely the delegates of their respective churches and they acted in the name of and by the appointment of their people. Now, this, Bro. Barbee is the exact pattern after which the Louisville scheme is modelled. We challenge you to write a more correct description of it than Mosheim, of Germany, wrote 120 years ago when describing the council of the second century, which is now represented by the Ecumenical Council in Rome legislating for the faith of Christendom.

D. L.

## THE FIRESIDE.

### MY HUSBAND'S GRAVE.

Written in Memory of James Cooke.

BY MRS. ANN COOKE

His parting spirit passed away,  
Like lingering beams of setting day;  
Like dying waves along the strand—  
So wending his soul to Spirit Land.

Death's Angel bore him safe along,  
Through chilling waters, deep and strong;  
Tempests and waves in vain may roar—  
They ne'er can break his slumbers more.

Life's labor done—rest from thy toil,  
Forever freed from earth's turmoil;  
Sickness nor death can ne'er invade  
Thy hallowed rest among the dead.

Where sweet flowers shed their rich perfumes,  
And wild birds trill their matin songs:  
Where soft winds gently sigh around—  
He sleeps in peace, "low in the ground."

Though gone 'from earth, why should we  
weep?

The Savior slept the same sweet sleep;  
Death's bands He broke, victorious rose,  
And conqueres all his envious foes.

The triumphant morn is drawing near,  
When Christ in glory shall appear;  
And vanquished death yield up his prey—  
Then Saints shall rise to endless day.

By th' cheering rays of hope I'm blest—  
Each trembling chord is hushed to rest;  
Faith, Heaven-ward lifts her longing eyes,  
Where loved ones meet beyond the skies.

LAVERGNE, TENN.

Food for the Lambs. No. 5.

IT IS WRITTEN.

I am wondering to myself, at this moment, how much pride actuated Alexander Selkirk in his conduct towards his pets, on the Island of Juan Fernandez. The next inquiry that my ruminating mind enters upon, is to know how much do the eyes of the world have to do in kindling, adding fuel to and inflaming this principle

in the human breast? It even got the upper-hand of the man Moses the meekest of all the earth and kept him out of Canaan. "Speak to the rock," said the Lord at Meribah Kadesh. But instead of that he said, "Hear now ye rebels, shall we (proud word) fetch you water out of this rock?" and then struck it. Napolean Bonaparte, I think it was, said all men are cowards in the dark. But silly men will rush headlong into death just to be seen of men or just because they are seen of men. A poor soldier at Murfreesboro, whilst the battle raged fiercest and missiles flew thickest, having scared up a rabbit, from its hiding place, coolly and truthfully said, "run cotton tail; if I didn't have a reputation to sustain I'd run too." Pride kept him there and just so pride or that spirit, in man, which is puffed up, rushes him into fashion, politics, popular and exciting movements of all kinds and it is a potent power of many of the religions of the day. What is it that builds such fine churches in cities where the multitude can see them? Devotion, or Pride? There is generally more pure and undefiled religion in the country remote from the fashions of the day, than there is in the city.

Just try to build a house of worship there. No embellished walls, towering cupolas, ornamental carpets hangings, or paintings spring into existence as if by enchantment. Is it possible that the spirit of pride in the hearts of men and women will accomplish more than the spirit of love towards God? It is even so. Shall I say that pride draws its thousands from the pockets of church members where charity only squeezes out its

units? Or shall I not raise the figures to tens of thousands? We should not be surprised then that the great Deceiver of the world attempted to induce the Son of Man to command the attention, admiration and wondering gaze of the citizens of Jerusalem by the greatest feat ever performed in their midst. There is such a thing in the history of wars, as the guns of the contestants being turned upon themselves. Satan knew all the tricks in military tactics. He thought on this occasion to make a bold attempt at wielding the sword of the Spirit. His engine of death, was however, like the pine log cannon of our revolutionary forefathers, not genuine but formidable in appearance. His reasoning was about this, "Now you are poor, but little known, of humble parentage, just throw yourself down from this pinnacle and you will overwhelm the people with astonishment, and everybody will praise you, call you great and you will have many admirers. Besides here is the Scripture to sustain you; "It is written he will give his angels charge over thee."

The devil has better success in misquoting and misapplying Scripture in our days than when he was in the great struggle with Jesus. Every drunkard or moderate dram drinker, proves his practice or usage, shall I call it, to be right because Paul told Timothy to take a little (not a drinker's bate) wine (not tobaccoized, medicated and drugged corn juice) for his stomach's sake, (not his palate or appetite.) Solomon said "there is a time to dance," and in the same book told for whom it was—the Fool. But many who profess to be guided

by wisdom from above, by some strange process of deduction, conclude the priest of the Most High is meant and into it they go as if life and death depended upon it.

Some visionary beings can see through Miriam's timbrels and David's cornets, psalteries, etc. the modern organ and right into the church they drag it grunting and groaning loud, squeaking and squealing high, puffing, panting and blowing at random, preferring to follow men and women of a past and abrogated dispensation to our exemplars Peter, Paul, James, John, who are tendered by God, to the benighted world for the perfecting of the Saints and the edifying the body of Christ, who never used or needed organ, lute or harp, timbrel, psaltery or fiddle, melodeon, cornet or Jews-harp in their, thrilling cheering and animating worship of the author of their being. But the great monitor and director of man's life should be the word of the Lord. Big I likes to be seen of men. It is the carnal man that is moved thus. But stop am I not too fast? Jesus condemned the hypocrites for praying, fasting, and giving alms to be seen of men. But he commanded the disciples to let their light so shine before men that they might see their good works. Now in what consists the difference? Stop here and it would appear that he disapproved in one, of the very thing he enjoined upon the other. The want of sameness is very apparent. Here it is. In the one case the actors were moved by a desire to be seen of men to obtain glory and praise for themselves and make the impression upon the minds of others, they were very good,

whilst the others strive both by precept and example, to influence those who see them, hear them and associate with them to glorify their Father in heaven (not themselves) that is honor and obey him. We can very easily tell where we stand. We can cast every word and act into the balance and see when weighed whether or not it is found wanting. Every man, when he stands before men conspicuously, should enquire diligently, "Who is glorified, is God or am I? God is tempted when the creature is honored and not the Creator. He says he is jealous and does not want man to love even himself too greatly. He does not want man to show himself as a thing of beauty, but as an index, pointing to the great I AM, as a beacon, lighted up by the Sun of Righteousness, to show the way, midst breakers, quicksands and hidden rocks, to the portals of bliss.

Now what kind of a spirit dwells within us? There is a preacher down on his knees. What is he doing? He is praying. Does he think the attention of the Almighty one is caught by a loud noise, eloquent flights, strained repetitions, rounded periods, many and high-sounding words? Is he praying to God or man? Would he go on so if praying alone? Oh no. There he is praying to men and not to God. Were he following Jesus, when Satan suggested that it was a good occasion to win the popular ear by pretty, and musical terms, he would have then become more devout, more humble and more grateful. By this means he would have gained a state of mind, in which he could imitate the Savior and the Apostles in their short, plain, painted prayers.

Why is that other preacher's discourse a mixture of Greek, Latin, poetical quotations, conchology, ichthyology, ophiology, ornithology, meteorology, astronomy, anatomy, phrenology, politics, and a little bit o' the Bible? Why cut such theatric figures? Is he trying to lead wicked men to glorify the Father or make the impression he is a very learned man? When the great tempter whispers, "spread yourself, show off, let them see what a man you are," were he as humble as his Master, he would draw him into his nothingness and ignorance, resist the devil, not tempt the Lord, but lay aside his wordy declamation, come down from his lofty flying, cease his metaphysical and scientific wanderings and with the cross of Jesus, the tomb of the Savior, the resurrection, ascension and coronation of the King of Kings, convince the unbeliever, melt the hearts of the stubborn and with the promises of God move as many as possible to glorify our Father in heaven.

What did the church of the proud cost? Fifty thousand dollars. Why did it cost so much? Oh it is so fine. Did you build it brethren for God to see or man? Does this fine house make the worshippers of Jehovah more devout? Are the numbers of humble folks increased thereby? Which gives you more pleasure, the house or privilege of saying "Our Father who art in heaven?" Did you build this house to glorify God or outstrip others? Blessed is the peace-maker. Who, of all the friends of the organ, claims that it, with all its melody, is even the maker of harmony? Can it glorify God when it

produces so much dissatisfaction? "It draws a crowd and then we can teach them the word;" said one of its friends. But what good will your precept do? You kill it with your example when you destroy those for whom Christ died with your idolatrous meat, (organs.) Our Savior said the light of good works is to influence men. Now laying aside a heaven-given power and resorting to a human contrivance to accomplish any thing, is fully as sensible as forsaking the well defined way of peace and holiness that leads to the skies and building a tower which leads to heaven direct. But is not this instrument introduced to please men? We know the Lord disapproves of discord. He who causes it tempts God, unless it be done by a close adherence to his word. When Satan tempts the Christian, by moving him to bring in this apple of discord, he should say, "thou shalt not tempt the Lord thy God." Bro. Apethers has thrown aside his cravat, I see, so that his wonderful gold button can be seen. He saw some one else at this. Wonder if it were fashionable to tie it to the big toe if he would not follow? Oh, the motto of the world is, "we must please the eye of man." For what are all these silks, satins, bobs, rings, flounces, laces, trails, chignons, rats, mice, puffs, curls, false hair, false faces, carried to the house of God? As an offering to Him? By no means. They are consecrated to the eyes of man. When a devotee of the Lord goes to his house and all the time he is there is thinking, "I wonder if they see me; do they notice my fine coat or my fine bonnet, red lips, (painted) big buttons (gold) etc., and has but little time for thinking of the dispenser of all good, do you not suppose He will be tempted? I have been told that Bro Pocket-full has presented his wife a nice set of jewelry, which cost eighty dollars: Do you conclude that all the poor around him had the Gospel? You are very wrong if you do. How do you suppose a jealous God views this? O what a multitude perched upon a pinnacle of God's love, cast themselves recklessly down from the sublime position, tempt the great I AM, forfeit their exalted relation, and get in return, nothing but the shortlived praises and glory of men. But Jesus Christ the captain of our salvation, stood firm armed with heaven's defense and the battle waxed hotter still.

#### THE LITTLE MAN.

From the Religious Telescope.  
A FREE CONCERT.

#### Important Announcement!

There will be a free concert in every village in the land during the summer months, at sunrise, to continue one hour, wher all persons, old and young, who might be presumed capable of relishing the entertainment, are cordially invited to attend and listen to the rare music which we offer for their amusement.

All we ask for our services is, to be let alone in undisturbed possession of our homes and calling. The little boy who threw a stone at Mr. Bobolink and broke his wing, may remain at home; he is not wanted at our concert. The great boy who robbed Mrs. Sparrow one day, carrying away her nest

and eggs, had better stay at home and help his mother sweep the kitchen. His presence would not add to our enjoyment. The man who threw a club at Mrs Robin, who was picking up some worms in the garden for her children, may attend to his garden, and look after bugs and insects himself; this would suit better than attendance. The little girl who got up cross the other morning, and pouted because her mother wanted to wash her face, should keep away; it is not intended for her amusement. The great girl who spends most of her time in making or altering dresses to wear to balls or other parties of pleasure, while her poor sick mother is wearing her life out to support her family and keep them together, will take the hint that her absence will not cause us any regret, or lessen our enjoyment; this performance would not be adapted to her nature, and she would gain no satisfaction in listening to our simple, artless strains of melody. The man who spends two dollars a week for tobacco or rum, and other unnecessary articles, and neglects to pay his honest debts, the perfumes of his fetid breath would exceedingly annoy us, and we would respectfully request him to keep at a distance. The man who takes a paper and don't pay for it may get his music where he can find it; we won't sing to him for love nor money. the old bachelor who closed his purse the other day against a poor woman who had five small children and a drunken husband to support, may lie in bed or go fishing, or do something else; we do not court his company. If he would attend less to his own comfort and do a little more to

alleviate wants of suffering humanity, we would welcome him most gladly to our entertainment.

Those who so live that the clamors of a guilty conscience may not mar the harmonies of song, will find vacant seats waiting their attendance. Please recollect that the first ray of morning light is heralded by our sweetest notes.

MR. BOBOLINK,  
MRS. ROBIN,  
MRS. SPARROW,  
MRS. JAY, } *The*  
*Committee.*

One day a gentleman found a little girl busy at the ironing table, smoothing the towels and stockings. "Isn't it hard work for your little arms?" he asked. A look like sunshine came into her little face as she glanced toward her mother, who was rocking the baby: "It isn't hard work when I do it for mamma," she said softly.

WAY TO HEAVEN.—A man may go to heaven without health, without riches, without honor, without learning, but he can never get there without Christ.

The only way to be conquerors is to be "more than conquerors through Him that loved us."

If you wish to be esteemed, be slow to perceive your own good qualities, and quick to appreciate those of others.

Do not let the stumbling-blocks of adversity prove barriers, but stepping-stones to true honor.

### Where There's a Will There's a Way.

Lambert is a well-grown boy, and able to do almost a man's work; but he does not think himself too big to go to Sabbath school. He sometimes labors on the farm for his uncle, with whom he lives; and sometimes he works in the carpenter shop with his brother. But his work does not prevent him from having a good, long Sunday school lesson well prepared for every Sabbath.

One afternoon, when he had recited several hundred verses from the Testament and hymn book, his teacher inquired:

"Lambert, how did you manage to commit to memory so many verses last week, when you were, as I know, at work in the carpenter shop every day?"

Lambert replied:

"I will tell you how I did it. I laid my book open on the carpenter's bench, and as I passed by it, going from one end of the board I was planning to the other, I stopped long enough to read two or three lines, which I repeated as I was pushing my plane until I knew them by heart; and thus, through a good part of the day, I worked at the same time."

A few Sabbaths after, Lambert came to school again with a long lesson, which he recited very accurately. His teacher then inquired:

"How did you find time to get this lesson last week? I know you were ploughing every day, early and late; and as you had no bench to put your book on, how did you contrive to commit so many verses?"

Lambert thus explained the mystery:

"Before I started with my plough, I tucked a leather strap upon the plough-handle, and in that I stuck my book. Then, when I came to the end of a furrow, while my horses were turning around I caught up my book and read over a verse, and this I repeated to myself until I reached another turning place, when I could look at another verse. And thus I could learn as many verses as I ploughed furrows."

Let no scholar who reads this say to his teacher, "I have no time to get my Sunday school lesson."

### Announcement.

We mention to the brethren of Middle Tennessee, that our brother J. C. Caldwell, from near Richmond Kentucky, expects to spend a portion or all of this Summer in preaching among them. He will be with Bro. F. H. Davis at Leiper's Fork embracing the first Lord's day of May, and at Thompson's Station the second Lord's day, and we believe at South Harpeth the third Lord's day in May.

We are pleased that brother C. is coming among us for a time, and hope much good may be the result.

E. G. S.

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# THE GOSPEL ADVOCATE

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History and Teachings of Jesus and the  
Apostles.

CHAPTER XLV.

## CHARGING THE MINISTRY.

The word *charge* is used in several different senses; which is the case with a great number of the words of our language—a circumstance causing sometimes great ambiguity of expression. But we can, in most cases, judge of the meaning of a word, by considering the connection in which it is used. As we learn to utter words, without noticing the separate sounds of the letters composing them; so we view a whole sentence, as the expression of a thought, without thinking of all the definitions of the several words composing it.

The radical meaning of the word "charge" seems to be, "to lay a burden on something or somebody." And when used in an ecclesiastical or Scriptural sense, Webster's 13th definition seems to be the meaning. "To lay on; give or communicate; as, an order, command or earnest request; to enjoin; to exhort." As a noun: (4th def.) "An order, in-

junction, mandate, command." "Moses gave Joshua a charge." Numb. xxvii.

The modern practice of delivering, at the time of ordaining ministers, a solemn charge, relative to their duties and responsibilities, seems justifiable from the practice of Jesus and his Apostles. The charge to the Twelve Apostles was given in the preceding chapter (xliv). Paul's charge to Timothy (1 Tim. v: 21,) is in point. He writes, "I charge you, in the presence of God, and the anointed Jesus, and the chosen Angels, that you observe these things, without prejudging, doing nothing through partiality." Again, in the 2nd Letter, he says: "I charge you, in the presence of God and the Lord Jesus, the Christ, who will judge the living and the dead at his appearing and Kingdom—Preach the Word; be urgent in season and out of season; reprove; rebuke; exhort with all forbearance and teaching."

It must be a matter of spiritual interest to preachers of the present time to know precisely how much of the Savior's charge to the Apostles, or Paul's to Timothy, is applicable to

those now sent to preach the Gospel. And it may be also a question of some importance, Who should deliver the charge? and is it necessary to have all the items of the charge written out?

It would certainly be well for the preacher, elder, or deacon, when he is about to enter upon his official duties, to be made fully acquainted with all those laws and principles which are to regulate his public acts; and better, that he should have engraved upon the tablets of his memory, all the duties and obligations devolving upon him in his responsible position.

Would it, then, be best to have the charges, commands, or injunctions written out, as a guide or aid to the memory, to be studied and remembered as inviolable rules of action? If so, who shall write them? Or, have they not already been written? May we not conclude, that the Elder should *charge* the younger, or the Messenger, or the Evangelist, by reading to him or reciting those instructions, necessary for him to receive; and that, to complete the preparation for duty, the recipient of "holy orders," write them out for himself, or study them in the "Book."

We must now hasten to a brief consideration of some of the items of the solemn charge given to the first twelve Christian Missionaries:

The first restriction cannot certainly apply to preachers of the Gospel now; for what minister can, in view of the final Apostolic Commission, (Mat. xxviii: 19.) consider himself limited to the Jewish nation, or to any particular nation, race, class,

or denomination? However, it was then in harmony with the wisdom of God, no doubt to visit first the "chosen nation," and search for the "lost sheep of the House of Israel." We observe that Paul, in writing to the Roman Church, intimates that God "will render to every man according to his deeds," \* \* \* "to the contentious," etc., "indignation, wrath, trouble, and distress," upon evil-doers, first the Jews, also the Greeks; and "glory, honor, and peace, to every man that works good, to the Jew first, and also to the Greek."

The Apostles were to preach, proclaim, or announce the near approach of the Reign of Heaven. Their preaching was to be accompanied by the curing of diseases and infirmities. And I cannot well forbear remarking, that, judging from the practice of Jesus and the Apostles, who combined healing with preaching, the custom of old "parish" ministers, and modern missionaries in foreign countries, is a good one, and should become more general. If ministers, who are supported by the Church, were all acquainted with the "healing art," (since "gifts of healing" are no more,) so as to be able to render assistance to the afflicted poor, who are often oppressed by godless physicians that charge exorbitant fees for their services, a great burden would be removed from society, and much more good would be effected by these officers of benevolence. Jesus "went about doing good," and his assistant teachers could do the same.

But the Apostles were to make no provision for their journey. And why? Because "the laborer is wor-

thy of his support." Those who received them, would supply their wants; and, as they were in the employ of God—on a Divine mission—it would show a want of confidence in God, to provide against contingencies; as if a laborer should take his dinner along with him to his employer's field, for fear he would not get anything to eat!

If any city refused to hear their preaching, they had no authority to punish them; but simply as a testimony against this wickedness, the preachers were to "shake the dust off their feet." This act was very significant with the Jews.

Again: They were to be wise and prudent, but innocent and harmless; and they were not to be prepared with "studied speeches." They were to proceed with their work, and trust to the direction of the Spirit, who would speak through them. But this was the age of miracles, inspiration, and prophecy. Men cannot now depend on being particularly enlightened by the Spirit, as the Apostles were. It was necessary then. It is not needed now. We have their instructions.

It was wise, that they should be instructed to flee from unpropitious fields; for why should they stay where they were not wanted, and where they could accomplish no good? But what did the Savior mean by saying: "You will not have made the circuit of all the cities of Israel till the Son of Man shall have come." As this is not explained in the "Book," we may conjecture, that this "coming" of the Son of Man is the same as that spoken of in Matt. xvi: 28: "There are some standing here, who will not taste death, till they see the Son of Man coming in

his Kingdom;" which may have been fulfilled at the transfiguration. (Matt. xvii.)

It was well for the Teacher to remind his Disciples, that they could not expect better treatment than their Master. "It is enough, that the disciple be as his teacher," said he. "And do not be afraid of those that kill the body; but fear him who, after he has killed the body, is able to destroy both soul and body in Hell." He here inculcates fearlessness, moral courage, so essential to the success of the true missionary.

I cannot now pause to refute the Destructionist, who may quote the above as a proof-text, to sustain his theory of Destructionism; nor the Fatalist, who may quote, for a similar purpose, the words, "The very hairs of your head are all numbered." Let the reader simply note these passages at present.

What Jesus says of the importance of confessing him before men, is worthy of profound meditation. As to his saying that he had not come to "send peace" on the earth, "but a sword," we may at first regard this as seemingly inconsistent with his character as Prince of Peace. But we should pause to consider, that human language is imperfect, and that where the words at first seem to have a meaning at variance with truth, we must seek another explanation. Now, we cannot for a moment suppose that Jesus came on purpose to produce dissension in families. This would contradict all his previous teaching, and be inconsistent with his benevolent character. But if we regard his words as prophetic, and understand him as simply feretelling the results

that would follow the proclamation of the Gospel, then the apparent difficulty vanishes, and we are enabled to verify the words of the Teacher by the history of missions.

Other items might receive attention. But the present writing must be concluded. O how many instructions, truths, and predictions in our short address! Let the reader ponder.

W. PINKERTON.

Our Bible Class.

CRAB ORCHARD, KY.,  
Jan. 21st, 1870. }

*Bro's. L. & S.*: Our Bible class found in the 14th chapter of Matthew, "Herod the Tetrarch." It was asked what does Tetrarch mean? The answer was: "a governor of the fourth part of a province." Then we came to "John the Baptist." Why was he so called? Because he baptized, some one said. It was then asked, can any one be properly called a Baptist, unless he baptizes? A Baptist, who belongs to the class said he supposed not. It was then asked: when John baptized, what did he do? A Cumberland Presbyterian minister, who belongs to the class, said; "The word baptizo is a general term, and means to immerse, to sprinkle, to pour, to wash, to moisten, to bedew," etc. He was asked if the Greeks did not have a separate and a distinct word for each one of these uses water was put to, as *rantizo* for sprinkle etc? He said yes, but baptizo was used in all these senses, and that Webster defined it to sprinkle, to pour, etc. It was said, I think you are mistaken. Webster does not

really define the word at all, further than to say, "Baptizo, to administer the sacrament of baptism to," etc. He is particular in defining other words adopted into the English language from the Greek, but does not treat baptizo, and other words in reference to the ordinance of baptism in the sound way. Why is this? I will here give a few instances:

1. Catechist, from Catechistes, he defines "one who instructs by question and answer; a catechiser."

2. Catechise, from Catechiso, he defines "to instruct by asking questions, receiving answers, and offering explanations and corrections."

3. "Theorist, one who forms theories," etc.

4. "Theory, from Theoria, speculation; a doctrine or scheme of things," etc.

If baptism means to immerse, to sprinkle, to pour, to wash, to bedew, etc., why did he not so define it? If his definition of baptizo is correct, immersion is no part of its definition. Can a man *administer* immersion to a person or thing? There is nothing said in the New Testament about administering baptism to a person. We read, "and he baptized *him*," the *man*. "They were baptized, both men and women." The water was not baptized, that is, sprinkled or poured upon the person but the person was baptized in the water, in Jordan, in Enon. Then this thing of *administering* baptism to a person is not true. Then why has Webster defined "Catechist" from "Catechistes, one who instructs by question and answer," and "baptize from baptizo, to administer the sacrament of bap-

tism to?" Why not say to immerse, to sprinkle, to pour, etc?

But it was asked, if "a governdr of the fourth of a province" is the English of tetrarch, why may not baptist be translated into English by immerse, sprinkle, pour, wash etc., and not merely Anglicise it? But it cannot be true that baptizo has so many significations. For argument's sake, suppose it was so understood by the Greeks; if one Grecian desired another to sprinkle a third person, but he expresses himself by saying, I want you to baptize him, how could the man know what to do, unless his friend should say to him, I want you to baptize him by rantizing him. But why say baptize him by rantizing him when rantize expresses what you want done? I feel confident no such nonsense ever entered the heart of a Grecian. But it was said, in our class, that Robinson, in his history of baptism has given a rule by which every Englishman or any other man might be certain of the meaning of the word baptize, baptism, baptist, etc. He says, "The word" (baptizo) "is confessedly Greek, and that native Greeks must understand their own language better than foreigners, and that they have always understood the word baptize to signify dipping; and therefore from their first embracing of Christianity to this day they have always baptized, and do yet baptize by immersion." This is authority for the meaning of the word baptize infinitely preferable to that of European lexicographers; so that a man who is obliged to trust human testimony, and who baptizes by immersion, because the Greeks do, understands a Greek word exactly as

the Greeks themselves understand it; and in this case the Greeks are unexceptional guides, and their practice is, in this case, safe ground of action."

The definition given by Webster to the word immerse, is, I have no doubt, the same he should have given to the word baptize. He does not say "immerse, to administer the sacrament of immersion to," and yet I am told the Romans understood the word *immersus* precisely as the Greeks understood the word baptizo, "to put under water or other fluid; to plunge, to dip. 2. To sink, or cover up; to cover wholly. 3. To plunge; to overwhelm; to involve; to engage deeply," which is Webster's definition of immerse.

If what Mr. Robinson says about the Greeks and the Greek word baptizo be true, no one has any more right to say baptizo means to sprinkle or to pour water upon a person or thing than he has to say immerse means to sprinkle or to pour water upon a person or thing.

The very fact that Jesus Christ used the word baptize to convey the idea of what he wanted done, is proof positive, to my mind, that he did not intend that water should be rantized upon those who should believe in him. If he wanted water sprinkled upon them, why did he not use the word that conveys that idea? If he wanted water poured upon them, why did he not use the word the Greeks used to express that action? He knew all these words perfectly. No Greek nor Jew, nor Englishman ever understood Greek better than he did. "In vain do they worship me who teach for doctrines the commandments of men." Take Jesus at his word, and let the teachings of men alone.

Your Brother,  
DELANCEY EGBERT.

### Conditions of Salvation.

That faith is one of the conditions of salvation, no one who believes the Bible, can deny. The Savior says: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii: 36.

But, while all admit the importance of faith, there are some questions connected with it not so well settled. It is not very well settled how faith comes, nor what it accomplishes for man. The teaching of the Bible is what concerns us, not what the religious world teaches on the subject. The bible teaches us clearly how faith comes. Paul in 10th of Rom., declares "faith comes by hearing, and hearing by the word of God." This places the origin of faith in the most natural order we can conceive of. Indeed, the only natural order. We have no account of the faith required of men, ever coming any other way. Take, for example, the children of Israel when Moses was sent to deliver them from Egyptian bondage.

In the first place, when Moses and Aaron went to the Jews to deliver them from bondage, we have it said in Exodus iv: 29—31: "And Moses and Aaron went and gathered together all the elders of the children of Israel; and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed; and when they heard that the Lord had visited the children of Israel, and that He had looked upon

their affliction, they bowed their heads and worshipped."

Here the order was precisely as Paul states it: First, they heard the word of God by Moses; the word was attested by miracles, and the people believed. God never asked the people of this world to believe anything without testimony. Hence, when Moses was sent on this message of mercy, he was enabled to perform miracles in attestation of the truth of his mission, so that the people should be left without excuse. This case needs no further comment.

Again, we find the same principle verified in the case of the Ninevites. "And Jonah began to enter into the city a day's journey, and he cried and said, 'Yet forty days and Ninevah shall be overthrown.' So the people of Ninevah believed God, and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them." Here, Jonah, a prophet of the Lord, went to this great city, and proclaimed the word of God, the people heard and believed. The people in this case believed God. Not one word is said about God believing through them, but they believed Him, when He spake to them through Jonah. They, themselves performed the act of believing. They were active in the matter, not passive. Believing the word of God has always been necessary in order to enjoy his blessings, and in no case has he forced men to believe. When the people refused to believe Noah, God did not force them to it, but, on the other hand, destroyed them for their unbelief and wickedness.

When the sons-in-law of Lot refused to believe when he told them the

word of God, brought by the angels, they were destroyed. No faith was forced upon them. Lot himself had no faith on this subject till the word of God came. So soon as that was brought to him by the messengers of God, he believed, and his faith led him to embrace the offered salvation, and he thus escaped destruction.

We are now prepared to examine the faith of the Gospel of Christ. The Savior presented, most forcibly, the principle upon which we are to act in this matter, when He said: "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 everything comes up in the most natural way. It is impossible for people to believe any thing of which they have never heard. Neither could they hear without a proclaimer. To supply these, the Savior instructed his proclaimers, his apostles, to go and preach the Gospel to every creature. No human being was expected to believe the gospel without hearing it, for this reason, the Savior made provision for all to hear. The Apostles were qualified to preach to all people in their own language. So they, according to this provision, "went forth and preached the Word every where, the Lord working with them and confirming the Word with signs, following."

In all the conversions recorded in the New Testament, this was the course pursued. Whether you go to Jerusalem, Samaria or Corinth, you find the same order. They heard and believed. Peter, speaking of the Gentiles said: "Ye know how that a

good while ago, God made choice among us, that the Gentiles, by my mouth should hear the word of the gospel and believe." But it may be said this is only historical faith. This is, in one sense, true. We must have a history of Christ and of what he has done for us, before we can believe in Him, and the Gospel plan of salvation. But then, on the other hand, this faith is divine, because the facts to be believed are divine, and the testimony attesting these facts is divine, and, hence, it is divine faith.

We read nothing in the New Testament about these different kinds of faith. And since God has made no such distinctions, they are not needful. A mysterious idea is, by many, thrown around faith. As plain a definition of the word faith, as we know, and one that is certainly correct, is to say that is *belief*. Faith in the history of Alexander the Great, is simply a belief on our part that the things said of him are true. So faith in the gospel of Jesus Christ is belief in its truth. The words faith, belief and believe, in connection with salvation, are from the same word, or origin, in the original Greek. Consequently they have the same meaning in English. Take an example or two. "But without faith, it is impossible to please Him; for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Heb. xi: 6. Here faith and believe, are from the same original word, except that *believe* is a verb, and *faith* is a noun.

Again: 2 Thes. ii: 13: "But we are bound to give thanks always to God for you, brethren, beloved of the

Lord, because God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth." These examples are quite sufficient to show that faith and belief, when used with reference to Christianity, mean the same thing. It is generally most consonant with the construction of our language to use the one, to-wit: *faith*, as a noun, and *believe* as a verb, this being the only difference between them. Should any one be troubled to know how faith comes since the death of the apostles, we answer that the same word of God that produced faith in thousands when spoken by the Apostles, was by them written down, and we have it, and it is the same to us, as if the apostles were here, in person, to-day. John says of his narrative: "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." John xx: 31.

There is, then, nothing lacking. We have the inspired word of God, which was written that the people might believe. It is also true that everything the sinner is required to believe, is plain and easily understood. Any one who has come to the years of knowledge, can understand the truth that Jesus is the Christ, the Son of God, and the facts that he died for our sins, according to the scriptures, that he was buried and that he rose again the third day, according to the scriptures. When the sinner understands these things, he understands what he is required to believe in order to become a Christian. How kind was the Savior in requiring conditions of us that we can so easily

understand. And indeed it would be wonderfully strange if he should require us to believe something we could not understand, and then say, he that believeth not shall be damned. O! that the Gospel plan of Salvation could be stripped of all the clouds of mystery that have been thrown around it by men!

How disheartening to the sinner to tell him he will be lost forever, unless he believes the gospel and becomes a Christian, and at the same time make the impression upon him that he can not believe until the Lord gives him faith through some other channel, and leave him in doubt as to when or how that will take place. Is it not strange that all that part of the word of God that speaks of the condemnation of the sinner, should be so plain that every one can understand and believe it, and thus see himself exposed to eternal ruin, and yet the directions as to how to escape be so wrapped up in mystery that the poor sinner cannot understand it? Such a thought has neither reason nor common sense, to say nothing of the wisdom and goodness of God. And yet, that is just what all that teaching amounts to, that makes the impression upon the unconverted that he cannot understand and believe, and obey the word of God and be saved by it, without some other power wrought in him, to give him this ability.

We may next enquire, what does faith accomplish for man. The doctrine is extensively taught, that we are justified by faith only. This is taught from the pulpits, from the press and by many of the creeds. But the question with us now is, does the Bi-



ble teach it? There is but one passage in the Bible that speaks of justification by faith *only*; and that reads as follows: "Ye see then how that by works a man is justified, and not by faith only."—James ii: 24. Here the above named doctrine is most positively denied. Since, then, the only passage which speaks of justification by faith only, in any sense, denies it, we know not where to look for the proof. If we can't find it in the Bible, we should not receive it from men nor creeds. One thing accomplished by faith is, that it humbles the hearts of men and directs them toward God. We have an instance of this on the day of Pentecost. When those wicked Jews who had crucified the son of God, and had done all in their power to destroy him, were convinced that he was the Christ, and truly believed on him, they at once became very humble, and having their hearts thus turned to God, they immediately desired to know what to do. This is certainly very desirable and valuable. Another very important item it accomplishes for the sinner is, that it gives him the privilege to become a child of God; which is indeed a great privilege. We read in John i: 12: "But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name."

We must learn to distinguish between the *power* to become a son of God, and actually becoming one. The word *power* in this passage is in the sense of right or privilege, as in the marginal reading. The privilege to become a son of God is one thing,

and the act of so doing is quite another. A little boy, for instance, desires to go to a certain place on a visit. He asks his father, and he gives him permission. The little fellow now has the right, or privilege to make his visit; but the privilege to go and going are very different things. A man sees some very delicious fruit in his neighbor's orchard, and asks his permission to go and get some. The good man gives him leave. He now has the privilege to get the fruit, but has he actually got it? Not at all, nor will he have till he goes into the orchard where the fruit is, and gathers it. Just so in regard to faith. It gives us the privilege to obtain the highest position that man can occupy. but the privilege is one thing, and obeying the other requisitions of the gospel, which makes us Christians, is altogether another. We hope and pray that the time may soon come when all confusion upon this subject may be removed, and when the people may understand clearly this whole matter, and that they may understand and embrace the word of God in all its plainness, become the servants of God, and be saved with an everlasting salvation.

E. G. S.

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#### Modern Balls.

There seems to be a disposition on the part of some to recognize dancing schools, balls, etc., as but innocent amusement. Often have I heard those who are professors of Christianity assert that they could not see the evil in dancing parties. They seem to think it would be wrong for *them* to go, but they tell us their children are not members of the

Church, and, hence, there can be no wrong in fixing them up to attend. I have heard them remark that they thought it very necessary for young persons to attend such places that they might thus learn to be graceful. Now, I am inclined to think that attending balls is altogether incompatible with the christian religion. It being decidedly sinful for a christian to go to such places, it is, I think, at the same time, sinful for them to permit their children to attend. Well, we are told there can be no harm if we simply go, but take no part in the exercise. The Book says: "Abstain from that which is evil."—1 Thes. v: 22. But the individual that goes as an idle spectator is disregarding the scriptural injunction.

Modern balls are sometimes spoken of as being quite respectable. Permit me, reader, to inform you that it is a matter of fact, that these so-called respectable balls are attended by men who wear their six-shooters, and have their whisky where they can have access to it frequently through the night. How long will such conduct be looked upon as respectable?

Have you a son whom you allow to attend such places? Then do not be surprised if he should soon become addicted to strong drink. Balls are the best places in the world for youths to contract more bad habits than dram drinking. They are wrong, radically wrong; and let me ask you, dear reader to throw your influence against them.

The modern ball is one of the most potent institutions that his Satanic Majesty uses to accomplish his wicked purposes. Sisters, I entreat you to use your influence against this

growing evil. I am satisfied you can do much toward persuading the youth of the land to look upon this evil in its true light. Let the Church ever regard these institutions of the Devil as wicked, and that continually. I trust the Bishops of the different congregations will speak out against the practice, both publicly and privately. Much depends upon you, my brethren. And I trust that those of us who are laboring in the capacity of evangelists will not be unmindful of our duty in this direction. We are anxious to hear the correspondents of the ADVOCATE speak freely through the medium of your paper on the subject. But for the present, we bid the reader adieu.

T. M. SWEENEY.

*Leona, Texas.*

Letters to Young Ministers--No. xxv.

GROWTH.

*Dear Brethren:--*A preacher, a young one in particular, *must* grow larger or smaller. He no more remains at one thing than the man in a canoe, on the rapid current, and without an anchor, remains at one point. In common with all Christians the preacher is enjoined to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." He is under special obligation to show himself to be an "approved workman." Such a workman has to attain eminence by nothing short of a severe apprenticeship. The conditions under which a child grows to maturity, will serve to illustrate mental development.

Let us look at this matter. A child

cannot grow without food. No more can the mind without proper aliment. The child must *eat* its food. So must the mind take in its proper sustenance. The child must *digest* its food; in like manner the mind must digest the supplies it obtains. The child must have *exercise* in order to proper growth. This is also true of the mind.

Throwing aside illustrations, the young preacher must have books, or the matter that books are made of. He must devour this knowledge by taking it into his mind. He must digest the materials thus obtained by earnest thought. Nothing else will do. The preacher *must* think in this age, or else he must take the hindmost train. Now comes the exercise. The preacher is to preach. He may have a head as capacious as that of Hugh Miller, and it may be full to overflowing, but he has yet to learn how to preach. He may write sermons, memorize sermons, and prepare sermons in the mind, but all this is not preaching. We cannot learn a mechanical exercise merely by reading descriptions of it, nor even by seeing others practice it. We must take hold of the thing for ourselves, and in our way, go through with it. This is precisely the case with preaching.

The experimenting part of a preacher's life is, in many instances, a terrible ordeal. We do not like to hear a school miss thumping on her instrument, for weeks together, learning one piece of music. Her endless repetitions, and not less numerous mistakes, are little less than insupportable. It ought not to be, but it is the case, that many old church members seem to love first efforts in the pulpit, just

as we love such music as that just alluded to. The result is that the poor beginner feels cramped, mortified, and chilled through and through. We may call this period in the clerical life the icy stage. Many never get through it, but give up in despair.

Some remain here for a long time, and then emerge on the safe side, while a few pass out of this stage, as at a single bound, and attain to the platform of general popularity. The last mentioned class, however, are less to be envied than the preceding one. A slow beginning is best, on many accounts, for the preacher. We pause not to say why, but the thoughtful reader can furnish the reasons for himself. But, difficult as the road may be for the young minister, he *must* keep "testing his gift." There is no other road to success. In first efforts it is *never proper*, as the writer supposes, for a young man to use written sermons. Writing sermons is at all times a good and profitable exercise to those who can do such work. Few employments tend more to that growth of which we are speaking. But if we *start* with MS. in the pulpit, we are likely to go on as we start. How important to start in the right way! The tree planted aright grows and fruits abundantly, but when set without care, and given over to neglect, it distresses the beholder, while its fruit is miserable indeed. So it is with the preacher. If he sets forth on his career as he should, success may be expected; but if otherwise, failure will mark his footsteps to the end of his days.

There is one of two methods for the beginner in the ministry to adopt. He can experiment till he finds how

he can best, and most easily, do the work assigned him; or, else he can select a plan, proposed by some judicious friend, and make it his own by practice. There are young men who feel discouraged in the work of preaching. They are tempted, it is probable, to turn to some other employments. Why is this? It is because they cannot be *grown* preachers all at once. Now, without pausing to ask how much pride and vanity have to do in such cases, let it be remembered that the preacher is compelled to start as an *infant*. He is to crawl, walk, and run, in succession. He is sure to get many a fall and bruise in his infantile stage; but that stage can not be overleaped. If the young man grow, and grow rapidly, as is his duty, then he can walk and run all the sooner, and surely no one will be found to wish him ill success.

When the whole man—body, mind and heart—is given up to God, in the great work of turning men from sin, success, sooner or later, is bound to be won. In the words of the scripture, “if it tarry wait for it,” and the waiting shall not be in vain.—*W. M. D. in Religious Herald.*

#### A. Campbell and Heresy.

About twelve months ago I heard a sermon on “Orthodoxy and Heresy,” delivered in the Presbyterian Church at Fayetteville, Tenn., by Rev. Dr. Stoddart. In the course of his remarks, he took occasion to speak of the great heretic, (as he called him,) A. Campbell. First misrepresenting him by stating that he had, throughout the greater part of his life, denied, *in toto*, the influence

of the Holy Spirit; and, secondly, alleging, on the authority of one, Dr. Peebles, that Mr. Campbell, during his visit to Nashville in the Winter of 1854—55, had, in conversation with Bishop Soule, recanted his heresy and come out on the side of orthodox believers. In the immediate influence of the Spirit.

Knowing both statements to be untrue, and believing Dr. S. to be a candid man, honestly mistaken, I thought it my duty to inform him of the facts. Therefore, after the dismissal, I sought an introduction and stated what I knew to be the views of A. Campbell touching the mission of the Spirit; and the very words, (for I happened to remember them,) of the conversation with Bishop Soule, as reported in the Nashville *Christian Advocate*, the organ of the M. E. Church, South. Dr. S. was very courteous, and promised to give my statement to the public in the evening, but failed to do so, without assigning any reason. I have never met him since. He is a man of talent and learning, and may be a good man; but surely a cause which needs to be sustained by such unfairness and misrepresentation cannot be a good cause.

Since my interview with Dr. S., I have searched diligently for the number of the *Christian Advocate* containing Dr. J. B. McFerfin's version of the conversation. Owing to the destruction of old periodicals during the war, I have not entirely succeeded. But I have just found, in the *Millennial Harbinger* for Jan. 1855, the notice of Mr. Campbell's visit to Nashville, copied entire from the *Advocate*. The following extract is

the conclusion of Dr. McFerrin's account of the first sermon :

"At the close of the services, Mr. Campbell was introduced to Bishop Soule, who was one of his auditors. After the usual salutations, Bishop Soule expressed his gratification at the exalted character he had ascribed to the *Lord Jesus Christ*. Mr. Campbell promptly replied, "HE is our only hope." [Italics mine.]

Not one word was said about the Holy Spirit.

Of Dr. Peebles I know only what is stated above; nor do I desire to know more of one who could thus wilfully misrepresent the dead. If his friend, Dr. Stoddart, has not done him great injustice, his conduct is strikingly like that of the ass, in the fable, who threw his heels into the dying lion's face; only it is even more base, for the lion was not yet dead, and still had strength to rebuke such contemptible cowardice. A. Campbell, while he lived, warred with a world; but he never lifted a coffin-lid to strike.

If Dr. Stoddart desires to know A. Campbell's views on the mission of the Holy Spirit, let him read his writings. He wrote and published on the subject for more than forty years, and there is no excuse for misunderstanding or misrepresenting him. He believed, first, last and all the time, what all well-instructed Disciples believe, that the Spirit acts by and through "the Sword of the Spirit, which is the word of God."—Eph. vi: 17. He also believed that the sword of the Spirit is not "a dead letter," as some would have us to think, but "living and powerful, sharper than any two-edged sword,

piercing to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. iv: 12.

Let those tremble who irreverently speak of the "mere word," as "only of secondary importance."

A few words concerning heresy, and I shall have done." Our word, "heresy," as Dr. S. knows, is derived from the Greek, *haireisis*. The original word occurs nine times in the Greek Testament, and is always used in a bad sense. Four times it is, in the common version, translated *heresy*, and five times *sect*. These two terms are, therefore, synonymous. In a discourse, delivered in Fayetteville, Dr. S. argued earnestly for the division of Christians into sects. Sect and heresy being the same, he was contending in behalf of *heresy*. In this he was contending, not against the Disciples alone, but against Peter who speaks of "damnable heresies," [2 Peter, ii: 1,] and against Paul, who ranks heresy with lasciviousness, uncleanness and other works of the flesh, adding the remark that "they who practice such things shall not inherit the Kingdom of God."—Gal. v: 20, 21. Again Paul writes: "Now, I beseech you, brethren mark them which cause *divisions* among you and offences contrary to the doctrine which you have learned; for they are such as serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Rom. xvi: 17, 18.

J. M. CARNES.

"Owe No Man Anything but to love One Another."

*Bro. Lipscomb*: I would like to hear what you have to say about this Scripture:

"Owe no man anything but to love one another." If this means what it says, how can I live and not disobey it? If I hire a man to labor for me one month, or twelve, do not I owe him something before the time expires? If you have time to answer this privately you will confer a favor by so doing upon one who wants to know the truth.

S. L. PAYNE.

If it does not mean what it says, what does it mean? Who can tell? How can we guess what it does mean? Words sometimes are used metaphysically, that have tropical or figurative meanings. The context always shows where words are thus used. In all other cases words must have their literal and specific meaning or there is no certainty in language. There is nothing of metaphor, trope or figure in the connection in which this scripture is used. It must mean then what it says, or there is nothing definite regarding its meaning. Sometimes words when taken in their natural, literal meaning, have a peculiar and appropriated or limited meaning. This the context alone can determine. An instance of this is the language of the Savior: "Ye are the salt of the earth." Now this is a metaphor or trope, in which the qualities of salt are applied to the individuals embraced in the term "ye." But "ye" is used literally, and is the literal member of the metaphorical or figurative expression. Every figurative expres-

sion must have a real literal member, to which the qualities of some other object or person are attributed in the figure. But the "ye" here though literal, must be taken in an appropriated sense. The context shows at once the limit and character of its appropriation. If not limited it would apply to all persons that might be spoken to or addressed as "ye" or "you." The beginning of the address however shows the appropriation and limit of the expression. "His disciples came unto him and he opened his mouth and taught *them*. The "ye" then is appropriated and limited to the disciples and can be referred to no others. The same criticism is applicable to the expression "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." But in the passage under consideration there is no figure, no trope, metaphor simile or comparison even. The words must be taken in their literal meaning. The passage must mean just what it says. The connection may show a limit or special application of the meaning of the terms. Does it do this and if so what terms? We answer it does. In the first place the command of the Apostle is limited in its application to the followers of Christ.

This language was especially addressed to Christians at Rome. Some contend that the term "owe" has a special and appropriated meaning. If so the text ought to show it. They maintain that it means, Christians should owe no grudge or feel under obligation to do no evil, but only love others. But we fail to see anything in the context limiting it to the feelings and not applying it to money. On

the contrary we think the context necessitates the idea of money. The 6th verse of the 10th chapter of Paul to the Romans says "For this cause, pay you tribute also." The tribute meant here is money. No one doubts this. 7th verse says, "Render to all their dues, tribute to whom tribute is due; custom to whom custom, fear to whom fear, honor to whom honor." The "dues" "tribute" and "custom" are all money. No one doubts this. The 8th verse enlarges the idea, that we are to pay not only our tribute, custom, taxes to the civil government but says owe no man anything but to love one another. Now it takes a rule of exegesis and construction that we know nothing of, have never heard of, to limit in this sentence the term "owe" so as to make it refer to anything else than money.

Our moneyed relations hipsare the very things under consideration. Be under moneyed obligation to none further than love for one another imposes, the necessity in you of using your money to aid one another, is the natural necessary meaning of the passage. All Christians owe one another, the obligation, that love imposes, of using their means to relieve the necessities of their suffering brethren. This obligation must remain, but have no other, is the command.

Again this idea is in perfect harmony with other scriptures. One of the blessings promised the Israelites as the reward of fidelity was "Thou shalt lend unto many nations but thou shalt not borrow." Deut. xv: 6 and xxviii: 12. A life of approval in the sight of God would bring freedom from debt. To be in debt was a curse imposed for their disobedience, was

and ever must be a badge of disobedience to the law of God. The Proverbs of Solomon and other of the Jewish Scriptures abound in admonitions upon the subject. So well guarded was the Jew in this respect, that provision was made for the support of the infirm, or sick Jew by gifts from his brethren. Debt was, and is a badge of servitude to the creditor. God never intended his faithful servants to be thus harassed.

Another passage of Scripture equally antagonistic to the habit of going in debt is James iv: 13, "Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year and buy or sell and get gain, whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little while and vanisheth away. For that ye ought to say, if the Lord will, we will do this or that. But now ye rejoice in your boasting; all such rejoicing is evil."

These passages of Scripture are utterly incompatible with the practice of going in debt. If there was not a single passage of Scripture in the Bible on the subject, its demoralizing and crippling influence upon Christians and the church is sufficient to satisfy every thoughtful man of the evil.

It is afflicting and crippling and destroying the influence and ability of the church for good as no other one cause in the land.

It is doing infinitely more harm within my acquaintance than whisky drinking, debasing as it is.

We know a very few professed Christians whose ability is not crippled

and whose influence is not injured by the habit of going in debt.

Many needed works are going undone. We all see they should be done, but they are not done. Because every one is harassed and troubled with debt. Scarcely a member in the land really owns what he possesses. Scarcely an elder or teacher in the land that does not feel when he rises up to teach, that some of his creditors are saying, "You had better pay me that you are keeping back wrongfully from me." They are cowed, are downcast, are rendered inefficient thereby, are harassed in soul and troubled in conscience. It hardens the conscience and destroys that pure sense of honesty that is indispensable to true Christian character. Now I know, brethren can run the position to extremes to make it appear impractical and ridiculous just as they can every other command of Scripture, whose force they wish to destroy.

But God has given the command or we greatly misapprehend his language and in a sound, common sense application of the principle, it cannot only be obeyed but will in its obedience bring true happiness and prosperity and independence, and will command the respect of every one. And if it is a command of God, a business that cannot be carried on without violating that law in its plain common sense application ought not to be carried on by a Christian. It involves this idea, when you hire a man to do a day's work pay him for it when he does it. And never promise to pay it unless you know you have the means to do it. Depend upon no uncertainty about this.

And now to ease the minds of a

number of brethren, who seem more anxious to convict me of inconsistency than to learn the truth of the Scriptures, I have never supposed my example had any weight to destroy a command of God. So they need write no more to show me that I have violated the law. I am perfectly conscious of this.

I have not written a word on these matters with personal allusion to a single individual and to save them further trouble and the exhibition of a little unchristian feeling I will tell them I myself am in debt, have felt its evil and demoralizing influence upon myself, have been prevented from doing much good that I could have done, by having to pay debts I made myself and had endorsed for others, I still have more of the same kind to embarrass and trouble me.

But these facts, far from preventing me from seeing the Scriptures, that I violated when I did these things, so far from making me wish to explain them away, these things emphasize them to me with peculiar force. I have determined with the help of my Father I will no more violate these laws and hereafter if I am not able to do better I will dress in sack-cloth and live on bread and water rather than go in debt and I ask my brethren to resolve to do the same thing with me. If so we will be better men. Will be at once more able and willing to work for God and his cause. The charge of dishonesty will not so often be thrown at the church; better still, dishonesty will not so often be found in the church.

Dishonesty, a lack of sterling, manly Christian integrity on the part of



Christians, is the Achan wedge that is separating church from God and is bearing it down into contempt and shame before the world, is making it inefficient, unworthy and devoid of true spiritual power. There is nothing that so tempts man to false, unfair dealing, to loss of integrity, to disregard of their obligations, to dishonesty, that so blunts their sense of honor and honesty, as the entanglements, harassments and disappointments produced by going in debt.

"Owe no man anything but to love one another."

D. L.

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### OBITUARIES.

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In obedience to the wishes of many who sincerely loved her, I announce to you the death of our Sister, Mary Pinkston, wife of Bro. W. W. Pinkston.

She was thrown from her horse March 15th, and instantly killed.

She was born June 13, 1822, and was baptized into Christ in 1846. By her devoted Christian walk, six of nine children were led to the obedience of the Gospel. Our Sister' has left many sorrowing hearts to mourn her departure, but in our mourning hope points to a re-union with her in the mansions prepared by the Savior for those who love him.

"Blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, they rest from their labors and their works do follow them.

J. C. CATES.

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Died at the residence of Bro. A. Mathes, on the 28th of April, 1870, the little son and only child of Bro.

J. M. F. Smithson and wife. Little Commo was a promising little babe, five months and one day old. After a severe illness of thirteen days, death came and took his little spirit away. It is now an angel of light in the city of God.

So rest, little babe, rest,  
From trouble, pain and care,  
Till Jesus comes to bless.  
When all his voice shall hear.  
Rest little Commo, rest.

JENNIE COOP.

*Bellbuckle, Tenn.*

*Brethren L. & S.:* You will please announce through the *ADVOCATE*, the death of our beloved Sister, Eliza Nichols, wife of J. A. Nichols, and daughter of Wm. Hoover, of Bedford county, Tenn. She was born Oct. 6, 1838; united with the Christian Church Sep. 1856; married Aug. 25, 1857; moved to this State with her husband in 1861; was one of the number that formed the first Christian Church of this county in 1869.

She died Feb. 12, 1870, of consumption. She lingered for many months, but bore it patiently and died in full assurance of a blissful immortality. She leaves a bereaved husband and six children, to mourn her loss; but their loss is her eternal gain. May God bless them in their affliction.

J. H. T.

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Co-operation in Texas.

MOSCOW, TEXAS, }  
March 21st, 1870. }

The Second Quarterly Co-operation meeting of this District was held yesterday, with the congregation at this place.

Bro. W. J. Fuller, Evangelist for the past quarter, made his report, showing he had been well sustained, that the churches within the bounds of the co-operation had been visited, and communities of brethren, not organized into churches; that all had been greatly revived and strengthened, and nine additions had been made to the church.

Considering the season of the year, the state of the weather, and other circumstances, the result was quite satisfactory. Two churches in the county of Montgomery, not represented in the first meeting, expressed through their messenger, a desire to come into the co-operation, and proposed to sustain Bro. Fuller, for the next quarter, themselves, provided his field of labor should be confined to that section of the district, including Montgomery, Polk and Grimes counties, which proposition was accepted, Bro. Fuller consenting thereto.

The Executive Committee appointed at the first meeting, consisting of the Elders and Deacons of the Church at Huntsville, were instructed to secure, if possible, the services of another Evangelist, to labor in the section of the district including Houston, Trinity and Walker counties.

Bro. Dr. Rives, of Liberty, being present, was invited to take part in the meeting. He made an earnest appeal to the co-operation to send him help to establish the cause in Liberty. It is believed we can render him assistance during this quarter.

We begin to feel that our co-operation is now more than an experiment; it is a success.

The next meeting will be with the church at Montgomery, Texas, third Lordsday in June, 1870. The brethren are urged to attend.

Papers circulating in Texas requested to copy.

J. H. BANTAU, Pres't,  
R. J. WALKER, Sec., (pro-tem.)

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#### Announcement.

*Brethren L. & S.:* Please give notice in next issue of the *ADVOCATE*, that Bro. R. M. Gano, of Centerville, Ky., will commence a protracted meeting at this place on Friday night 13th inst., to continue two weeks or more. Should be much pleased if you could be with us.

I had an interesting meeting at a school-house near old Bro. G. D. Beasley's, in Smith county, last week. Our young Bro., A. Alsup, was with me. He is a young man of much promise. Six were added: five young ladies and one married lady; all by confession and immersion. God grant they may continue in the straight and narrow way.

W. C. HUFFMAN.

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In beginning the world, if you don't wish to get chafed at every turn, fold up your pride carefully, put it under lock and key, and only take it out to air on grand occasions. Pride is a garment, all stiff brocade outside, all grating sack cloth on the side next to the skin. Even kings don't wear the dalmaticum except at coronation.

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The worst feature on a man's face is his nose—when stuck in other people's business.

## THE FIRESIDE.

### "Shall we Give up the Bible?"

Give up the Bible! Shall we make a sacrifice like this?  
 Shall we forsake our earthly stay, our guide to heavenly bliss?  
 And pluck from life's bewildering maze, where we but wanderers are,  
 The light that on our pathway shines—a never fading star?  
 Give up the Bible! Shall we yield to erring man the right  
 To place himself between our gaze and heaven's eternal light?  
 To wrest from us the gift of God, our blessing and our guide,  
 For which the just in every age have nobly bled and died?  
 Give up the Bible! Hark! There comes a voice from every age,  
 And thunder-tones are breaking now from peasant and from sage,  
 They bid us bind it to our hearts, and keep it as they kept,  
 E'en though the storm be fiercer now, than that which round them swept.  
 Give up the Bible! Can we yield our staff of pilgrimage—  
 The truths that in God's living light beam on its every page—  
 The records of a Savior's death—the lessons which He gave—  
 The only light that points the way to life beyond the grave?  
 Give up the Bible! Force from us what other right ye may—  
 Bring desolation on our homes, and take the loved away—  
 Bring woe for joy, rend tender ties, and scatter death abroad—  
 But leave us in our wretchedness the sacred word of God!  
 Give up the Bible! God forbid that we should recreant prove  
 To all the sterling deeds of those whose memory we love;  
 They kept the Bible, and shall we be faithless to our trust,  
 And give our heritage away upon our father's dust?  
 Give up the Bible! No! And now we send abroad the cry:  
 The Bible! By its truths we live, and for them we will die!  
 We hold it now, and we would tread the paths the just have trod,  
 Nor sacrifice to man and earth the oracles of God!"

F. M. FRANK.

New Lasea, Maury Co., Tenn.

### To the Little Folks.

#### THE ORGAN GRINDER.

My little folks, did you ever see a man travelling about with an organ, stopping in towns and villages, and grinding out music? Some of you have, no doubt. The organ grinder generally has a monkey to amuse those whom the sound of the organ has attracted. If you will notice the class of people that are not taken with these exhibitions of organ and monkey, you will find them to be chiefly children, negroes and shallow-minded persons of mature age. Money is the object of the organ man's labor. Those who are entertained by him are the persons who pay him. I never knew a man travelling about with an organ whose object was not money; and I doubt if there ever was one.

There are some *religious* organ grinders, who travel about to entertain the people. The object of their exhibitions, doubtless, is money. These organ men claim, however, that they use the organ for the success of the Gospel; and they sneer at the idea of its being an innovation in the worship of God. Some of them place it in the same category with the Christian Hymn Book, or a note book. Perhaps they will next assert that it is no more of an innovation to use an organ in a meeting-house than to use a chandelier. These organ grinders sneer at the expressions, "divinely prescribed order of worship;" and call those who oppose their innovations "old fogies." I see an account which one of these organ men gives of his travels and exhibitions, in which he speaks in high

praise of the people of a certain section of country, as having very few "old fogies" among them; that the "churches are free and independent." I suppose about there the sound of the organ attracted considerable crowds. But the organ man says, there were hundreds of additions to the church. Now, all that honestly and sincerely obeyed the Gospel, from the hearing of the Gospel, were, of course, adopted into the family of God; but if there was an additional number, whom the simple Gospel could not move, but were brought into the church through the influence of the sound of an organ, I pity them from the depths of my heart, and I tremble for the organ grinder, who would substitute any such show for the pure and simple proclamation of the Gospel.

My dear little folks, what is it that should influence us to obey the Gospel and unite with the people of God? It should certainly be a profound love and gratitude to God, and the Son of God, who died that we might live; and not that we should unite with the church under the charming influence of instrumental music, that we may have a part in the organ worship.

Should our first step of obedience be impelled by a pure and genuine love of God, the same principle of love for our heavenly Father may influence us to assemble with his children on every first day of the week, to break the loaf and take of the cup, and to mingle our voices with them in psalms, hymns, and spiritual songs, and prayers and praise to our God; and so long as this love, which is the moving influence with us, continues,

we shall not neglect the assembling of ourselves together.

But should we be moved to unite with the church by the sound of an organ, we may meet with the brethren regularly and promptly, so long as the sweet tones of that instrument are kept up to charm us, and feast us, in carnal enjoyment with its melting strains. But let the organ be taken away or fail, and our incentive to devotion is gone. We will have no enjoyment in meeting with the brethren. Perhaps we will seek it next at the opera the theatre or in the giddy ball room.

Alas, how many devices does Satan use to lead poor souls astray!

The organ could certainly never have been introduced into Christian worship through a spirit of Godly devotion, or to promote genuine piety and unity. What better are the choiresters who sing in concert with the organ, the patronizing crowd who are attentive listeners, the man-monkey who figures on the rostrum, than the theatrical band in the orchestra, the applauding audience, and the man who struts and bellows on the stage?

Shall it be said that such "fantastic tricks" are the fruits of humble and contrite hearts? How much do such displays show forth our humility?

May the Lord save the little folks from growing up into plastic, giddy, worldly-minded religionists.

UNCLE JOE.

Cunning leads to knavery; it is but a step from one to the other, and that is very slippery; lying only makes the difference; add that to cunning and it is knavery.

### Wanted--Young Men.

It is said that the market is overstocked with men seeking employment, and yet there is always a demand for intelligent, reliable, and energetic men to fill places of trust and position. But they must be members not only of the genus "*homo*," but of the species "*vir*," for such there are always open places waiting to be filled.

Who are the men that are needed in this world? Young men that will bear burdens. We have enough mulden stalks, we want oak trees. We have enough mushrooms we want timber. We have enough men that are willing to do anything for the sake of getting along, but what are they worth? They are bridges for men to walk over. They are tools. Men use them like sand-paper, to scour with, and then throw them down and trample them under foot. A young man that does not know how to say, "No;" a young man that has not power to resist the cup when it is presented to him—what is he but a poor, miserable wash cloth, but a rag, dishonored and put to the vilest uses? Who cares for him, who mourns over him, but some Christian mother or Christian minister? But a young man that knows how to say "No;" that knows how to resist evil; that knows how to give buffet for temptation—is not he hardening himself? Is not he making his bones tough—particularly his back bones? He is becoming columnar. And it is such as he that are sought after in business.

A man says: "Here is a difficult apartment in my establishment, and I would pay almost any price if I could find a man that I could trust."

Says the man whom he addresses: "I know an impracticable sort of a fellow I think might suit you. He will stick to what he thinks is right at all hazards. You cannot turn him from it by any power on earth."

Says the other man: "I want a *lignumvitæ* man. Send him to me."

Let it once be known that a man cannot be cajoled; that he will not steal, and has a prejudice against stealing; let it be known that he has been tried, and that there is an inward principle in him, and let us put him up at auction, and I will get a million bid on him. Men are the things that are most needed in this world. Why, there is no timber in the market that is gathered up as greedily as they are! There is nothing so much needed in business in all departments of it as moral principle. And yet merchants will teach young men to lie, and for the sake of monetary profit, cajole customers. And when, by and by, these young men grow up they become on their own account, flichers, stealers, and liars. You think that the young men of this generation are corrupt and worthless. They are; but the blame rests on your shoulders. You were their school-masters. You taught them to lie and cheat in your interest and now they do it in their own. Now your own chickens come home to roost. Merchants North and South have been raising, by the wholesale, young men without principle. And a young man, if he would save himself from destruction, must cling to that "anchor of the soul both sure and steadfast, which entereth into that within the veil." Nothing else can insure him safety.

## How Much?

At Home Friday night; the school teacher's glory; wife has put away the tea things; a bright fire blazes cheerfully; the little one crows merrily; and the home nest though not very downy, is certainly quite cosy.

And now the cares and troubles of the week

"Fold their tents like the Arabs,  
And silently steal away."

"Who comes there?" No mail to-night? "No mail? No mail? No Advocate, no Review, no Times, no letters. I was just fixing to read you a good long article from—" "Who? Bro. Lipscomb, the 'Little Man' or 'Uncle Joe'?" "Not from the 'Little Man' unless he is well again. How I should like to peep in at him to-night." "Perhaps the good soldier has been discharged and has gone home to reap his reward, and enjoy in the presence of the Master the liberty for which he has been fighting."

"It is a disappointment, but as we have nothing to read let's review; there is always profit in that. How much have we done this week, that is worth the doing? How much have we learned that's worth the learning? How much wiser, how much better are we?"

"Well, begin; for I have done nothing worth the telling. My doings for the week have alternated between the cradle and the kitchen."

"And mine have been the same monotonous tramp to school and back, but I have picked up a few scraps. Turn there to the 338th page of that Logic, and read what Archbishop Whately says in his remarks on the

ambiguity of the Gospel. I have marked the place."

"Which is confirmed by the consideration, that the principal events on which the religion is founded (the atoning sacrifice and resurrection of Christ) have not taken place, nor could be clearly declared by our Lord, when He preached, saying, 'The Kingdom of Heaven is at hand,' not that it was actually established; as it was when his apostles were sent forth to preach to all nations.'"

"That is very suggestive of the setting up of the kingdom, and is good authority to thousands who will not hear us, nor reason for themselves. Now open Webster's spelling book, at I believe the 116th page, and among the many gems that adorn its humble pages, you will find this; 'A man who saves the fragments of time will accomplish a great deal in the course of his life.' Is there not truth and philosophy in that?"

"Yes; great things are but the sums of small things."

"Five minutes from every hour in the twenty-four, give us two hours, this in a year would amount to 730 hours, time enough to read fifty books as large as the "Gospel Preacher," or forty such as the "Scheme of Redemption."

How much do you suppose fifteen minutes healthful exercise every evening, will save for you in money, in a year?

"I see where you are drifting."

"At least \$40,00 in wood chopping alone. This in ten years will amount to \$400,00. Is not that a savings bank?"

"I have not time to talk about it now. I must grind my ax."

"Not to-night." MORE ANON.

### Little Children's Works.

We remember being much struck by a little story, showing that "a word fitly spoken," or, to use the expressive Hebrew reading, given in the margin, "a word spoken upon wheels," even by the weakest and youngest, is precious as gold and silver.

One day a boy was tormenting a kitten, when his little sister said to him, with tearful eyes, "Oh! Philip, don't do it; it is God's kitten."

The word of the little one was not lost; it was set upon wheels. Philip left off tormenting the kitten, but many thoughts were awakened in his mind regarding the creatures he had before considered his own property.

"God's kitten, God's creature; for he made it." It was a new idea.

The next day, on his way to school he met one of his companions who was beating, unmercifully, a poor, starved-looking dog. Philip ran up to him, and, almost unconsciously, used his sister's words. He said: "Don't, don't; it is God's creature."

The boy looked abashed, and explained that the dog had stolen his breakfast.

"Never mind," said Philip, "I will give you mine, which I have in my basket;" and sitting down together, the little boy's anger was soon forgotten.

Again had a word been unconsciously set upon wheels. Two passers-by heard Philip's words; one, a young man in prosperous business in the neighboring town, and the other a dirty and ragged being, who, in consequence of his intemperate habits, had that morning been dismissed by

his employer, and was now going home sullen and despairing.

"God's creature!" said the poor, forlorn one; and it was new idea to him also.

"If I, too, belong to God, he will take care of me, though no one else will."

Just then he came to a public house, where he had been in the habit of drowning his miseries, and then staggering home to inflict new ones on his wife and children. He stopped—the temptation was strong; but the new idea was stronger. "I am God's creature!" and he passed on.

Courage consists not in blindly overlooking danger, but in seeing it and conquering it.

WE are often infinitely mistaken and take the falsest measures, when we envy the happiness of rich and great men; we know not the inward canker that eats out all their joy and delight, and makes them really much more miserable than ourselves.

Lamps do not talk, but they do shine. A light-house sounds no drum it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion.

FOR TATTLERS.—Some folks are prodigiously penitent over other people's sins, and seem to think they have a special call to confess them before the whole world. They would gouge their brother's eyes out rather than leave a single mote in them. At the same time they are singularly blind to their own failings.

**Books Sent.**

FROM FEB. 24 TO APR. 25.

- W. A. Crum, Hickory Flat, Miss., Gos. Pr.  
 J. Wagner, Morristown Tenn., Orch. His.  
 N. W. Smith, Jonesboro, Ga., 2 Tracts.  
 J. Evans, Steelville, Mo., 1 Hymn Book.  
 A. Alsup, Jr., Simmond's Bluff, Tenn., 2 tracts.  
 T. B. Sellers, Fulton Sta. Ky. 1 Gos. Pr.  
 G. W. Newman, Searcy, Ark., Sch. Red., & Web. Dic.  
 J. M. Hodge, Onachita Co., Mo. 12 Hymn books.  
 W. A. Crum, Hickory Flat, Miss. 4 tracts.  
 T. P. Buford, Celina, Tenn. 2 Hymn Books.  
 W M Reese, Wilton, Ark, Gos Pr.  
 J R Coleman, Dyersburg, Tenn, Cam & Ow Debate.  
 W W D Taylor, Lima, O, 12 tracts.  
 B W Acuff, Morehead, Texas 34 Hymn Books, 2 tracts.  
 J R Reams, Round Mountain, Tex, 3 tracts.  
 J M Henry, Murfreesboro, Tenn, 5 tracts.  
 C G Pitman, Hickory Flat, Ga, 4 tracts.  
 S L Evans, Steelville, Mo, B U Tes.  
 Mrs M E Matthews, Brownsville, Tenn, 4 tracts.  
 M H Goodloe, Cageville, Tenn, Campbell on Baptism.  
 W Cox, Spring Hill, Ark, 1 Hymn book.  
 J W Harris, Smithville Ark, 4 tracts.  
 D Oguinn, Waverly Tenn, Campbell on Baptism.  
 B Moore, \_\_\_\_\_ Gos Pr.  
 C A Sadler, Covington, Tenn, 8 tracts.  
 G C Binkley, Sycamore, Tenn, 10 tracts.  
 J R Binkley, Ashland, Tenn., Campbell on Bap, 3 tracts.  
 W A Crum, Hickory Flat, Miss, 2 Hymn books, 4 tracts.  
 S F Donnell, Pocahuntas, Ark, 3 Hymn Books.  
 G W Jones, Jacksonport, Ark, 12 Hymn Books.  
 B Flowers, Canton, Texas, 3 Hymn Books.  
 J D Jordan, Camden, Ark. 12 Hymn Books.  
 J H Sills, Pineapple, Ala. 12 Hymn Books.  
 CP Parker, Canton, Texas 1 Hymn Book.  
 T B Laramore, Corinth Miss, Campbell on Baptism, McGarvey on Acts, and 25 Hymn Books.  
 J L Smalley, Oil Trough, Ark, 12 Hymn Books,  
 A J Farrer, Waxahachie, Tex, Reason and Revelation, Campbell on Baptism, Orch His, 3 tracts.  
 J W Srygley, Landersville, Ala, 6 Hymn Books.  
 S W Lauderdale, Hickman, Ky, 1 tract. .  
 B Flowers, Canton, Texas, 1 Hymn Book 3 tracts.  
 Geo Darsie, Tuscola, Ill, 2 tracts.  
 Geo. Fisher, Louisville, Ky, 1 tract.

- J R Story, Lexington, Ky, 3 tracts.  
 J Chartain, Cloverdale, Mo, 5 tracts.  
 T G Gafford, Greenville, Ala, Cam on Bap, Cam & Ow Debate.  
 P R Slater, Buckners Sta, Ky 1 tract.  
 J A Scott, Middle Grove, Mo. " "  
 W W Graham, Duncanville, Ky, " "  
 T J Shelton, St James, Mo, " "  
 P L Cartright, Jonesburg, Mo. " "  
 J A Elliott, Wyandotte City, Kan, " "  
 G Jackson, Warrenton, Mo, 2 tracts.  
 A J Farrer, Waxahachie, Tex, Orch. His.  
 J R Holeman, Verona, Miss, 1 Hymn Book.  
 J C McKee, " 2 tracts.  
 A P Grigg, Murfreesboro, Tenn, 12 Hymn Books.  
 W O Winter, Pittsfield, Ill, 1 tract.  
 J F Story, Lexington, Ky, 6 "  
 G E Flowers, Evansville, Ind, 4

**THE BIBLE.**

TO MY SISTER ON HER TENTH BIRTHDAY.

Dear Sister in thy tender youth  
 Some offering I would bring;  
 What better than this Word of Truth,  
 To which thy young thoughts should cling?

Were I to twine a wreath for thee  
 Of earth's most lovely flowers,  
 A cluster of withered leaves they'd be,  
 In a few fleeting hours!

Could I procure rare gems for thee,  
 Bright diamonds from the mine,  
 Or pearls and coral from the sea,  
 And say they all were thine!

Oh! Sister, dim would gleam their light,  
 Compared with Truth divine;  
 E'er may this gift be your soul's delight  
 Is the sincere prayer of mine.

M. M. M.

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# THE GOSPEL ADVOCATE

VOL. XII.

LIPSCOMB & SEWELL, Editors.

NO. 20,

NASHVILLE, TENNESSEE, MAY, 19 1870.

## Pastors--Hirelings.

I hope the reader has carefully read the articles in No. 1 of the *ADVOCATE*, of this year, and my answer to the editor, so far as Gal. xvii: 6 is concerned, and any remarks he may have made thereon, for, at the present writing, I have not seen either in print.

It is worth knowing what is authorized on this subject, for, if the truth is as I claim it, congregations are living in ignorant, or deliberate violation of plain laws of the head of the congregation, and they will be held responsible for their misconduct. The scriptures being as I contend they are, every congregation which has 'the Rector,' 'the minister,' 'the preacher in charge,' 'the clergyman,' 'the priest,' or whatever other name or description he may be known by, who is paid by the congregation for teaching the members, is sinning all the time and violating the express law of God. Hence the importance of the inquiry. Next to the 'first principles' of the Gospel, this is the important question and should be investigated and studied by every one

who loves light rather than darkness. Let us proceed with the examination of the other important text generally referred to in support of the propriety or duty of paying pastors, namely:

1 TIMOTHY V: 17.

"Let the good presiding seniors be counted worthy of double honor; especially those who labor in word and doctrine. For the scripture says thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward."

The editor says that I "labored to prove that honor is not money or money's worth," and proceeds to say, (page 7) "we would by no means confine it to this, but certainly it is poor honor that praises a man in word and is deferential in manner, and yet starves him." I never said a word about "praising a man in word," and being deferential in manner," and I have nothing to do with starving a man that will not do as I do, work for his living, as I am commanded, and Paul said of a class who would not work at all: "If any man will not work, neither let him eat."—2 Thes. iii: 10. Paul would starve all such without

any compunction, and commanded others to do the same. I have yet to inquire as to what the "double honor" is.

What I said was what it was not. That it was not the bestowing of money or money's worth, and this is the question. You say, "this connection shows conclusively that the *support of the teacher*, was necessarily embraced in the apostle's idea of honoring the elders that ruled well. I deny this directly and distinctly. It is not in the idea at all, whatever else may be in it.

Notwithstanding the allegation that you make, that I have "certainly regarded it (*timee*) from a one-sided standpoint." I contend that I have not done so, but that you are obnoxious to the very charge you make against me, and I proceed to show it.

What are we writing about, in connection with this passage, *persons* or *things*. I always supposed Elders were *persons* and not *things*. How, then is it that your quotations about the meaning of the word *timee*, all relate to *things* and not to *persons*. This is not only regarding the word from a one-sided standpoint, but from the wrong side of the standpoint. Every literal instance you adduce has relation to things. "Price of blood," Mat. xxvii: 6; "lands and houses," Acts v: 2; 3; "sepulchre," Acts vii: 16; "books," Acts xix: 19. The figurative one, or call it literal if you choose, in relation to the betrayal of Christ for money; "the *price* of him that was valued," Mat. xxxii: 9, is an exception to the idea. Here is a fact, however which you have wholly overlooked, and which shows the "one-sided" view you took of the

matter. The word *timee* (honor) is found thirty times in the New Testament, applied to or concerning persons, and in every instance it is translated *honor*, and cannot be well translated anything else. The verb *timao* is found about twenty times, and is translated in every case, honor, honoreth, etc. The word is seven times applied to *things*, and translated *price*, etc. Thus, we have, without regard to the distinction of persons and things, which, however, is the real distinction, *fifty* instances against *seven*. And yet, because I follow the fifty and not the seven, I take a "one-sided view of the matter; and you, who rely on the seven instances against the fifty, are rescuing the passages from my arguments.

It is true you admit "there are many passages in the scriptures where it does not mean money or money's worth," "the connection must determine this." Precisely so, every case where applied to things it must be translated honor, or its equivalent. Now, what is the connection here? Persons, Elders; not lands, houses, books, etc., and therefore, according to your and my rule, it must be translated *honor* and not *price*.

Liddell and Scott tell us that "*timee* is derived from the root *tio*, to pay honor to a person, whereas *timo* is confined to the signification of paying a *price*," and that certain tenses of the word is used by Poets only, in the signification of *timo*, to pay a price, make return or have a price paid one, or return made, so that these tenses properly belong to *timo*; and as to *timo*, it is said, "*Timo*, to pay a person by way of return or recompense, whereas, *tio* is confined to

the signification of paying honor. What can be more conclusive? What reputable translator has ever translated *timee* any thing but honor, in this verse? The Common Version, A. Campbell, Anderson, Bible Union Ver., Conybeare & Howson, and Wilson, all now before me, translate the word into *honor*! Whoever heard of *honor* in English, meaning support, salary, stipend, money or money's worth? No one. To test this, turn to Webster, Worcester, or any of the older dictionaries, and as certain. What do English-Greek Lexicors say? Youges latest says: "If you wish a word to convey to a Greek mind our idea of honor, use *timee*." Is it not, then, absolutely clear and certain, the meaning of *timee*. How is it that we are at liberty to take a word used six times in the epistle to Timothy, by the same writer, to the same person, for the same persons, on a variety of subjects, and say it means as you claim, in one place, "give him respect, deference, meat, bread, or any other mark of esteem and regard that his labors and necessities entitle him to, or demand," and in all the other passages, say it does not mean anything of the kind.

It just means to honor, without the "meat, drink," etc.

"Be honor and glory, for ever and ever."—1 Tim. i: 17.

"Be counted worthy of double honor."—1 Tim. x: 17.

"Own master worthy of all honor."—1 Tim. vi: 16.

"Some to honor and some to dishonor."—2 Tim. ii: 20.

"He shall be a vessel unto honor." 2 Tim. ii: 21.

Slaves were to "count their mas-

ters worthy of all respect, deference, meat, drink, etc.;" and this is precisely the same passage, only that *all* is put for *double*. The rule that is so powerful in one place, ought to answer in another, only a few verses further on in the epistle, and to all in the same epistles unless completely overruled by contextual influence. If honor means respect, meat, etc., what does dishonor mean? No respect, no meat, no drink?

This arbitrary way of attaching a meaning to a word, is excessively like the clergy in relation to *baptizo*. They make it mean immerse, pour, sprinkle, cleanse, purify; a rite, a ceremony, naming children, and so on, just as they please, and if you ask them for authority for such juggling with words, "Oh!" they answer, "we think it is no difference," or "it is indifferent what you do; immerse, pour, or sprinkle." That is not the question. What one may or may not do, but what ought to be done. Let us ascertain this, first, and then let every one act as he thinks proper in obeying or disobeying.

The associated words in the passage preclude the idea you attach to it. "Counted worthy" is never applied to persons in reference to money, but always in relation to respect, esteem, reputation, and is expressive more of a mental than an overt act. It is indicative of something entertained in the mind; "thought worthy" [Heb. x: 29,] of one person, a respect to another, rather than an act done, such as paying a salary, or bestowing meat and drink. "Neither *thought* I myself *worthy*."

"Was *counted worthy* of more glory."—Heb. iii: 3.

"Paul thought not good to take him."—Acts xv: 38.

"God would count you worthy of this."—2 Thes. i: 2.

A more forcible illustration is found in the preceding verse, [1 Tim. v: 16] where the Apostle speaks of the very thing you claim. For this word he uses a different word; he speaks of the "relief or support" of widows, and does not use *timee* but *eparkeito*, and says the congregation should not be burdened, showing conclusively, that when he changed the word in relation to elders to *timee*, the change of idea demanded it, and that he meant something else than "support," or "relief," whatever that may be.

The word "double," or "two-fold," which is a correct rendering of *diplees* precludes your interpretation. If *timee* means respect, meat, drink, then this word says it must be double or two-fold, so that all the good, presiding seniors, not one merely, but more than one should receive a double stipend.

Kaitschmidt is the only lexicographer that gives stipend or maintenance and he refers to this very verse as his authority; a very curious way of establishing a usage, to refer to a passage, which, to say the least, is disputed and is not authoritative on the point. We have a marked illustration of the word *timee* in Acts xxxiii: 10: "Who also honored us with great honors, and when we departed put on board such things as were necessary." Here the "honors" are distinguished from the "necessary things." If, on the contrary, the word *timee* had meant "honor," as well as "necessary things," where would have been the use of repeating

the idea by another expression; but *timee* not conveying the idea the historian used another word, to record the fact of the Islanders putting on board such things as were necessary, when they departed as they had bestowed the honors before. Another illustration is found in Rom. xiii: 6: "For this reason ye pay taxes to them, because they are public ministers of God, attending continually on this very business. Render therefore to all their dues, to whom tax, tax; to whom custom, custom; to whom fear, fear; to whom honor, honor." Here tax is distinguished from honor, and paying tax is not doing honor, in the sense in which the word is used in the New Testament. So, then, "treat all men with respect, love the brotherhood, fear God, honor the king," [1 Pet. ii: 17,] does not mean "honor the king" by paying your taxes.

This brings me to the idea which seems to weigh with many, that hiring a man to teach a congregation and paying him his wages, is doing him honor. It is exceedingly pitiful and would be comical, if it were not so serious.

Now, in religious matters, the mental "hop-skip-and-jump" process prevents and deranges all our ideas of the propriety of things. In all other business in the world; but the business of religion, (and few people make religion a matter of concern as they do their business) such a proceeding would be anything but honoring a man.

In farming you hire a man to plough and you pay him his wages, and never think of saying, I honor that man by paying him what is due

him. Now, to him that works, the reward is not counted as favor, but as debt;" [Rom. iv; 4;] and you pay a debt accordingly. "Custom to whom custom is due," in the same way with hiring. But a congregation 'calls' and 'hires' a 'hireling' to teach them 'fictitious tales,' and lo! the congregation 'honors' him with 'gifts for sustenance,' 'gifts for maintenance,' when they pay him his wages, and yet it is neither in scripture, nor out of it, counted as a gift but as a debt; but the mental hop-skip-and-jump process says never mind the meaning of words, of gifts, of hire, of debt, of contract, of every element that makes a man a hireling who is paid his wages of hire, we will say the *support of the teacher* is necessarily embraced in the Apostle's idea of honoring the elders that rule well. I say it never was embraced in the idea, and never was thought of by the Apostle, and without clerical manipulation never would have been thought of by anyone else. But like drowning men catching at straws, the clergy had to get something to sustain them in their false position. They grasped at this verse, and at Gal. vi: 6, and have made little things do immense service, and ('like priest, like people,') they have always found enough of innocents to accept their ideas without examination or verification, and thus for centuries scriptures have been used for purposes for which they never were intended, but contrary, exactly, to what they were originally intended to establish.

The finishing touch has has yet to be noticed. Because the Apostle immediately adds to this text, "Thou shalt not muzzle the ox that treadeth

out the corn, and the laborer is worthy of his reward," we are told this settles it. "The ox must have his living of the work he is performing. The laborer is entitled to the fruit of his labor."

Now, do you not see, Mr. Editor, that when you use your own words to tell what you mean, you do not make what you want out of the text. Whoever said that the laborer is not entitled to the "fruit of his labor?" But what is the fruit of his labor? Is it meat, drink, corn? You say it is in another place. Has it really come to this, that the fruit of an elder's labor in a congregation is to eat, drink and be merry?" Such, indeed, is the result with the "sporting parsons" of old England, and, I fear, is the result with a large number of all kinds of parsons. But because the ox must not be muzzled when he is treading out corn, and a laborer is worthy of his reward, therefore a teacher is not to be "muzzled" when he is teaching out of the scriptures, and as a laborer, he is worthy of his reward. But what is his reward? It depends on the kind of laborer; every laborer has his own reward and his own kind of reward. Money, meat and drink is not the reward for everything in the way of labor, and yet such would seem to be your idea from your explanation of this passage. There is nothing in verse 18 to determine the kind of laborer or the kind of reward. When we go back, we find the laborers to be good presiding elders, and the reward "*double honor*," and this they are to get. But what it is, is not determined by verse 18. The duty of yielding it is only enforced by accepted illustrations; a principle

is enforced by examples admitted on all hands to be sound, but how it is to be done is determined by the injunction, not by the illustrations of the injunction.

The kind of laborer whether ox, horse or man, is not specified in the illustration, nor the kind of reward. Money, fame, immortality, or eternal life, is not determined. The term "reward" does not determine the kind in itself. The alms-giving hypocrites have their reward, [Mat. xi: 7.] The praying hypocrites have their reward, [verse 5,] and the prophets have a reward, [Mat. x: 41,] and there is the reward of unrighteousness, [2 Pet. ii: 13—15,] all of which show that some other authority is requisite to determine the nature of the reward than the word itself. The only other instance in which this saying is used by the writers of scripture shows this idea conclusively: "And in that house remain eating and drinking the things with them, for the laborer is worthy of his reward." [Jude 10-7.] What is the reward here? Honor, deference, meat and drink? Not at all, but eating and drinking. The result therefore is, that the reward must be determined by other considerations and expressions, and not merely by the word itself, and with respect to the elders, that reward is, in this connection, specified to be *double honor*, and not money, eating or drinking. With respect to the "seventy," the reward is eating and drinking, and not honor.

"Thou shalt not muzzle the ox when he treadeth out the corn," [Deut. xxv: 4, 1 Cor. ix: 9, 1 Tim. v: 18,] does not in itself necessarily refer to eating. There is nothing in

the original statement to that effect, nor in these two statements of the law in the New Testament. The injunction in its original import may not have meant any more than that a beast, worked in the way that the ox was, should be treated mercifully, and not in a cruel manner by muzzling him when working. "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel."—Prov. xii: 10. Whatever the Elders were to get, these passages illustrate their right to it. We have seen they were to get double honor, and I yield it to them freely and voluntarily, but to a man who works as the hireling of the congregation, for his money wages, what is he to get but his wages that he labors for, and with that he ought to be satisfied. Still all this does not determine that the teacher is to be paid for his services. There is nothing about that in the text, but in our next we will examine a parallel passage, which will throw a bright light on the passage under consideration, in respect to the very point in dispute.

BETA.

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### Strange Inconsistency!

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The reader exclaims: What Now? Read and see if you and I agree.

Over two thousand years ago, God declared by his prophet:

"Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Is. 28: 16.

After the lapse of years, He introduced Jesus as his son. [Mat. iii: 17]

The Blessed Redeemer wrought miracles to establish his claims to the Sonship. Near the close of his earthly mission, he assured his servant, Peter (Mat. i: 6) that he would build his Church on the great and sublime Truth, declared by his Father. Jesus, his servant John the Baptist, his Apostles and the seventy, prepared material, out of which that spiritual temple, his Church, should be built. Having made his will and ratified it by his death, he ascended, the Holy Spirit was sent down, (Acts ii:) when the prophecy was fulfilled. The Church was thus established in the year of our Lord, 33, when her members could approach the Father through His Son.

About twenty-six years afterwards Paul wrote: "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii: 11.

Again, A. D. 64, the same Apostle wrote to the Church of God at Ephesus: "Now, therefore, 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 an holy temple in the Lord." Eph. ii: 19—22.

No ambiguity, whatever, here. We are plainly told what the foundation is. Christ and the New Testament prophets constitute the foundation. In the foundation the Apostles stand on a level. Peter possesses no prominence, whatever, over the other apostles.

What a *firm* foundation, brethren, was laid in Zion, upon which to base

our hopes. Well can we sing these familiar lines:

How firm a foundation, ye saints of the Lord.  
Is laid for your faith, in his excellent word?  
What more can he say than to you he has said,  
You who unto Jesus for refuge have fled?

But let us look for the inconsistency.

During the Savior's earthly mission, he compared his kingdom to a householder.—Matt. xx: 1—4. This parable clearly teaches that before a man can *scripturally* expect to be rewarded with life everlasting, he must enter the Church of God; and not only so, but that he must *labor* in that spiritual temple. In another place (John iii:) man is taught that he cannot enter the kingdom without being born again. With such plain teaching, no one has a right to expect to be rewarded in the better world, unless he comes into the church, *the only place on earth where acceptable service can be performed*. The remission of sins can be received in no other institution on earth, but in the Church of Christ. All the promises are in Christ. Now for the inconsistency:

Sensible (?) men will pay from fifty to sixty dollars, and perhaps, often more, just to be initiated to become members of institutions founded by men, and which, *per se*, contain not a single promise that reaches beyond the grave, but, frequently, when invited to obey the Gospel without money and without price, they turn a deaf ear to the invitation. We wish to remind the reader that the Church is complete in all her parts. If you wish to belong to an institution in which you can contribute to the wants of suffering humanity, and, at the same time, have the approbation of

God, you can do so, simply by obeying the Gospel of Christ. If a member, it is your privilege, yea, your solemn duty, on the Lordsday, to contribute as the Lord has prospered you.

But if you are not in the church, you may belong to every moral institution of the age, and have no promise of life eternal. And when Christ shall have delivered his kingdom up to his father, you will be without, exposed to the punishment that awaits the wicked. I entreat you to enter, at once, the Church of God. Be wise to-day, and defer it not.

T. M. SWEENEY.

#### The Keys of the Kingdom.

*Bro. Dean* : I am happy to know that you still stand for the defense of the Truth against all co-operations and innovations.

I would like to have your views of the keys given to Peter; also, the carnal mind; also the death that Adam died, etc.

Your brother in the one hope of Eternal Life.

Milan, Texas. A. J. RAY.

*Bro. A. J. R.* : I am in receipt of your kind and welcome letter.

In answer to your first question, I have long believed and taught that the Keys referred to, are symbolic, and certainly have reference to the means of entrance into His Kingdom. Therefore, I conceive that Faith, Repentance and Baptism, in the name of Jesus, will give this entrance to both Jews and Gentiles.

The Carnal Mind, I conceive to be the spirit of division. The Law of Christ, or God; is designed to effect a

unity. Therefore, the spirit of division is contrary to the Law of God, and not subject to it, neither, indeed, can be.

The Death that Adam died, was the same that reigned to Moses. This certainly was not temporal death for that reigns till now, but the death that Adam died reigned to Moses. Moses is regarded an exception.

My Brother, it is the same death that all sinners die as referred to by Paul to the Ephesians. Adam died because of transgression, and died the very day that he ate of the forbidden fruit. If you can conceive of that state that the Ephesians were in, before they received the Gospel, you can understand the death that Adam died, or that reigned from Adam to Moses. Moses never died that death. Moses was, in his exalted position, a little lower than the Angels. He enjoyed the elevated position that Adam did in his primitive state.

I hope you will understand this scrawl.

Your Brother,  
A. M. DEAN.

#### Success of the Gospel.

*Bro's L. & S.* : The good cause here is still prevailing over the head of all opposition. Embracing the 4th Lordsday in March, we had quite an interesting meeting at Shutein Church, in Hunt county, four miles from my residence. I preached on Saturday night and Lordsday, to quite an attentive audience, which resulted in four additions, one by confession and baptism, one from the Baptists, and two, who had been members of the church before, united with the brethren. Yours, with respect,  
JAMES A. DICKSON.

Miller Grove. Texas.



## Query?

*Bro's. L. & S.:* You will please let me have a discussion from you at your earliest convenience through the *ADVOCATE*, of the Scripture as follows: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." John iii: 8.

Yours fraternally,  
G. M. H.

## REPLY.

In the investigation of the above, we prefer to consider it in connection with the 5th verse of the same chapter.

"Verily verily I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of heaven." \* \* "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." The above is usually looked upon as one of the most difficult passages of the New Testament. Yet we cannot see why it should be, if we but take a common sense view of the subject. First, it is positively certain that no one can enter the kingdom, without a birth of water and spirit. Now I need scarcely argue that the word water, alludes to baptism, since almost all parties believe it. It is so used in the Methodist Discipline, in the formula for infant baptism. Indeed, with few exceptions, this is the general view of the religious world. The very language forces this conclu-

sion, since we know that water is not used in connection with the Gospel except in baptism. Should it now be replied by any one that the word *water* does not mean water, then in the name of reason, what does it mean? There is nothing in the connection to indicate that it means anything else. If the water does not mean water, then who can tell that the word Spirit in the same passage means spirit? If the word water means *Spirit*, as some say, then the probability is that the word Spirit in the same verse means *water*; for I am sure that there is as much to indicate that Spirit in same verse means water, as there is to indicate that water means Spirit. Then with that idea we should still have water in the new birth. But then if *water* does not mean water, but means something else, who can tell what anything in the entire passage means? We can only tell what things mean by what they say, unless there is something to show certainly that they are used in a figurative sense, and then the connection always shows what is meant. Then besides, the Greek word "Hudoor," which is here translated water, is used seventy-seven times, if we have not miscounted, and is translated water every time. For instance, where John the Baptist says, "I indeed baptize you with water," and again where we read of John baptizing in Enon, "Because there was much water there" we have this Greek word "Hudoor," both times, and every one knows that in these passages it means *water*. Then certainly it means water in the third of John.

Again we read that Pilate "Took water and washed his hands." Here the same Greek word as in the third of John is used. Certainly this is sufficient on that point. Then since water is only used in baptism, in connection with the Gospel, it is evident that the Savior here alludes to the institution of baptism. This being true, there is no *new birth*, without baptism. Without the new birth, there is no entering into the kingdom of heaven, and outside of that, there is no promise of pardon to the sinner. For the Savior says, Jno. x: 9: "I am the door, by me if any man *enter in*, he shall be saved." Now if they enter not in, they have no promise. Then we learn from these things, that baptism is necessary to salvation, and whoever says it is a non-essential, contradicts the Savior. But certainly no one will contend that sinners can be saved without the new birth. The new birth is forever incomplete without baptism. Therefore, without baptism, there is no promise of pardon. The only way to escape this conclusion, will be to show that water does not mean water. Who will make this point? The next thing to be done, is to find out how this birth of water and spirit is to be effected. Let it be remembered that this new birth is to take place, in order to enter *into* the kingdom of heaven. Then no one could enter the kingdom before it was established. Hence we must know when the kingdom was established, in order to know the way into it. First then, the words Church and Kingdom, are often used to signify the same thing. For instance the word *kingdom*, in the passage under consideration, means the same that

the Savior meant, when he said, "Upon this rock I will build *my church*." Now if we can find where the Church was built, we will then know when the Kingdom was set up. From all we can learn about the Chronology of the Savior's history, the declaration about building his Church, in 16th of Matt. was one or two years later than the conversation in the third of John, and in the 16th of Matt. the building of the Church was still in the future. Then the kingdom was not set up when Christ talked with Nicodemus. Therefore the language to him, was prophetic in its character.

Hence, to understand it fully and with certainty we must find the time of its fulfillment. Because prophetic language can always be understood better when it is fulfilled, than beforehand. The history of the Savior, for instance, can be much better understood as developed in the New Testament, than from the prophecies of the old. Hence also the new birth, which is the process of entering into the Church or kingdom, can be better understood when the kingdom has come, and the way into it fully laid open.

Now let us see if we can find when the kingdom was established. Just so long as we find the kingdom spoken of as yet to come, or as being in the future, we know that it is not at that time set up. Not only was the building of the church in the future, as spoken of by Christ in 16 of Matt. but we find that when Christ was crucified, Joseph, an honorable counselor, "Also waited for the kingdom of God," Mark xv: 43, which shows that when the Savior died, the king-

dom was still in the future, or Joseph would not have been waiting for it. Again, after the Savior rose from the dead, and just before he ascended to heaven, the disciples came and asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i: 16. Showing that if the Church was set up, the disciples did not know it. This would be very strange, to think the kingdom had already come, and that they were already in it, and still did not know it. They are still looking for it. And besides that, they did not yet understand the nature of the kingdom of Christ, for their question shows that they are looking for the Jewish kingdom to be restored. The answer also of the Savior to these disciples indicates the kingdom still in the future, for he says, (Acts i: 7-8,) "It is not for you to know the times or the seasons which the father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me," etc. This all goes to show that the kingdom had not yet come. The expressions *shall* receive power, and *shall* be witnesses, in answer to the momentous question which had just been asked him, either have no meaning at all, or else they show most clearly, that the Savior had not yet built his church.

In the 8th of Acts, 1st verse, we have it said that "there was a great persecution against the church which was at Jerusalem." Here the church is spoken of as actually present, and suffering great persecution. Now it is certain that it was set up some time between the ascension of Christ, given in 1st ch. of Acts, and 8th ch.

The day of Pentecost, recorded in 2nd of Acts, is the only occasion between the ascension and the 8th of Acts, that looks anything like the building of a church; and, sure enough, in the close of the second of Acts, we find the church is actually present, and the Lord adding daily the saved to it. Now who can doubt but that the church of Christ was fully established on the day of Pentecost, in the city of Jerusalem, and that the three thousand there spoken of, entered into it. And if they did enter into it, they were born again, for none could enter otherwise. Now having found when and where the kingdom was established, and that three thousand entered it that very day, by ascertaining *how* they entered, we at the same time learn what it is to be born of water and the Spirit. This we will do presently. We wish now to connect the 8th verse with this. We are satisfied that this verse could be very much improved, by a different rendering, yet we shall make no attempt of that sort at present. We shall take it just as it is, with all its wind. "The wind bloweth where it listeth," etc. The religious world generally understands this expression to indicate the work of the Spirit of God in conversion. This we verily believe, and shall so consider it, without any other rendering. This verse too, like the 5th, is certainly prophetic. The Savior was indicating before hand, what the spirit would do, when it came. The Spirit that was to convert the world, to bring about the new birth, had not then come, and this is the reason why Nicodemus could not tell whence it came, or whither it went. He had never

seen anything of the kind, and therefore could not understand it. Nor do we believe the Savior expected him to understand it. He only expected him to believe it. Nicodemus had just admitted that he was a teacher from God, and from that Christ had a right to expect he would believe whatever he might say to him.

He was here announcing beforehand the great change that must take place in man in order for him to enter his kingdom and be saved; and Nicodemus, from his own admission ought to have believed it. But while it is true that Nicodemus could not tell whence it came, it is true now, that people can tell whence the Holy Spirit came that was to do this work. We learn from 2nd of Acts, that it came "from heaven," that when Jesus ascended to his father he received it of him, and sent it forth. We know now whence it came, because the word of God tells us. It had not told Nicodemus, and hence he did not know. But since the Spirit came on the day of Pentecost to lead men into the kingdom of Christ, which was to be done by a birth of water and Spirit, we can appeal to that occasion to learn all about the matter. We will at once proceed to that place, and see what we can learn. Opening at the second of Acts we find an account of the miraculous outpouring of the Holy Spirit. The first question of importance to settle is, who were the recipients of it? Were the three thousand, or only the Apostles? A careful reading of the passage will convince any one that the three thousand were not. The pronoun *they*, in first verse, which points out the persons present, relates to the word

apostles, the last word in the preceding chapter for its antecedent, only these were meant, if we give a strict construction of the language. Then reading on the first four verses all of which are taken up in giving the account of the descent of the Spirit and its wonderful effects, we still have the same pronoun, referring to the same persons, and no others. In the fifth verse, the historian speaks of Jews then present in Jerusalem, from all nations. In the sixth he says, "Now when this was noised abroad, the multitude came together," which is full testimony that they, the three thousand were not present till then, and hence were not the recipients of the Holy Spirit thus far. Not only were they not recipients of the Spirit, but they did not know what it meant, but were confused in regard to it. While they are thus manifesting their astonishment, and some of them going so far as to accuse the Apostles of drunkenness, Peter stands up with the eleven and begins to talk to them, and says, "hearken to my words." Up to this time there is not an intimation of any reception of the Holy Spirit by the multitude. But now the Spirit through Peter demands attention to its *words*, not its secret workings. After the Spirit through Peter has explained this wonderful event which they behold, to be the fulfillment of the prophecy of Joel, it demands attention to its words the second time. Thus twice the Spirit demands attention to its *words*, but not one time does it speak of any secret influence any way at all. Let it be remembered too, that we admitted that the 8th verse in 3rd of John in regard to wind, had reference

to the work of the Spirit in conversion.

We have now found the time of its fulfillment, and are trying to find out how the Spirit did this work when it came. We find, thus far, that there is not one word about any mysterious or 'secret operation, but the Spirit spake, and the people heard. We therefore conclude that, granting the word *wind*, in third of John to have reference to the work of the Spirit in conversion, it did not at all signify that the work would be mysterious when it should take place, but simply that Nicodemus did not then understand it; but when we come to its actual occurrence, it is all perfectly plain. The Spirit *talks*, and the people understand its words. Now we will proceed with the examination. After the Spirit through Peter had called the attention of the people the second time to its words, it proceeds to give the facts of the death, burial, resurrection and ascension of the Son of God, and proves the resurrection by the Psalmist David. "Now when they heard this," (not when they felt the inward work of the Spirit upon their hearts,) "they were pricked in their hearts and said unto Peter and to the rest of the Apostles, 'men and brethren, what shall we do?'" Verse 37. The Holy Spirit through Peter then gives them a plain and practical answer, which is, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." After a brief exhortation we have it said, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thou-

sand souls." Ver. 41. When they received his word, that is, the word of the Holy Spirit through Peter, they were baptized. Now where in all this is there such an idea as that the Spirit did any of this work secretly, or abstractly from the word? Not one single intimation of any such thing. But the work was all done by the Spirit through words addressed to their understanding, telling these people plainly what God had done for them through his Son, and what he now required them to do, promising them remission of sins when they did it.

This fully explains the passage about wind in third of John. A little more attention now to the three thousand who received and obeyed the Spirit's word. Certainly no one will undertake to say that these persons are not saved or pardoned. If they are pardoned, which none can deny, then they are in the Church or Kingdom, for the Savior says, John, x: 9, "I am the door; by me if any man enter in he shall be saved, and shall go in and out, and shall find pasture." Here the salvation is when they enter in, not while they remain out. And we know these people entered in, for Christ is the door and all must enter by him, and we read from Paul, 6th of Rom. that we are "baptized into Jesus Christ.

These three thousand were baptized, and, therefore, were in him, in his Church or Kingdom.

Now, having shown that they were in the kingdom the moment they were baptized, we know that they were born of water and the spirit. For the Savior says emphatically, that no man can enter without this birth.

Hence here is also a clear illustration of what it is to be born of water and of the Spirit.

Thus by taking the Scriptures in connection, the prophetic declarations with their fulfillment, all becomes plain that concerns our salvation. Hence in order to be born again, born of water and of the Spirit, the sinner must hear the Gospel as presented by the Spirit through the Apostles. Must believe with the heart, repent of his sins, confess with the mouth the Lord Jesus, and then be baptized into him, and, this being done, he is born of water and of the Spirit.

We will present one other illustration of the matter, lest some may not be satisfied with what we have presented, though we might just let it rest here. The illustration is this:

In 8th of Acts we learn that the Christians were all scattered from Jerusalem, except the Apostles, by persecutions. Doubtless some of the three thousand were in the number scattered. After a while Peter writes a letter to the dispersed. See his first letter. It is most probable that some of these three thousand were among them. Indeed these conclusions are more than mere probabilities. In first chapter he tells them first, that they had purified their souls in obeying its truth, and then immediately adds, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. i: 22-23. Here then, when addressing some of these very persons that obeyed the truth on the day of Pentecost, he tells them they are born again. This testimony is complete. The same is true of every one that obeys the Gospel of

Christ. All such are born again. One other thought just here. When the Savior was illustrating beforehand the nature of his kingdom and its divine requisitions, he spake in parables, or figures. But when the kingdom was established, and the Apostles began to preach as the Spirit gave them utterance, they used no figures in preaching the Gospel to sinners. They needed none. The full time had come, and they could present the plain facts and conditions of the Gospel in plain positive terms, without any figures. Hence while these Apostles were preaching to sinners, to make them Christians, they said not one word to them about being born again. They told them plainly how to become disciples. But after they had preached the Gospel to them, and they had obeyed it, and they begun to write to them as Christians, they began again to use figures, in alluding to the manner, in which they became Christians, as Peter did, in the case above mentioned. They, having passed through the process of becoming Christians, could readily understand these figures. But you may read Acts of Apostles through and you will not find one instance where an Apostle or Evangelist even said to a sinner, "Ye must be born again."

They had, instead thereof, the plain facts of Christianity to present, as a present reality. The same is true in regard to the Holy Spirit. The Apostles never said one single word to the sinner about the operation of the Spirit, whether it was like the wind, or like anything else. We have it distinctly said by the Savior in regard to the Spirit in con-

vincing the world of sin, "for he shall not speak of himself." John xvi: 13. True to this declaration, the Spirit just went along, and through the Apostles preached Christ and him crucified, and then told the people how to obey him. Therefore to get the full meaning of John iii: 8, you only need read the preaching of the Holy Spirit for the conversion of sinners, recorded in Acts, and you have the whole matter. This we deem sufficient for the present.

E. G. S.

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Notes of Travel.

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On Friday morning, April 27th, I left Nashville, via North-Western R. R., for Mayfield, Ky., to spend a month with Brothers R. B. Trimble and John Nash, in the Kentucky Purchase, west of the Tennessee River. Having left home somewhat sick from deranged bile, I suffered severe sea-sickness, from the motion of the cars, during the day, and felt quite glad of an opportunity to get into the fresh air, when it was announced that a freight train off the track ahead of us, would cause a delay of some time. Arrived at Union City, at 10 P. M., and found we must wait until 11 o'clock next morning before we could start for Mayfield.

Saturday morning hunted up Bro. Bantau and others of the brethren of the place. Bro. Bantau looks much as when I saw him last, half a dozen years ago. Always feeble, yet always earnestly and actively interested in the Master's cause. Spent a couple of hours in very pleasant converse with him and the brethren and sisters, and regret I did not have more

time to spend in Union City. The progress of the cause is onward with a healthy growth in the town and country around. There are frequent additions to the church, in a quiet way, at the weekly ministrations, without any extra effort or excitement. This is as it should be. Healthy growth is always constant and regular, is not spasmodic, or the result of extra effort, in either natural or spiritual bodies. The conviction daily grows on my mind, that the Church should so live that through its ordinary operations and regular ministrations, earnest and thoughtful individuals, without excitement, will be attracted to its service. This will be the case when churches learn to work, as well as worship according to the law of the Lord, and the example of the primitive churches. It is a disgrace to the churches of the present age, that they travail in birth of children, and then leave them to perish without proper care or nourishment. Christ can never bless that church, can never receive and recognize her as his true and beloved wife, who bears children to him, and then leaves them to wander in the paths of sin, and perish without a mother's watch-care.

The church wants, not so much eloquent and attractive speakers, as men who will watch over young members, gain their confidence, guide and direct them in the ways of God, in their daily callings, in their dealings with their fellow-men, in their associations, in their worship; men who will be true *teachers* to them in the difficulties and trials of practical life, true *friends* and *helpers* in hours of weakness and temptation. Teaching, training in the practical affairs of life,

in the principles of true honesty and christian integrity, is the great need of the Churches.

This is our first visit to this portion of West Tennessee.

Union City is rather low and flat, and the indications of abundance of mud in the winter and early spring still abound; but the marks of improvement, of rapid growth are more abundant. The town looks new, active and lively. If its present growth continues, it must, in truth, in a few years, become a city of goodly dimensions. We are happy to know that the cause of Christ is making so healthy and vigorous a start with the young city.

At 11 o'clock I took train for Mayfield, arriving there at one. Met Bro's Trimble, Nash, and others, at the depot. Commenced speaking on Saturday night, and continued through the succeeding week, until Thursday evening. During the meeting two persons were baptized; one of whom had previously made confession under Bro. Nash's preaching.

Our efforts were chiefly to present the nature and claims of the kingdom of Heaven, as embodied in the prophecies of the Old Testament, and developed in the history of the New. Daniel had contrasted this kingdom with the mightiest empires of earth, and showed that while the last vestige of these must be destroyed it should stand forever. While in their destruction, they, with their honors, possessions, and privileges, their power and wealth, should become the prey and possession of their enemies, their overthrowers, the Kingdom of God "should not be left to other people." It, with its honors, its precious

and imperishable possessions, should be the perpetual heritage of its own weak and lowly born children. No despoiler's hand shall ever wrench from the faithful subjects of this kingdom, the inheritance "incorruptible and undefiled, and that fadeth not away, reserved in Heaven for those who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time."

Not only is this Kingdom to stand forever, but "it shall break in pieces and consume all these," (Kingdoms.) Its mission is, by the spread of its principles, and with the weapons of its warfare, which are not carnal, but mighty through God, to the pulling down of strongholds, to break in pieces and consume every kingdom and institution of human mould, and through itself, God's own kingdom, to bring every human being into obedience to His law. It tolerates other institutions, until it shall have its perfect work. When it shall be purified through afflictions, through persecutions, when it shall be brought to give an undivided allegiance to God, when it shall have cleansed itself from all spots of adultery with the kingdoms and organizations of earth, "not having spot or wrinkle or any such thing," "holy and without blemish," then will God exalt it, and through it become the sole law-giver and sovereign of the universe.

Other kingdoms have the seeds of destruction implanted within them, but this kingdom is immortal. Its founder, God, who alone hath immortality, imparted immortality to this kingdom. It alone of all the organizations on the earth, possesses immortality. It alone can give immor-



tality to its subjects. It alone can withstand the gates of Hell. Then, he who would seek immortality, must seek it through this kingdom. No other can confer life, eternal life, upon a single subject of mortality. This alone, is worthy the homage and fealty of beings who would gain immortality.

But Daniel not only plainly teaches the imperishable character of this kingdom, its final, complete and glorious triumph, in the utter destruction of all earthly institutions, but he foretells the history of the church. It is one checkered with evils. False steps often made; treason from within, persecutions from without, will be its portion. Powers should arise that would "speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws. \*

\* \* "But the judgment shall sit, and they shall take away his dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Thus, though the kingdom in its early youth, should be oppressed, forsaken as of God, on account of its infidelity to him, "as a woman forsaken and grieved in spirit, and a wife of youth refused," yet its abundant and final triumph is sure.

When Christians shall cease to labor for, participate in, and upbuild other kingdoms, and shall make this kingdom their kingdom, it will be exalted and blessed. The church now is not blessed, because of her lack of fidelity to her Lord, because her gar-

ments are stained by adultery, by illicit alliance with the institutions of earth, because she trains her children for the glory and honor of the kingdoms of earth, rather than for service in the Kingdom of God. But when the question is asked me, Where has been the Church for the last eighteen centuries? My response must be, she has not been in the embrace of the kings of the earth. She has not been in alliance with earthly organizations, relying upon them for help or strength. It was the base woman, the false church, not the pure woman, the true Church, that should find favor in the eyes of the kings of earth. The true church is not one which has enjoyed prosperity from the beginning, but the false. The true church has been just where God said it should be; in the wilderness, hid from the persecuting fury of its enemies, unseen by men, oftentimes brought to the very verge of destruction, yet preserved by God. The church that has filled the history in its earlier life of afflictions marked out by God for His Church, when she shall cease her alliances with the nations of earth, and is married to the Lord, will fill the glorious and triumphant history, foretold for God's church in her later years.

Have there been churches through all the dark ages of the past, conforming to the apostolic model, and governed by apostolic teachings. Such churches, in their elements, can be found in all ages of the past. Driven by persecution from one country they appeared in another. Their teachings and practices sometimes corrupted by errors, but in the main, preserving, with singular purity, the

distinctive teachings and practices of the apostolic age, through all the wide-spread apostasy and corruption of the religious word.

These churches have often appeared, for years, as a minority, clinging to the church organizations of the majority, vainly hoping to reform and save it, but finally, by increasing corruptions and departures from the truth, driven to seek a pure faith in a scriptural body, by a separation from the body with which they have stood. These people holding fast the form of sound words, and the order of heaven's worship, must be looked to as the true representatives of the church of Christ in the ages in which they lived.

These and kindred thoughts of the identification of the church of Christ, its true mission and work, together with the means by which it is to be perpetuated and spread, the connection of the Holy Spirit with this church, its office, mission and work, constituted the theme on which we dwelt especially, in our labors at Mayfield, and to some extent at Murray.

The brethren and sisters at Mayfield occupy a commanding position. There are many men and women of zeal, devotion and earnestness in the church. Mayfield and the region round it are rather noted for the number of religious discussions held. We have never seen a community in which there is more of a debating spirit. The feeling is contagious. Several discussions have taken place here in the past few years, others are pending. Of these we will speak again.

The spirit of free, fair and open

discussion is commendable, when it is conducted with a view to learning the truth, and not for party triumph. A people may become morbid in their taste for discussion, may substitute this as a means of advancing the cause of God, for purity of faith, holiness of life, and zeal in doing good in the name of the Lord. The chief commendation of a church to the world, should be its works of love in the name of Christ.

D. L.

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#### Gospel Plan of Salvation.

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The delay has been so great in republishing the tract, "Gospel plan of Salvation," and as it seems uncertain yet when it will be done, and as many who sent us money for it a year ago are impatient and uncertain in reference to it, we propose to send the amount in any other tracts we have, or return the money, if they prefer it. We kept the advertisement standing, hoping we would get it out and supply the demand. We have every name on file with the amount sent, and will obey directions in reference to the matter.

We have also a few orders on hand for "Masonry and Christianity." We learn from the author, this is also out of print. We will do the same with those who have ordered it.

L. & S.

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THREE LESSONS.—My children remember these three lessons:

1st. Learn to love: Jesus loved you.

2nd. Learn to give: Jesus gave himself for you.

3rd. Learn to deny yourselves for others: Jesus denied himself for you.

## THE FIRESIDE.

### GETHSEMANE.

Like Him, whilst friends and lovers slept,  
Have we not all heart-broken crept  
Into thy shadows once and wept,

Gethsemane?

We knew not how the day had run,  
We only knew that hope was gone,  
And fain no more would greet the sun,

Gethsemane!

Our mothers slumbered in the tomb,  
Love, though immortal, could not come  
To cheer their children in thy gloom,

Gethsemane!

Not with us was our true helpmeet,  
Who bore us sons and made life sweet,  
And loved us with a love complete,

Gethsemane!

Not with us might the friend abide,  
Who, ever trusty, ever tried,  
Fought our Truth's battle by our side,

Gethsemane!

We were alone. The world was still,  
The breath of heaven seemed cold and chill,  
We beat our breasts and wept our fill,

Gethsemane!

Prone on the ground our limbs were spread,  
We wished it were our dying bed,  
Since hope and joy and faith had fled,

Gethsemane!

But late, there broke a little light  
Into the darkness of the night,  
And we were taught to pray aright.

Gethsemane!

Then Christ himself said, standing near,  
"O fellow-mourners! have no fear,  
I weep with thee, and God is here."

Gethsemane!

Food for the Lambs. No. 6.

"IT IS WRITTEN."

When a brave foe rushes to the conflict with a forlorn hope, he is much to be dreaded. When an extensive kingdom, with all its advantage and the dominion over a world are risked upon the issue of one short

engagement, it is but natural, the greatest strength will be put forth and a full trial of skill be made.

Such was the case when the Old Serpent stood before Jesus o' Nazareth, on an exceeding high mountain presenting in one grand view and at one grand sight the kingdoms of the world and the glory of them. This was not the first time Satan stood upon a mountain endeavoring to carry out his wicked schemes, or the last. Balaam the son of Beor ascended to a mountain's height with Balak for the purpose of cursing Israel. Although he boldly said, to Balak, "if thou would give me this house full of gold and silver, I cannot go beyond the commands of the Lord to do either good or bad," yet he loved the wages of unrighteousness and whilst he would not curse Israel himself, he taught Balak how to make Israel curse himself. (Num. Pet. Jude, Rev.) All these will I give thee, if thou wilt fall down and worship me. Thou art poor. Thou hast not a place to lay thy head. Thou art friendless, now is your time to become rich and powerful. Oh think of the thousands and tens of thousands, who are at this time, on this same mountain, bowing in undue reverence to his Satanic Majesty. They have builded altars, planted them groves and serve with a zeal worthy of a better cause. Joshua said to Israel "choose whom you will serve, as for me and my house, we will serve the Lord." As much as to say, both are before you make now your choice. The time of a man's life at which he decides what God he will serve is very important. This controls his destiny. Some think because the names of Bacchus, Venus,

Mammon, Terpsichore and Melpomene are lost to the current vocabulary of this age they are no longer worshipped in the world. This is a great mistake. Every one of these Gods and Goddesses have at this time, temples throughout the land without number, in which blind devotees do them homage, and Satan rules them all. Mammon has his share. He takes all upon a mountain, and shows them the promised lands and the glory of them. The road thereon is thronged with men and women, and very few come back, when once they see the earthly beauties and excellencies, which Satan presents. The church, yes the church is afflicted with three kinds or classes of his friends. Annanias and Sapphira head that class who will lie to save their money and of course would as readily do the same to make it. The second is without a parallel, in the New Testament, if the rich young man, who was not willing to dispose of his earthly goods to procure treasure in heaven (a thing he so much lacked) does not furnish one. These are the close hearted and of course the close fist ed male and female part of the church. Those who having set their affections on things above, where Christ sitteth on the right hand of God and afterward leave their first love and find a centre of attraction in money bags, follow Demas, who loved this present world and left Jesus.

Who Keeps in that large house across the street? That is Bro Salt, don't you know him? Good name, surely, but strange sign, "Liquors of all kinds," in one place. "Brandies, wines, etc." in another. Well he

might pickle men's dead bodies in these if they have not too much water in them, but if this is the kind of material with which brother Salt works, he will never save many souls. His salt has lost its savor. Does he not know that men, women and children neighborhoods and nations are more or less injured by his merchandise? Well brother Salt would like it otherwise, but then if he does not keep liquors his trade will be greatly injured. Ah! I understand it now, he has been upon a mountain and has seen something. He loves the wages of unrighteousness, therefore he falls down before Satan. Bro. Greedy can find time to attend to this business and that, to make trades far and near, but is always a little too much engaged to go to church or otherwise wait upon the Lord, and why? He has been on a mountain and has seen the glory of the kingdom of this world and is now gathering in the reward of falling down before Satan. He thinks a little bird in the hand is worth two large ones in the bush, so he is after all he can get here, and will take chances for hereafter.

I must not pass old sister Poor-purse. She looks over her golden spectacles, and from the midst of golden pins, buttons, and other trinkets, and indescribable finery, makes a great display of her poverty. When I tell you that even her turkeys, eggs, butter and little things have stuffed her motheaten wallet out of proportion, you will want to know wherein consists her lack. She is poor in "Good Works." She says the preacher ought to be paid. How she found it out I know not unless some one told her. She never finds out that

money is to be paid out, by herself. She turns over and over the pile. A great contest ensues between feelings and judgment (no pride.) The latter finally prevails and a fated V is chosen for the business of enriching the servant of the Lord. Like a fond mother sending her drafted or conscripted son to the front, she bids it do all the good it can, and as it passes out of her hand she says, "Dear as thou art and justly dear, I will not weep for thee." What is the matter? She and old brother Filthy lucre have been on a *very* high mountain, and are trying to monopolize the kingdom of Satan. Just mention subscription, or pay, or money in any way (unless it is coming in,) and he becomes blind, deaf, and dumb.

Preachers do get needy, like other people, and they cannot help it. Their wives and children cannot live upon air and dress in fig leaves. What ceaseless trouble, say this old sister and brother, would be stopped if the Lord would rain down manna, or bring quails, or send heavy laden ravens to feed these hungry preachers. Why does he let their garments wax old? God has not left his ministers unprovided for. Every child of God should consider himself, or herself, a raven of the Lord's appointing, whose bounden duty it is to supply the wants of the man who faithfully spreads the Gospel. He fills their store-houses, and gives orders. To do good and communicate forget not.

But here are brothers, Well-to-do, Plenty, Get-along, Sufficiency, All-that's-wanting, Small-fortune, and Enough, who give their preacher nothing more than the crumbs which fall from their table, whilst the loaf

is wasted in feasting the greedy idlers, the rich, and in buying finery, luxuries, tobacco, or it is stuffed away in their coffers. Men who love the kingdom of Jesus Christ more than the kingdoms of this world will take more interest in it. If they hold their money when the kingdom of the Master suffers, 'tis because they love their money more. They have certainly been in the mountains. Some young men and women, in looking from this stupendous height, are influenced to marry for money, thus selling their happiness for filthy lucre. Some young men, though possessed of ability, will not preach because there is "no money in it." What a fearful precipice! No. 1 defrauds the laborer of his hire. No. 2 sells an article to a rich man at a reasonable price, but when a poor ignorant fellow wishes to buy, he makes him pay more. No. 3 takes advantage of circumstances to extort an unreasonable price. No. 4 tells a lie to swap horses or allows a man to deceive himself, which is the same. No. 5 says he sells at cost, when he knows he does not. No. 6 borrows money and takes some advantage to keep from paying it back. All these are eagerly seeking the promised blessing. They are all looking down some mountainous steep.

Old man Pry is forever pressing into other men's matters, and is eager to get hold of what others possess. He is one of the devil's best servants. Satan's servants, as a general thing, are very zealous, whilst there is much luke-warmness and indifference among the followers of Jesus. Just see how much money Satan can command by his dram-shops, theatres, and other

places of amusement; and what a comparatively small amount devoted by the friends of the Lord, to good. Were Satan banished from the hearts of the people, and the Lord God admitted to reign therein alone, then would this earth be transformed into a Paradise. 'The battle is over, and the victory won. Satan retires from the field vanquished and enraged. Heaven rejoices and the angels hasten to minister to the Mighty Conqueror.

THE LITTLE MAN.

Speak More of Jesus.

How sad it is that, when christians congregate together, whether it be at the table, or elsewhere, there is so little talk of the Lord, and so little inquiry about his truth. We are ever ready to talk of our sect, our church, our pastor our success, our meetings, our enterprise, etc.; but, oh! how seldom we sit down quietly to talk of Jesus. It is also very humiliating to think how little time we are alone with the Lord, and how little we relish quiet communion with himself. There may be much zeal, much service, much noise, much appliance and means, and yet very little of Jesus. It is joy to him, when we come away from our pleasures and pursuits, our engagements and our services, to spend a few brief moments in his presence, to breathe his love, and to hear his word.

If a fond father sees his children so much engaged in service for him as to have no time to sit on his knee and commune with him, would it not fill his heart with grief? And thus it is with our heavenly Father, when his children are more occupied with work than with himself. The result of ser-

vice engaged in without communion is restlessness, barrenness, and agitation now, and loss of reward hereafter. On the other hand, to be occupied with Christ himself, will lead us to activity for him in the right way, and give us joy in our work.—*Times of Refreshing.*

How Much?

"So you have finished the "Scheme of Redemption." Now take the critic's chair and pronounce upon it, and also tell how much you have been profited by the reading."

"*Unique, exhaustive*; and most happily written. I have been much profited; not more from what is said than from the manner in which it is said. What a beautiful scheme is the whole book! How judiciously arranged in all its parts! Most of the positions are well fortified, not by bristling bayonets, but by towers of strength. The skeptical reader will be at once captivated by its manner and convinced by its logic. He is led so pleasantly and confidently through many beauties to the Kingdom of our Savior, that he is ready and willing to enter even through the waters of baptism. I love Bro. Milligan better than I did before I read his book. I am wiser and I trust am better. Who can read the article on prayer and not feel like going down on his knees?"

"Have you found nothing objectionable?"

A few things—but speaks upon the sun. He trimmed me a little in cutting away the laver as a type of baptism, and robbed me of a good sermon as Bro. Anderson did when I was

about to make my first effort to talk on the conversion of the Eunuch. I preached it all over in the woods, dwelling with emphasis on the words "If thou believest," etc; but before the time to preach I got Bro. A's translation, and my darling words were all gone."

"How much more modest we must all be as we grow wiser."

"We have neither time nor disposition to talk about the Ordination matter however much we may differ. As to what is said about the direct influence of the Holy Spirit on the hearts of Christians, Bro. J. F. has said sufficient. The expression, "believe into Christ," I do not like.

These are the only spots I see, and when I see better these may not be spots."

How much there is to learn, and how little of time!

MORE ANON.

### THE BIBLE.

What a precious book is the Bible. It carries us back through the long vista of ages, to the time "when the morning stars sang together, and all the sons of God shouted for joy," (Job xxxviii: 7) and points us on through the misty future to the great day, when "the dead, small and great, shall stand before God, and be judged out of those things which are written in the books. (Rev. xx: 12) Without the light of God's word, creation would be shrouded in impenetrable gloom, life an intangible mystery, and death a fearful plunge into darkness and black despair. And shall we abandon it for human devised schemes and plans? Shall we suffer

erring fallible man, to prescribe rules of faith and practice for us, while we have the Scriptures of truth. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for corrections, for instruction in righteousness, that the man of God may be *perfect*, thoroughly furnished unto *every* good work."

F. M. F.

Write your name in kindness, love and mercy on the hearts of those you come in contact with, and you will never be forgotten.

Effectual prayer brings from heaven's ample chambers the choicest blessings down upon earth.

Vice does not pay: the sin is less sweet than we fancied, and it costs more than we bargained for.

Revenge puts you on a level with your enemy; forgiveness lifts you far above him.

As storm following storm and wave succeeding wave, give additional hardness to the shell that encloses the pearl, so do the storms and waves of life add force to the character of man.

A Christian should not plead spirituality for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.

Base all your actions upon a principle of right, preserve your integrity of character, and, in doing this never reckon the cost.

**"Make a Remittance to Heaven Every Week."**

I have only a glimpse of the worship of heaven, but it is long enough to allow me to see the elders casting crowns of gold at Jesus' feet. If I wish to be in fellowship with any church of Christ, either in earth or heaven, I must worship him with my property. It is true, he does not need that I should give to supply his wants; but I have great need to give to subdue my sins. I am too fond of making money, and too fond of enjoying it. I scarce believe I am hastening to a land where my cash well be uncurrent money. I see thousands of my fellow-christians whose souls are dying of covetousness. Let me take heed lest I be infected with that sickness. Let me put my finger on the wrist of my purse and feel how it throbs, calmly and regularly when the cash is coming in, and with what a flutter it is affected if any is drawn out for the service of my owner. I must begin and mortify this feeling. I must at once get into the habit of giving one-tenth of my income in the worship of him who gave it all to me. I do hope to reach heaven through the mercies of Jesus, who though he was rich, for my sake became poor, and I must begin to lay up treasure there, else I shall be a very poor man among its wealthy citizens. I will from this day forward make a remittance to heaven every week.—*Dr. Patterson.*

**Literary Notices.**

**GOOD WORDS, May;** Contents:—Fernihurst Court, an Everyday Story, by the author of "Stone Edge,"—Life in a Country House—Tom's Hero,—Arguing—Coming Home—Letters from the Tropics, by Rev. Charles Kingsley,—Songs with Refrains,—A Conversation

and a Story,—A Lark's flight, by Robert Buchanan,—Half Hours in the Temple Church, by C J Vaughn, D D,—Days in North India, by the Editor,—A Sonnet, by the author of "Lady Grace,"—Dragons and Dragon Slayers,—Under especial Blessings, by Sydney Dodell,—Dreams and their Interpretation,—Dorothy Fox,

J. B. LIPPINCOTT & Co., 715 and 717 Market St., Philadelphia.

**THE SUNDAY MAGAZINE,** Contents for May: Episodes in an obscure Life, being experiences in the Tower Hamlets, by a Curate, Part viii—How to study the Old Testament, by W Lindsay Alexander, D D,—A Bit of a Battle, a poem, by Isabella Fyvie—John Newton and his Hymns, by Isabella L Bird,—Cousin Tom, by B Orme—Part in Peace, by J S B Monsell, LL D—The Desire to do great things, by Rev A L Simpson—The Chorister, by A J Mason—The Struggle in Ferrara, by W Gilbert, part viii—One Christ in Four records—On the Miracles of Our Lord, by George MacDonald, LL D—Una and her Paupers, by H A Page—The Champions of St Paul, John S Howson, D D, Dean of Chester—Our Strength and Shield, by Rev Henry Dowton—Supplement, Notes for Readers out of the way.

J. B. LIPPINCOTT & Co., Publishers.

**CHRISTIAN MONITOR,** Contents for May: To My Friend, Poetry—The Ministry of Sorrow—We can give only, etc—The Past, Poetry—The Spirit of Christ—Items from my Note Book—Going Home, Poetry—Authority in Family Government—Physiological Knowledge—The Model Husband, No II—Early Memories, Poetry—Sunshine and Shadows in Southern Lands—What does it matter? Poetry—Was She to Blame?—A Library Smoked away. Poetry—Novel Mode of Paying the Printer—The Seven Shilling Piece—How to Get a Husband—Juvenile Department—Aunt Mellie's Letter Box—Fashion Letter—Farm and Garden—The Apiary—Floral Department—Useful Recipes—Books and Music—Talks to Monitor People—Our Letter Writer—Music—Oh! Give Me a Home by the Sea.

Mrs. M M B Goodwyn,

Indianapolis, Ind.

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# THE GOSPEL ADVOCATE

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## Conditions of Salvation.

Having considered faith, we will next look into repentance.

First, in regard to the importance of repentance. In the first part of the thirteenth chapter of Luke, the Savior twice says: "Except ye repent, ye shall all likewise perish." This will be admitted as true in reference to all sinners. Those who harden their hearts and stiffen their necks, and refuse to repent, need never dream of salvation from God.

Again, on this same subject, Paul says, when speaking of the idolatry of the world: "And the times of this ignorance God winked at, but now commandeth all men, everywhere to repent." This command is positive and universal. No sinner can say it does not embrace him; and no one can suppose he will be saved who refuses to obey.

In Revelation, last chapter and 14th verse, we read: "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." Those who do his commandments will enter in,

while those who refuse them will certainly not be permitted to enter. No salvation, therefore, for the sinner that refuses to repent. We will give a few examples:

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—Mat. xi: 20-24.

The woes pronounced against these cities, are most solemn and awful. The comparison drawn between those cities, and those of Tyre, Sidon and Sodom is fearful indeed. When we

look back to the history of those cities, we find their destruction was complete. Sodom, with its inhabitants, together with the very ground on which it stood, was burned up. Thus leaving a lasting example of the wrath of God against those that do wickedly. Tyre has been destroyed with a complete overthrow, as was prophesied by Ezekiel. And yet the Savior says it will be more tolerable in the day of judgment for them, than for Chorazin, Bethsaida and Capernaum.

Why were these awful woes pronounced against these cities? Because in them "most of his mighty works were done," and still the people refused to repent. They enjoyed the personal presence of the Son of God, they saw most of his wonderful works, they heard his heavenly instructions from his own lips. Never, before then, had people enjoyed such advantages or privileges as these people, and yet they hardened their hearts against every thing, and went their own way.

Inasmuch as these cities had enjoyed greater advantages than others, they were to suffer greater punishments. The same thing is doubtless true with the present generation in our country. Never have people been more highly favored by the Lord than at present, in our own happy land. True, we have not the Savior here in person, but we have more. We have the history of the miracles wrought by him, and his public instructions, and we have also the facts that he died for us, was buried, and that he rose from the dead, and ascended to heaven. Still more, we have the words of the Holy

Spirit through the Apostles, standing on record in the New Testament, to teach us plainly the way to heaven. We have also, in plain language, the promise of eternal life to all the faithful children of God. Thus we have at the present time, as many advantages and even more than these cities in the days of the Savior had. Some may say that if they could see the Savior, himself, they would believe. This, however is a mistake. Christ showed, in the case of the rich man and Lazarus, that those who would not believe Moses and the prophets, would not hear, though one went to them from the dead; and that being true, it is quite certain that one who refuses Christ and the Apostles, as they speak through the word of truth would refuse the Son of God if he were here, personally, on earth again.

The people certainly do not realize the danger there is in refusing to repent at the command of the Savior. Their responsibility will be even greater, if possible, than that of the citizens of Chorazin, Bethsaida and Capernaum. Would that they could realize the dark cloud of ruin that is gathering against them, and will sooner or later burst in all its fury upon them. Another hindering cause to repentance is the idea that is in the world in regard to death-bed repentance; that if a man can only have a few moments just before he dies, to repent and pray, and give his heart to God, all will be well. The parable of the laborers in the vineyard is often wrested to justify this conclusion. Nothing, however, is farther from the teaching of that parable. True, those that came in at

the eleventh hour, received each his penny, with those that had worked all day. But why were these eleventh-hour men not in sooner. Because up to that time no man hired them. The very first chance they had, they went in and worked all the rest of their time.

Suppose these men had still idled on till the day closed, and then come and asked for their pay, would they have received it? No one can say so. This, then, ought to be an example to the sinner to embrace Christianity the first opportunity he ever has, after coming to the years of knowledge. These laborers all went in as soon as they were hired. Suppose you were to tell a man to come into your farm to-day and work, and you would give him what was right, but he goes his own way and does not come till just as the day's work is done, when it is too late for him to do anything, would you pay him? Most certainly you would not. How, then, can you expect the Lord to do what you would not do yourself? Every thing that encourages people to put off their return to God till the close of life, is contrary to the teachings of the Word of God. If God rejected the Jews because they rejected Christ and the Gospel preached to them by the Apostles, what will he do with the Gentiles for doing the same thing.

Next, we will look to the order in which repentance comes, whether before or after faith. Many place repentance before faith. But we desire to know where the Bible places it, and let that settle the matter. That says: "But without faith it is impossible to please him; for he that cometh to God must believe that He is,

and that he is a rewarder of them that diligently seek Him."—Heb. xi: 6. All will admit that repentance is one of the steps that the sinner takes in coming to God, and that one object of this repentance is, that it may be well pleasing to God. But without faith it is impossible to please him. Therefore, if it were possible for any one to repent before faith, it would not please God, and if not well-pleasing to Him, of what advantage would it be? Certainly none. Repentance, then, must always be preceded by faith, or it will not do any one any good.

The occurrences of Pentecost give us an example on this subject. When Peter had preached to those Jews the Gospel of Christ, they believed and asked, what shall we do? These people had faith and wanted to know what next. Peter responded: "Repent!" Which gives us heaven's order, the most natural that could be imagined. The heart is turned to God, through faith. It is most natural that the life should be turned next, which is exactly the order here. Let this suffice on this point.

We must next enquire briefly what repentance is. The Greek word from which the word repent, in such cases as 2nd of Acts is taken, is defined in the Lexicon to Greek New Testament thus:

"To change one's mode of thinking, feeling and acting." Merely to be sorry for sin without turning therefrom, is not the repentance of the New Testament. It must embrace a change of life also in the sinner, or it is of no value. The Savior says the men of Ninevah repented. When we examine the book of Jonah to see what they did, we find they humbled

themselves before the Lord, and "turned every man from his evil way, and from the violence that was in his hand," and God spared the city. From this illustration it is clear that when the sinner humbles himself before God, is sorry for his wrongs, and turns away from them, he has repented. Any one who will, may certainly understand Bible repentance.

It may next be imagined, how long will it take the sinner to repent? I was taught in my early youth that it would take a long time mourning and agonizing under sin, to repent. And if anyone shouted very soon after they were "struck under conviction," so called, their repentance was doubted by the good people carrying on those meetings. Hence, the impression was made, that the sincerity of repentance is proved by a long siege of mourning and lamentation. We read of nothing of this sort, however, in the days of the Apostles. Suppose a man, desiring to go to a certain place, takes the wrong end of the road, and after traveling some distance learns from a friend in whom he has confidence, that he is going the wrong way, and is only getting further off from, instead of nearer to the desired place. He will, of course, be sorry that he has gone so far the wrong way and lost so much time. But what good will it do for him to sit down and cry a week or two over it? Everybody knows that no matter how sorry he is for his error, that sorrow will do no good till he turns himself about and travels in the other direction.

The sinner takes the wrong end of the road and travels from God and

heaven. The Gospel comes and convinces him that he is traveling the wrong way. He must then turn, be sorry for his sins, forsake them, and travel the other way. This is just what the people did in apostolic times. Three thousand sinners, the murderers of the Son of God, could, and did, repent the same day. A household of heathens could hear the Gospel and repent the same hour of the night. Why may not people do so now? They certainly can, if they will.

Then, friendly sinner, be persuaded by one that desires your salvation, to repent lest you be driven from God, and perish forever. The greatest danger that overhangs our country, is the refusal of the masses of the people to repent, and be the servants of God. The Christian religion makes men better and happier in this life, and prepares them for the life to come.

May the Gospel of Christ speedily over the earth prevail.

E. G. S.

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#### How to Become a Christian.

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What is it that makes a person a Christian? A very little, with infinite consequences. It takes but very little to make a man a Christian, although the consequences of that little are infinite. Just as soon as a person has any conception of Jesus Christ as the Master and the model of the life of true benevolence and purity and truth which he prescribes for us; just as soon as a person has the simplest conception of the life that Christ lives, and that he commands men to live, and then truly say, "I am willing to begin that life; I am willing

to go to school to my Master Jesus; I am willing to learn; and I covenant with him to do his will as fast as it is revealed to me, I covenant with him to be a good scholar, to learn, and, as fast as I learn, to practice everything which he commands me to do, as in the New Testament it is spread out in the four Gospels, showing what the Christian life is as he lived it, and commends it to others;” just as soon as a man can say, “Though I shall understand this very imperfectly, and shall come short a great many times, and shall fail here and there, yet I am willing to begin, and I am willing, as far as life and breath and strength are given me, to attempt to be a pupil, a scholar, a disciple of the Lord Jesus Christ”—just so soon he begins to be a Christian. That is being a Christian in just the same sense that it is being a scholar when a boy first goes to school. He is beginning to be a learned man. He is not learned; but he is beginning to learn with the intention of learning to the end of his life. He is beginning to be a scholar.

His learning is very limited at first. There is not much of it. *A little leaven, hid in three measures of meal till the whole is leavened*—that is the grace of God in the heart of a man. It is covered up, so that he does not see it, and so that others do not see it; but it works, and works, and works, and *leavens the whole lump*. When the love principle comes into a man's soul, and he says, “I covenant to suppress my passions, to take down my pride and vanity and selfishness, and live by love to the Lord Jesus Christ, and by love to my fel-

low-men just as he taught me to do; and I am willing to begin this night, this hour, this moment,” then he is willing to be a Christian.

It is not my purpose now to go on and tell you how the Christian life develops. That is another subject, and a larger one. What I wish, is, to keep your minds on this one point—namely, that it does not require a great deal of time, nor a great deal of learning, nor a great deal of special preparation, to *begin* a Christian life. The struggle will largely come afterwards; but the beginning is so simple that when Christ preached, it did not take a man an hour to become a disciple. When the Apostles preached, it did not take an hour for thousands to pass through all the necessary stages, and go into the Church. And there are in this congregation, and in this room, scores of persons who have been taught religious truth ever since they were in the cradle, and who are not only acquainted with general religious truths, and the main facts of the Gospel, but know much about doctrines, and what is required of them in life if they are going to be Christians. Not only have you lived in the knowledge of these things but your feelings have been trained in them. Many of you have had the training of Christian parents in these things. Why, you have been brought up to the very point of the Christian life, and there you have been standing; and all that is required, is, that you exercise your own will, and say, “I embrace this life of my own free will, and I embrace it forever, and from this moment I am willing to have it known that I mean to live according to the commandments of the Lord

Jesus Christ. He is my Master; he is my exemplar, and his words are my law; and, God helping me, I will live by his pattern." He who says that really and sincerely, has begun to live a Christian life. He may not have much to show, but he has *begun*.

When a man begins to be a Christian in reality and sincerity, he never says, "I will begin and see what it will do for me." No man has begun who sets out with that spirit. Suppose he should go one day, and make the experience of that one day the test by which to determine whether it was worth while for him to go longer or not? Do you suppose going to school one day will do him any good? Do you not know that the first day in school is the hardest day, and that the first week is the hardest week, that the first month is the hardest month, and that the first year is the hardest year? Do you not know that difficulties most always lie at the threshold of the beginning of things? And do you say, "I will make an experiment of religion?" No, you will not. If you make an experiment, it will be an experiment outside of religion. A man is sick, and he says, "I am going to make an experiment of medicine, and if I like it, I will keep on, but if I do not like it I will cast it aside." So he tries it and it tastes bad, and he throws it away. What does a man know of the effect that a given medicine would have on him when he has only tasted it?

If a person goes to school saying, "I am determined to have an education, no matter what the difficulties are," he has begun to be a scholar; but if a person goes to school, saying "I am going to see how it seems,"

he does not begin to be a scholar. If a man is sick, and he puts himself under the doctor's care, and says, "I will give him full swing; I want him to cure me, if it takes six months or a year; and I will take whatever he gives me, and will follow his directions in every particular," then he has begun to be a patient. But if a sick man calls a doctor, and says, "I will test the medicine which he gives me, and will take it if it suits me, and reject it if it does not," then he has not made a beginning.

And if a man says, "I am going to meeting a little while to try it," he has not begun to be a Christian. But if a man says, "I, from this hour, consecrate my life to the cause of Christ; my disposition is hereafter to be managed according to the law and spirit of the Savior; I declare it to God, and I am willing to declare it to men," then, whether he has had any joyful feelings or not, he has begun to be a Christian.—*Christian Union*.

WHAT THEN?—"I am a Christian. What then? Why, I am a redeemed sinner, a pardoned rebel, all through grace, and by the most wonderful means which infinite wisdom could devise.

I am a Christian. What then? I am a temple of God, and surely ought to be pure and holy.

I am a Christian. What then? I am a child of God and ought to be filled with filial love, reverence, joy and gratitude.

I am a Christian. What then? I am a disciple of Christ, and must imitate him who was meek and lowly in heart, and pleased not himself.

I am a Christian. What then? I am an heir to heaven, and hastening on to the abodes of the blessed, to join the full choir of glorified ones in singing the song of Moses and the Lamb; and surely I ought to learn that song on earth."—*Payson*.

## Bible Colleges.

*Bro. Lipscomb:* In your article on Bible Colleges, No. 40 of last year, while there are many good things well said, there are others deserving animadversion. In committing yourself against them, your opposition lies against all professional schools, until it is shown the ministry is essentially different from every other public calling in all that pertains to its efficiency. This you did not attempt, save by the assertion "the Church and its work in saving the world is the school for studying the religion of Christ."

Now it seems to me this is too weak a platform, on which to stand, against Institutions so long sanctioned by the wisdom and experience of the civilized world. There is nothing in it which sufficiently divests the ministry from all connection with theory—from all affinity with and dependence on the learning of others to relieve your opposition from the imputed charge.

With your permission I submit the following strictures:

1. You say "the instruction must needs be theoretic." In the absence of assumption, that the necessary qualifications involve no theory—no education of the head, this is no objection. On the contrary, the enlightenment of the age demands liberal acquirements. Besides I do not see the "necessity." If it exists is it not equally true of all Law, Medical, Normal and Military schools? I am not aware of any "necessity," inhering to Bible Colleges, which precludes the practical. Frequent opportunities of attending public wor-

ship, and hearing preaching addressed to promiscuous audiences—occasions for exercising gifts in prayer meeting and neighboring congregations—lectures on practical christianity, enforced by earnest exhortation, together with the society of the devout, all swell the practical to an amount comparing favorably with that developed at any of the schools.

2. "They are made preachers by the College." This exceeds your own statement of what they propose—"to qualify to preach;" and is true, only so far as affording facilities to the necessary acquirements, is incidental to making preachers. You doubtless believe preachers, like poets, "are born not made." I too believe this. Still I never yet heard of one's coming full-grown. Like others of the species, they "grow upon what they feed;" and as a general thing they are an exceedingly voracious class. In obedience to their love of the beautiful, and mental activity, they soon drink deep at the Pierian Spring. Does any one suppose this does not constitute an important element in their *characters* if not in their *making*? Wherein is it not true of preachers?

3. "It of necessity establishes an order of clergy separate from the laity." Again, aside from indiscreet advocacy, I must say I do not see the "necessity." The aim is to establish men head and heart, in the doctrine of Christ, and to qualify them for valiant service for the cross. It genders no distinction, save what grows out of a law of our natures, in virtue of which superiority has ever been conceded to educated mind. We have

always had this "order." We will have, Colleges. or no, so long as men inherit the heaven-born "desire to be as Gods, knowing good and evil." The law of supply and demand, whether of divine appointment or not, is final in this as well as in all the workings of society. I am not prepared to denounce it, in view of the fact that many of the most gifted have been the most humble and philanthropic—have been mindful of the poor, while supplying a demand equally imperative, among the more favored. For wealth and opportunities for culture do not make all men either soulless or godless. Let us have more of this "order." Their lives have left an odor of piety around their names by which "though dead they speak." With an inferior order what were the fortunes of truth in her mighty conflicts with power and learning? I know St. Paul intimates the sufficiency of the Gospel armor—but still I know in his time it had a powerful ally in spiritual gifts. Our conflicts are still with "principalities, authorities, rulers of darkness and wicked spirits in high places." All the stores of varied learning—the highest didactic training—the greatest polemic skill, are all tributary to their assaults. Can they be met except with like weapons? Who less than a Campbell could have met Purcell or Rice? Who than Wilkes a Ditzler? Whom would you have to encounter Graves? Do you reply "this is neglecting the poor?" The poor have ever shown far greater capacity for *being raised*, than for rising. The duty of charity is based in great part upon this fact. In the elevation and Christian-

ization of mankind the work has been from the top downward. No instance worthy of record has ever transpired in which the effort in its origin or operation did not proceed from above. This is of "necessity." Christianity is not native to the "lanes and cellars." It can reach them only by aggression. The pressure on the lower strata of the atmosphere can be removed only from above. No illumination ever can reach the lower regions, except through the upper. All our so-called "Relief," "Benevolent" and "Missionary" Societies are a recognition of this fact. The greater the number who acquire sufficient learning to become a "separate order," the more bright stars will there be capable of penetrating and dissipating the mists below.

4. "If there was nothing wrong in these schools Alexander Campbell sinned grievously in opposing them." Reformers in denouncing abuses frequently assail their sources, and not unfrequently run into their opposites. Bro. Campbell, in his youth, had been familiar with "many a graceless scamp," who was heir to a scholarship at Elton which makes preachers for the church; and like you he thought "it an evil too palpable not to be condemned." How far he went in denouncing these schools "independently of their teaching," I can not say. This, however, I do say, Bethany was to all intents a Bible College, limited in its operation only by want of means, but fairly committing its founder in their favor. Indeed, the present chair of the Bible was endowed, if I mistake not before his death. It was a school in which "all Christians could be fully educa-



ted in the Scriptures." What restrictions, I pray you, do you put on this language? Of itself it includes all collateral history, literature and science. Do you want the acquisition, yet disparage the means? Do you say "The Scriptures are not so intricate as to require such deep learning to understand and teach the way of salvation." Grant you—Still all experience and observation thrust the fact in my face, that the educated understand them the best—that every department of learning has been tributary to their elucidation. Besides, you must not ignore the fact, that mankind are gregarious. They cannot, like you and Bro. Brents, renounce all leadership, and take their own course. They can hardly keep the track after it has been well blazed. Since leaders are a "necessity" may there not be safety in a multitude?

5. "In the development of his faculties, one will show aptness and fidelity in teaching. Let the brethren encourage him." Amen, says the College. The question is, shall he go where books, learning, facilities, emulation, intercourse all tend to hasten development and increase usefulness, or shall he stay in the "surroundings in which he is to labor," in deprivation of all these, plodding his way alone, lest "other surroundings disqualify for sympathy with those in which he must labor." You picture a frail character. It illy comports with that drawn by Paul—"Strong in the Lord, able to stand firm against the wiles of the Devil, having the feet shod with readiness in behalf of the Gospel of peace," "able to quench the fiery darts of

the wicked one. Carry out this principle and the kingdom ceases to be aggressive. This brother, so easily tempted, cannot even indulge the latitude of a neighboring congregation at all different in "taste and culture." A system of non-intercourse, unchristian, stagnating, and utterly repugnant to the injunction "prove all things" would follow.

6. "More true Scriptural, practical, knowledge and efficiency can be gained in six months active service in teaching the church and the world than in six years hearing lectures on the Scriptures." Then verily have all our Universities flourished on the gullibility of their patrons. In this statement you expose yourself to the imputation of bearing false witness, in this, that you do not tell the whole truth. The implication is, that "hearing lectures" constitutes the sum total of College drill. If the assertion does not carry its refutation in its extravagance only argument would dignify it.

7. "Another evil is those who enjoy these advantages, depreciate if not despise the acquirements of others." This is a grave charge; and if true constitutes an exception to a general rule. Aside from exceptional cases in which the subject possesses an adverse proclivity, learning liberalizes and religion humbles. If any other result ever came from a Bible College, it was a bastard and not a legitimate offspring. All along the way from the "cellar" up to the College we can find specimens in which conceit is in excess of discretion. Because you have, as you think, recently met one from College, do not be so unkind as to think he was made

there. Ten to one it is *constitutional* and will go with him through hades.

Upon the whole Bro. Lipscomb, I cannot but think you said some things your cooler judgment cannot approve. I confess you were goaded to the onslaught. If put on the stand you would have to confess that much of your usefulness is the outgrowth of discipline and training superinduced by the College. And that the greatest thorn in your flesh is, that your attainments are so meagre as compared with the demands on them—that your means of usefulness are so far below your desires. Solomon says it is the glory of God to conceal a matter, and the honor of princes to find it out. Every discovery made by modern science has not only been confirmatory and illustrative of this proposition, but has been made, as if providentially, designed to contribute to the truth of Revelation. Then above all things let us have an educated ministry crowned with all the graces of humility.

L. B. SWIFT.

Our brother, is entirely mistaken if he thinks we were goaded into the expression of a sentiment that we have not deliberately held for a decade of years. We have been provoked and had our feelings outraged a time or two by being placed in a false light by men professing to be brethren who then had no room in their paper for putting us right. Had plenty of room to do us injustice but never room to correct the wrong done us. But still we never allow ourselves to express sentiments that we do not believe.

We have not time to respond to the

above as we would wish, as we find an opportunity to read the following only within an hour of the time of leaving for a month's absence. We believe there are misapprehensions throughout the article. But to these we cannot reply at this time.

We have believed for the last ten years, the greatest danger to the cause of Christ in our hands, arises from the effort to render the cause of God, fashionable and so palatable to the rich and worldly minded. We believe the existence of a distinct clerical class, unable and unwilling to labor for a livelihood, incapable of associating with and conforming to habits of the poor, and dependent upon the rich for the large sums necessary to satisfy their cultured wants has and is doing more to secularize the church and to make it worldly corrupt and fashionable than all other influences combined at present. The continual sense of dependence that our professional preachers feel upon the rich for means to support them is more than frail humanity can bear. They will sooner or later pander to the fashions and sins of the rich in their teaching.

While we believe in a thorough paactical education we know that much of the education of the schools in law, in Physic, in politics, in military science, is an injury rather than a benefit to these callings. Go to the men who succeed in the world, who do something, who make their mark in law in politics, how few of them are the college educated.

Bro. Campbell in his later life, when his giant mind had much failed, was used by those around to seemingly approve much that he had con-

demned in his earlier days of vigor. He probably conceived the idea in his vigor that he could have the Bible taught to men who would teach others without their becoming a separate order of clergy. If so, the result proves how sadly mistaken the great man was. The claims of our clergy are not less pretentious than the clergy of any denomination around us. During the present year, we have seen a labored effort in one of our periodicals to prove that a church had no right to invite a teacher to visit or speak for it in the absence of the regular preacher without his consent. The pulpit is his, he had a right to control it. Two or three articles have appeared in the paper that had no room to correct wrongs done us to prove that a member of a pastor's flock had no right to call in another preacher to solemnize the rights of matrimony and that one preacher had no right if called on, to go into another preacher's diocese to marry one of his flock without his consent. Again we have learned of one of our most celebrated teachers of the new clerical order, after a sojourn of only a few months as "Pastor" in one of our oldest churches, putting the house key in his pocket and telling the old brethren, that the house was his, they could not meet in the house they had built, unless they complied with his demands. These things show the tendency of things. The disturbance in the churches on the subject of instrumental music arises from the fact not that it increases the piety and devotion of the members but it draws the wealthy and refined, that are able to pay the preacher.

The Societies are built up to give

the preachers an instrumentality through which they can control the churches. The preachers can manage the Societies and through them the churches. These preachers made at our Colleges as a class pretend to more learning and as a class demand twice as much to support them as those who grew up for service in the churches. There are exceptions to this but this is the rule. It may be a very frail man that is disqualified for associations with the poor by being thrown with the wealthy in the moulding period of his youth, but humanity is frail, very frail. So frail that we do not know of a single case in which a man raised in a poor and simple community sent off for any length of time to be educated among the rich and wealthy surroundings, if he succeeded in making an effective preacher, remained among his poor neighbors, to instruct and associate with them. Do you know a single case Bro. Swift? We know of men raised very poor, in the back woods, who when educated will demand one hundred and fifty dollars per week before they will visit any community. We hear of others demanding thirty dollars a sermon. Not much Gospel in these men for the poor, Bro. Swift.

Again, there never was a more palatable sophism than the talk about the superior culture and intelligence of this age and the culture needed for it. Every age has thought itself superior to every past age.

There are many learned men it is true. But go into our most favored county and what proportion of the people is really educated. They know how to read it is true. But have one out of ten anything like lit-

erary culture? I tell you this reversing Christ's order by running after the few learned with philosophic theories, has made the church and the world infidel. Christ went with a practical religion to the poor and uneducated. If we would spread Christ's religion we must do the same. But our Bible College culture has a tendency to substitute theory instead of practice in religion, long theoretic sermons instead of practical teachings in reference to the every day duties of common life.

But our time is up. If our brother has seen that Christ went to the poor, that the Romanists depend upon the poor, that the Methodists go to the poor, that all successful bodies and organizations work from the poor upwards, while Episcopalians and Presbyterians who reverse this order fail. Every thing that is warming works from bottom to top, habits, by-words, ideas much more readily work from the lower classes of society upwards. A brush-pile must be set fire at the bottom, if it is to be readily burned. Cold descends, heat and warmth rise.

Again the number of conversions and the progress of the Christian religion has progressed much more rapidly, in every community in the hands of men not skilled in theory, but who understood practical life and could mix with the people, than in the learned and eloquent men who cannot mix with the common people as did Christ. The latter gain more money—the former more souls. As a church prefers money or souls it should adopt the one or the other policy.

D. L.

#### Consultation Meeting at Jackson.

*Brethren L. & S.:* I herewith send report of the Consultation Meeting held in Jackson Tenn. May 2nd 1870.

The Representation of Congregations in West Tenn., assembled in the Christian Church at 7 o'clock P. M.

The Exercises opened by singing and prayer.

Present. Representations from eleven Congregations, viz:

H. R. A. McCorkle and L. Scott, Lamalsamac, Dyer Co.

J. S. Watkins and D. H. James, Mason's Grove, Madison Co.

R. A. Cook and W. W. Nance, Caveville.

J. S. Gohagon, Christian Chapel, and Roans Creek, Carroll Co.

H. D. Bantau, Union City.

A. Carter, Bells Depot.

N. N. Northcross, Trenton.

J. H. Moss, Miller's Chapel, Dyer Co.

B. W. Lauderdale, Collier'sville.

Dr. J. C. Vernon, Hardeman Co.

The Brethren, Jackson.

Also, Brethren, T. W. Caskey, Paducah.

J. M. Pickens, Mountain Home, Ala, and Dr. S. R. Jones Crystal Springs, Miss. These last brethren were invited to participate freely in the Exercises of the meeting.

Bro. S. R. Jones was elected to preside, and Bro. Lauderdale Secretary.

Bro. Lauderdale stated, the object of this meeting is Consultation on the subject of General Evangelization in West Tenn.

Bro. Northcross moved, "the President appoint a committee of three to

report to this meeting, the scriptural plan for sending out and supporting Evangelists, Approved.—The President appointed Bro's. Bantau, Moss, and Northcross. The meeting then adjourned to hear preaching by Bro. Pickens.

May 3rd 10 o'clock. Brethren assembled. Exercises opened by reading, singing and prayer. Bro's Pickens and Vernon took leave of the Brethren on account of previous engagements.

The Committee was requested to report. Through Bro. Bantau they reported in substance, Evangelists to be sent out by the Congregations, Acts xiii: 1-3. xiv: 27. They are to be sustained by the congregations who send them out, or those among whom they labor. 1 Cor. ix: 1-14: 1 Tim. v: 18. The means to be raised by Weekly Contribution 1 Cor. xvi: 1-2. Report received, and open for discussion.

Bro. Caskey objected that the citation of 1 Cor. xvi: 1-2 was not to the point; as the contributions there spoken of was for relief of the poor saints; and while he admitted that the weekly contribution is a scriptural plan for raising money for any Christian purpose, he did not believe it is *the* scriptural plan, and all other plans unscriptural; which is the logical sequence from the premise.

He argued that God had not specified any particular plan for raising money for the support of the Gospel; but had left it to the good sense and circumstance of Christians. He thought any way Scriptural, not based in fraud and dishonor.

Bro Bantau replied, the committee were seeking for the Scriptural plan

for raising money. They found it in the citation made. They did not think the *plan* limited by the *purpose*; while the *purpose* was specified. They thought the *plan* of *general* application.

Bro. Bantau moved that Bro. Caskey be invited to present to the meeting the Louisville plan. Approved.

Bro. Caskey then in his own forcible and interesting style presented and defended the plan submitted by the brethren in consultation in Louisville, Ky. Adjourned.

3 O'CLOCK, P. M.

The brethren assemble, Exercises introduced by reading, singing and prayer.

Bro. Lauderdale moved, in order to expedite business, the following propositions be considered and disposed of in regular order.

1st. Is it Scriptural for congregations to co-operate for Evangelizing purposes?

2nd. Is there need for such co-operation in West Tenn?

3rd. Are we willing to engage in the work?

4th. On what plan shall we co-operate?

5th. How should money be raised for the purpose? *Approved.*

Without discussion, and without a dissenting voice Resolutions were adopted affirming the first three propositions. On the 4th proposition five Resolutions were submitted and read.

Bro. Caskey submitted. Resolved we adopt the Louisville plan.

Bro. Bantau moved the Resolution be laid on the table; which was agreed to by a large majority.

Bro's. Bantau and Cook submitted: Resolved that the congregations in

West Tenn be requested to send delegates, to our next meeting, with money, and instructions, that it be appropriated for Evangelization in West Tenn.

Bro's. Caskey, Jones and Gohagon spoke against the Resolution because of its insufficiency. They thought it needed an Executive, into whose hands should be submitted the control and direction of the Evangelical labors. The messengers of the congregations could not do this, in the interval between bi-ennial meetings. If the Evangelists failed in their work, because of ill health, or inability or unfaithfulness, the work would stand still, or drag in disgrace. They thought some of the brethren had merged caution into timidity, they were not only afraid of substance, but even of shadows. In avoiding Ecclesiasticism on the one hand, they have lost all efficiency on the other hand.

Bro's. Bantau and Cook replied, that the messengers of the congregations would have full power to direct the Evangelical labors. They thought Executive boards outside of the congregations, and therefore unscriptural; that their natural tendency is to assume and exercise unauthorized powers, and while they admired the wisdom and efficiency of the Louisville plan, they were fearful it savoured more of the wisdom of men, than the wisdom of God.

The Resolution was then submitted to the brethren, and adopted: yeas, 13: nays, 4.

On the 5th proposition, without further discussion, it was resolved that the *how* money should be raised

for Evangelizing purposes be left to the decision of the congregations.

The brethren soon agreed to hold the next meeting in Trenton, on Tuesday the 13th of September, 1870.

Thanks were given to the brethren in Jackson for their truly Christian hospitality.

Thanksgiving and prayer being offered, the Meeting adjourned.

S. R. JONES, Pres't.

W. B. LAUDERDALE, Sec.

We have thus begun a good and much needed work. We most earnestly appeal to every congregation to give the work their support. As stewards of the Lord who shall give account; let every brother and sister think on the work and so let them give. Let there be a full attendance at the next meeting. Nor let us come empty handed, but bring a liberal offering to the Lord to help on His work. Let us no longer plead poverty while we spend tens and hundreds in adorning our outward man that will soon perish. Let us give as freely in adorning our inward man that endures forever.

We hope the preaching brethren outside of our section of the state will attend and assist us in our efforts to find and walk in the truth as it is in Jesus.

We doubt not all who attend will be hospitably entertained by the brethren and friends around Trenton.

W. B. LAUDERDALE.

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Air is a meal which we are constantly partaking; hence it should always be pure.

## Pastors--Hirelings.

1 THESS. V : 12.

"Now, we beseech you, brethren, to acknowledge them who labor among you, and who preside over you in the Lord and instruct you; and to esteem them very highly in love for their work's sake."

The brethren in Thessalonica were directed by the Apostles how to treat those who *labored, presided and instructed*; and what does he tell them to do for them? Pay them a salary; give them "respect, meat, drink," for their labor, their presiding and their instruction in the congregation? Not at all. What then? *Esteem them very highly in love for their work's sake.*" Esteem them (count them worthy) very highly (of double) in love, (honor) for their work's sake." These are substantial equivalents; they express the same matter in different forms of words, and show, conclusively, the nature of the estimation in which elders are to be held, and why they are to be esteemed. In the one instance being "good presiding seniors," and some of them not only this, but "laborers," also, in word and teaching; and the other for "their work's sake" in laboring among the brethren, presiding over them, and instructing them, those for whom they labor are to "acknowledge them," recognize their work in love to the elders, in return for the work they do. So with Fortunatus and Stephanas, the Corinthians were instructed, for the work they did, to "acknowledge such persons."—1 Cor. xxi : 18. So with Epaphroditus, the "Apostle" of the congregation at Philippi.—Phil. ii : 25. The Apo-

tle Paul says concerning him: "Receive him, therefore, in the Lord, with all joy, and have such persons in *great estimation*, because for the work of Christ he drew near to death, not regarding his life, that he might fully supply the want of your public service toward me."—Phil. ii : 29. These are illustrative of the character of the "honor" such were to receive.

We now turn to a further practical view of the question, and in doing so will look at facts that cannot be controverted, and concerning which there need be no disputation, if we let the scriptures speak for themselves. Examine, then, Paul's final address to the elders of the congregation at Ephesus. [Acts xx : 17.] Here, at least, we can have a direct view of what the Apostle designed elders should do in this respect, and as he addresses the elders only, there can be no disputation as to the class he meant. Read, then, carefully and repeatedly

ACTS xx : 17—28.

"But sending to Ephesus from Miletus, he called thither the elders of the congregation. \* \* \* \* \* Therefore take heed to yourselves, and to the whole flock over which the Holy Spirit has constituted you overseers, to feed the congregation of the Lord, which he has redeemed with his own blood. For I know this that after my departure grievous wolves will enter in among you, having no mercy on the flock. Yes, from among your own selves men shall arise speaking perverse things to draw away disciples after them. Watch, therefore, remembering that for the space of three years I ceased not to

warn every one, night and day, with tears. And now, brethren, I recommend you to God and the word of his favor, who is able to build you up, and to give you an inheritance among all that are sanctified. I have coveted no man's silver, or gold, or apparel. You yourselves know that these hands have ministered to my necessities and to them that were with me. I have showed you all things; how that thus laboring you ought to assist the infirm, and to remember the words of the Lord Jesus, that he himself said, "It is much happier to give than to receive."

Note a few incidental facts to enable us fully to understand the bearing of this on 1 Tim. x: 17. Paul addresses these elders A. D. 58. At Miletus, A. D. 69, he wrote the epistle to Timothy; nine years after he had stated the facts and given the injunctions contained in the above address.

The epistle to Timothy was written for his guidance in this very congregation at Ephesus. "As I entreated you to continue in Ephesus, when going into Macedonia, that you may charge some not to teach differently.—1 Tim. i: 3. Then throughout we find various injunctions about various matters; not one word about making Elders or Bishops, as this congregation had them already, until we come to the fifth chapter, where we find what was to be done with the widows and elders, etc.

What I wish to observe about this address is, that if your interpretation of 1 Tim x: 17 is correct, Paul directly contradicts himself. He teaches "differently" at Miletus to

what he taught in the epistles, and does the very thing he left Timothy at Ephesus to prevent, namely, 'teach differently' to what he had taught when with them for three years. The editor attempts an explanation of the address with a view to harmonize it with his interpretation, and says: [page 8.] "There is one response to this, Paul, continually asserts his right to partake of their goods, and asserts their obligation to give of them to support one teaching them, but announces that he has forborne to exercise the right, lest the gospel of Christ should be hindered." Suppose I were to admit all this as far as it relates to Paul himself, what then? How does that alter, or change or modify the express injunction he gave to the elders that 'thus laboring' with their hands to provide for their own necessities; "they ought to assist the infirm" and to 'give' rather than 'receive.' The real distinction is this, and it is one current throughout the whole scriptures, but one which it seems hard for some to learn in its practical effects, that there is a difference between a congregation of Christians and the world; between saints and sinners; between preaching and teaching; between preaching the Gospel to save sinners and teaching saints to save them from sinning; between translating sinners into the kingdom of God's dear Son on earth, and translating saints into the everlasting kingdom reserved in heaven; and yet this distinction is the one that explains all the apostle's acts, all his teaching, all his receiving and refusing to receive, all his *preaching for "wages,"* and his *teaching for nothing.* The apostle never received from a congregation he taught, nor



did any one else, with his sanction, in all the twenty-two congregations mentioned in the New Testament. Name the congregation, name the person receiving wages, money, meat, or drink, for his teaching, and I will yield the whole point. Don't do though, as you have already done, introduce scriptures which do not apply to *teaching* but to *preaching*, and even one of those you quote ought to have shown you that your position was wrong.

"I stripped *other congregations*, taking wages, for serving you."—2 Cor. xii: 8. "Other congregations," not the one he taught. Will you see this difference? This is what I contend for, that *there is no authority in the scriptures for a teacher receiving wages of any kind, in money or money's worth, for his teachings, from the congregation taught by him*. Before you proceed further, see that you understand me. If, then, you do, name the congregation, and the teacher, the chapter and verse, where the history of the transaction is recorded.

In the very previous verse he states what he did: I have preached to you the gospel freely, (or, without cost to them.) and here I may note that the apostles of Christ had power to receive aid, both for *preaching* and *teaching*, but not one of them ever exercised it as to teaching. "We might have been burdensome to you as the apostles of Christ." 1 Thes. ii: 6. "For you remember, brethren, our labor and toil, for laboring, night and day, that we might not be burdensome to any one of you, we preached to you the Gospel of God."—Verse 9. So that then even in "preaching the

Gospel" to them, he would not be burdensome to any one of them to whom he preached it, while among them, although while there, he received from another congregation, "once, yes twice." "For even, when I was in Thessalonica, you sent once, yes twice, to relieve my necessity."—Phil. x: 16. And this the Apostle calls "contribution for the Gospel."—Phil. i: 5. But while he was teaching the brethren in Thessalonica, he would have nothing from them. Why? Let him speak for himself: "For you, yourselves, know how you ought to imitate us, for we did not behave in a disorderly manner among you, nor did we eat anyone's bread for nothing, but worked with labor and toil, night and day, *that we might not burden any one of you*; this we did, not because we have not authority, but that we might give ourselves to you as an example in order that you might imitate us." 2 Thes. iii: 7. Precisely so at Ephesus, he gave the elders an example for three years among them, how they ought to act when he left the congregation. He does not say that they have any right, such as he possessed himself, to take of those they taught; on the contrary, he expressly enjoins them, by his own example, by his direct and distinct words, and by the words of our Lord, that they had no such right; that they should not *receive* but *give*, that they should not be idle, but work, that they should "with quietness, work, and eat their own bread," that they should "warn" and "work," that they should supply their own necessities, as he had done that "they ought to assist the infirm" as he had done

those who were with them; that they should work with their own hands, as they knew he had done for three years amongst them, and not put on airs of work in idleness, of labor and toil in doing nothing, of great labor in harassing a congregation with some nice tale, once or twice a week and taking tea now and then, with the sisters, and being "busy bodies," working not at all, "prying into other people's matters, and not minding their own business;" acting the part of an extinguisher to a candle, as putting out the light of the congregation, who are commanded to shine as lights in the world, holding forth the word of life, [Phil. ii: 15,] and the teacher himself, glittering in all the fictitious brilliancy of clerical tinsel and paraphernalia; pulpit, pews, organ, choir, fairs, bazaars, "silver gold and apparel," borrowed or stolen sermons, plagiarised eloquence, conceited arrogance, and bombastic vanity, expressly filling up the characteristics of the false teachers, who were to make merchandise of the disciples, [2 Pet ii: 3] and draw them away after them, and not after Christ, and also fulfilling that prophecy of the Apostle Paul, when he told Timothy that there would be a time when they "will not endure wholesome doctrine, but having itching ears, they will, according to their own lusts, heap up to themselves teachers, and they will indeed turn away their ears from the truth, and be turned aside to fables."—2 Tim. v: 3.

Is this not the inevitable result in all congregations who procure for themselves teachers? I think it is, and no one can name a congregation which has called in the "Pastor" and

pays him for gratifying their itching ears, which has not after a sufficient period has elapsed for the learned to work, "turned away from the truth and is turned aside to fables."

This is apostacy? Glaring, deliberate, wicked apostacy!!

BETA.

### The Grand Design of Matthew, Mark, Luke and John.

The readers of these books, no doubt, have all noticed that some chapters in Matthew are very much like portions to be read in the three other histories. It is very obvious to the minds of the considerate that the four books were written for the same purpose. Then, if any one of these writers clearly expresses his design in writing his history, we thereby can learn the design of the four. We turn to John and read: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. 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."—John xx: 30, 31. From this we conclude they wrote for the purpose of establishing the central truth of the remedial system: "That Jesus is the Christ, the Son of God. God, on two different occasions [Mat. iii, and xi,] introduced Christ as His Son. Jesus accepts the truth and works miracles, and has them recorded that man might believe, and believing this great, this all-comprehensive truth, "might have life through his name." Christ, for confessing this truth, was put to death, but man confesses it in order to salvation.—Rom. x: 10. If any one asks, why should four books be written to establish this great truth, we answer, because of its great importance. On it the church rests, and oh, how firm its basis.

T. M. SWEENEY.

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## THE FIRESIDE.

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### The Two Workers.

Two workers in one field  
 Toiled on from day to day;  
 Both had the same hard labor,  
 Both had the same small pay,  
 With the same blue sky above,  
 The same green grass below,  
 One soul was full of love,  
 The other full of woe.

One leaped up with the light,  
 With the soaring of the lark;  
 One felt it ever night,  
 For his soul was ever dark.  
 One heart was hard as stone,  
 One heart was ever gay;  
 One worked with many a groan,  
 One whistled all the day.

One had a flower-clad cot,  
 Beside a merry mill,  
 Wife and children near the spot,  
 Made it sweeter, fairer still.  
 One a wretched hovel had,  
 Full of discord, dirt and din;  
 No wonder he seemed mad,  
 Wife and children starved within.

Still they worked in the same field,  
 Toiling on from day to day,  
 Both had the same hard labor,  
 Both had the same small pay;  
 But they worked not with one will,  
 The reason let me tell—  
 Lo! the one drank at the still,  
 And the other at the well.

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### Good and Bad Omens.

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“Why, Jenny, you have your apron on wrong side outward. You must have looked very funny coming through the streets that way,” said Clara to her friend who had called upon her.

“I know it, Clara, but I put it on that way accidentally, and that is the sign of good luck.”

“And you would not change it for fear of changing the luck,” said Clara, laughing; “I believe I have heard of such a saying.”

“Yes, that is just it. I would not

have changed it for anything. I am too anxious to have good luck to-day.”

“Well, I suppose it would do no harm to put on one of my aprons right side out, would it, Jenny? You look very queer going about, in that style. Do you suppose it would break the spell?” she asked, with a look of merriment in her eye.

“I don’t really know,” said Jenny, quite seriously. “Aunt Huldah would know to a certainty. Aunt Huldah just wears a thing as she puts it on.”

“Well, I should be pretty particular to notice how I put it on, then,” said order-loving Clara: “I believe your Aunt Huldah is a famous hand at explaining dreams, isn’t she?”

“Yes, indeed. We tell over our dreams to each other every morning, and hunt up the meaning in our dream book.”

“O, Jenny, is it possible that you really, seriously believe these things? Signs may do to jest about, but when you come seriously to pin your faith to them, it seems to me very, very wrong.”

“I would like to know how one can help it, when one has seen them come true so often.”

“Please tell me one instance.”

“Well, haven’t you often heard it was a bad sign to break a looking-glass? A sign there will be a death in the family. Well, you know that nice looking-glass over our mantel fell down one day, and was broken, and it wasn’t over three months before grandmother died.”

“And you think she might have been living still, probably, if that glass hadn’t broken? Well, it is

over three years since I broke my bed-room looking-glass, and there has not been a death in our family, far or near, for that length of time. So what is your sign good for? Indeed, I know a gentleman who says the breaking of a looking-glass probably saved his life once. He was about to make a trip in one of his vessels, when a looking-glass at home fell down and broke. His wife was a little of your way of thinking about signs, and so prevailed on him not to go. As it came out, the vessel was wrecked, and most all on board were lost."

Jenny was rather disconcerted at this refutation of one of her most thoroughly established signs. But she rallied a little when she told of a dream that was a sure forerunner of sickness. It came to her just before she was taken sick herself, and so she had every reason to know it was a true sign.

"Did you not feel depressed in spirits right away, after you found out the pretended meaning of your dream?"

"Why that was natural enough. Any one is sorry to be sick."

"And did you not think of your dream dozens of times in the day, and wonder if you were feeling quite well?"

"I know I had a hard headache come on that very afternoon."

"Persons can very easily bring about a fulfillment of their dreams by just such means. A young girl who believed in some sign that portended ill luck to her was so depressed by it that she lost her spirits, and then it so weighed upon her mind that her health failed and she died a victim to

her superstition. So, too, a young student dreamed that he died at a certain hour the next day. He made all his arrangements, expecting certainly to die, and as the hour approached showed every symptom of doing so. He was only saved by the trick of an associate, who set his clock beyond the time, and showed him that his time was up, and he was still alive. He was soon as well as ever, and had his friend to thank for saving him from the effect of his superstition.

"Dear Jenny, you do yourself a great mischief by giving heed to this nonsense. God has given us reason, and judgment, and his Holy Book and Spirit to guide us. He does not send us to idle dreams which spring from a disordered stomach, to howling dogs, flying crows, or broken looking-glasses, to learn what is before us. Our lives are mainly what we make them, and in all outward events we should see his overruling hand, not the results of blind chance. If you would only throw in the fire your dream and sign books, and turn to the Bible for an explanation of all that happens to you, Jenny, it would be the greatest blessing of your life! This fortune-telling business is all directly contrary to the spirit and teachings of the Bible, and God pronounced very severe judgments on those who sought after such people. Don't, dear, include yourself in such a class, or you cannot have God's favor."

"Well, you have preached me quite a sermon on my wrong-side-out apron, and I will try to think it over. But you might talk in that strain a year, and it wouldn't influence Aunt Huldah."

"So much the more important then to begin in time with you, Jenny. Now if you must give your mind so much to these things, just notice and set down times when the sign fails to come true, and see if there are not full ten failures to one fulfillment. If you do this fairly I believe it will convince you, if my sermon doesn't."

"I'll try it, Clara, and let you know the result. But I must say good bye now."

"Just set your apron right, and I will venture you'll have just as good luck."

"Well, for once I will," said Jenny decidedly.

"That's a good, sensible girl. There is hope for you yet," said Clara.

"Thank you for the compliment," said Jenny good humoredly, as she tripped away down stairs.

The conversation had done her good, and helped to break the chains which the superstition of her aunt was throwing about her.

Do not trifle with these foolish signs and omens. If you speak of them in jest even, some one may be foolish enough to believe in what you say, and thus an evil seed be sown, which shall bear fruit to eternal death.—*Young Folks' News.*

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"Thou must be true thyself,  
If thou the truth wouldst teach;  
Thy heart must overflow, if thou  
Another's heart wouldst reach;  
It needs the overflow of soul  
To give the lips free speech."

Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed."

### Art of Living.

Our portion is not large, indeed,  
But then how little do we need!  
For nature's calls are few:  
In this the art of living lies,  
To want no more than may suffice,  
And make that little do.

—Cotton.

My Father does not Wish me to Play  
Cards.

Noble answer, prophetic of a noble career.

Five boys, pupils in the boarding-school, were in the room. Four of them, contrary to the express rules, engaged in a game of cards. The fifth was not standing and looking on to see how the game would go, but engaged in some work of his own. One of the players was called out.

"Come," said the others to their companion; "it is too bad to have the game stop in the middle. Come and take his place."

"I do not know one card from another."

"That makes no difference. We will teach you. Come, Do not let our sport be spoiled."

The boy perceived that this was the decisive moment. Ah, just such are the critical points, sometimes the turning-points of life. His resolution was instantly taken. He made no more excuses, but at once planted himself square upon principle.

"My father does not wish me to play cards, and I shall not act contrary to his wishes."

This ended the matter. It did more. It established his position among his companions. It compelled their respect, and preserved him from temptation for the future.

Such a boy inspires confidence.

axes in their play. But Charlie was not only a great favorite with them all, but also an acknowledged leader and they fully believed in him and in his promise. Their curiosity gave elasticity to their steps, and they were soon assembled.

"Now," said Charlie, Mrs. M— is gone, for I met her when I was coming back; so lets be off at once."

"But what are you going to do?" inquired several impatient members of the party.

"You shall see directly," replied the leader, as they approached the humble residence of Mrs. M—.

"Now, boys," said Charlie, "you see that pile of wood; a man hauled it here this afternoon, and I heard Mrs. M— tell him that unless she got some one to saw it to-night, she should have hardly anything to make a fire in the morning. Now, we can saw and split that pile of wood just about as easy as we could build a great snow-man, and when Mrs. M— comes home from her watching, she will be fully as much surprised to find her wood sawed, as she would to find a snow man on her door-step, and a great deal more pleasantly surprised, too.—What say you? Will you do it?"

One or two of the boys rather demurred at first. They didn't like to saw wood, they said. But the majority were in favor of Charlie's project; so they finally joined in, and went to work with a will.

"I'll go around to the back of the shed," said Charlie, "and crawl through the window and unfasten the door. Then we'll take turns in sawing, splitting, and carrying in the wood; and I want to pile it up real

nice, and to shovel all the snow away from the door; and a good wide path, too, from the door to the street—won't it be fun, when she comes home and sees it?"

The boys began to appreciate the fun, for they felt that they were doing a good deed, and individually experienced that self-satisfaction and joy which always results from well-doing.

It was not a long wearisome job for seven robust and healthy boys, to saw, split and pile up the poor widow's half-a-cord of wood, and to shovel a good path. And when it was done, so great was their pleasure and satisfaction, that one of the boys who objected to the work at first, proposed that they should go to a neighboring carpenter's shop, (where plenty of shavings could be had for the carrying away,) and each bring an armful of kindling wood. The proposition was readily acceded to, and this done, they repaired to their several homes, all of them more than satisfied with the "fun" of the weary evening. And next morning, when the weary widow returned from watching by the sick-bed, and saw what was done, she was pleasantly surprised; and afterwards, when a neighbor who had unobserved, witnessed the labors of the boys, told how it was done, her fervent invocation, "God bless the boys," was of itself, if they could but have heard it, an abundant reward for their labors.

Ah! boys and girls! the best fun is always found in doing something that is kind and useful. This is the deliberate opinion of a greyheaded old man; but if you doubt it in the least just try it for yourselves, and you will be convinced.

The incident may seem small in itself, but it gives promise of the future better than thousands of gold. Three sterling qualities are manifested: a conscientious regard to the wishes of parents, superiority to the fear of the ridicule of his companions, and decision. These qualities form a shield and a buckler in regard to all temptation. Happy the boy who possesses them. You would expect that his career would be honorable and successful.

Years have passed. That boy has become a man. Various and trying have been the temptations to which he has been called. Severe have been the temptations to which he has been exposed. But he has come forth as gold. No parent weeps, no friend blushes for him.

As parents we may not only teach our children, but teach in hope. Implant truth in the heart. Incessantly impress correct principles. By-and-by the fruit will appear, and perhaps at that very critical moment on which his life may hinge. Happy that parent whose wise and affectionate counsels keep the steps of his child from sliding.

Are you a son, rich in youth, rich in hope, rich in a good conscience? *Always regard the wishes of your parents.* Say to the tempter: "Away, away! I know that bitter shame, sorrow, remorse, await those who yield to thy deceitful voice. I will stand steadfast, that I may find peace, joy honor, eternal life."—*Am. Messenger.*

Never speak a word in anger, and you will save yourself and friends from much unhappiness.

### The Best Fun.

"Now, boys, I'll tell you how we can have some fun," said Freddie B——, to his companions, who had assembled on a beautiful moon-light evening, for sliding, snow-balling, and fun generally.

"How?" "Where?" "What is it?" asked several eager voices all at once.

"I heard Widow M——, tell a man a little while ago," replied Freddie, "that she would go over and sit up with a sick child to-night.—She said she would be over about eight o'clock! Now, as soon as she is gone, let's go and make a big snow man on her doorsteps, so that when she returns, she cannot get into her house without first knocking him down."

"Capital," "First rate," "Hooray," shouted some of the boys.

"See here," said Charlie N——, "I'll tell you the best fun."

"What is it?" again inquired several at once.

"Wait a while," said Charlie. "Who's got a wood-saw?"

"I have," "so have I," answered three of the boys. "But what in the world do you want a wood-saw for?"

"You shall see," replied Charlie. "It is almost eight o'clock now, so go and get your saws. You, Freddie and Nathan, get each an axe, and I will get a shovel. Let us all be back here in fifteen minutes, and then I'll show you the fun."

The boys separated to go on their several errands, each wondering what the fun could be, and what possible use could be made of wood-saws and

CO-OPERATION OF THE WIFE.—No man ever prospered in the world without the co-operation, of his wife. If she unites in mutual endeavors or rewards his labors with an endearing smile, with that confidence will he resort to his merchandise or his farm, fly over the land, sail upon seas, meet difficulty, and encounter danger, if he knows that he is not spending his strength in vain but that his labor will be rewarded by the sweets of home! Solicitude and disappointment enter the history of every man's life, and he is but half provided for his voyage who finds but an associate for happy hours while for his months of darkness and distress no sympathizing partner is prepared.

Drew's Opinion about Revivals.

To a correspondent, who required his opinion of religious revivals, Mr. Drew replied thus:—“If the phrase, *revival of religion*, be taken in its proper sense, as denoting the extension and increase of vital godliness, I should be no Christian were I to view it with indifference or aversion. If you couple it with noise and excited feelings (and without these many would think the term inapplicable,) I pause before I either approve or condemn. In point of reason, speculation, propriety and decorum, my voice is decidedly against the manner; and if I thought that it was the effect of human artifice operating upon weak intellects and strong passions, I would condemn it altogether.

\* \* \* \* \*

I fear, however there is an artifice with some preachers and people to light up this contagious fire. I have

been behind the curtain, and have seen a little of it; and am filled with disgust in proportion to the discovery. If the work be of God, he does not want the tricks I have witnessed. The question of permanency, too, presents itself. Are the present effects beneficial? Do these new converts stand? The history of past years teach us that their apostacy has been nearly as extensive and sudden as their reformation. The benefit in such cases is lost, while the disgust excited in the minds of sober persons still remain. In many instances, I conceive, these things have created and confirmed prejudices which an age will hardly wipe away. With my present views, and with all I ever had, I cannot join in these revivals without being an arrant hypocrite.—*Life pp.* 333, 334.

They who doubt the blessing of religion because they can find no Christian who is perfect, might as well deny the existence of the sun because it is not always noonday.

The Christian religion is the best institution for the good of society the world ever saw, even if there were nothing to be gained beyond this life. It makes better men here, than all human wisdom combined.

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# THE GOSPEL ADVOCATE

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History and Teachings of Jesus and the  
Apostles.

CHAPTER XLVI.

JESUS TEACHES, PREACHES, RE-  
PLIES TO JOHN, SPEAKS OF THE  
PROPHET OF HEBRON'S CHARAC-  
TER,

PLAINNESS, ETC.

The Teacher having charged the  
Apostles and sent them out on their  
mission, left that place in order to  
engage in teaching and preaching in  
the "cities of Galilee\*."

'Teaching' and 'Preaching' would  
now be understood differently from  
what they were then. Many of our  
'preaching brethren' are employed  
part of their time in "teaching school."  
And when it is said of one these, he  
teaches and preaches, it is usually  
understood that he is a school teacher  
as well as a preacher of the Gospel.

But many persons do not seem to  
understand that the greater part of  
what is now called "preaching" is  
properly 'teaching,' in the Scriptural

import of the word. The difference  
is simply this: Preaching is pro-  
claiming or announcing facts, news, or  
intelligence, and accompanying that  
proclamation by the proper evidence;  
while teaching embraces every species  
of instruction, reproof, correction,  
and admonition, not included in the  
Evangelist's statement of facts, argu-  
ments and testimony.

We come now to notice how John  
is "superceded" by the One that  
"came after him."

Now that the "Christian Ministry"  
is fairly at work, the ministry of  
John ceases, and he is thrown into  
prison.†

Luke, after narrating, in the 7th  
chapter, some of Jesus' wonderful do-  
ings says:‡ "The disciples of John  
told him about these things. And  
John called to him two of his disci-  
ples and sent them to Jesus, saying:  
"Art thou he that was to come, or  
must we look for another?"

It has been conjectured that John,  
while in prison, reflecting on the mir-  
acles and teachings of Jesus, and im-

\* Matt. xvi: 1,

Matt. xiv: 2-4,

† Luke vii: 18-20,

aging that he who had such power might easily and rightly come and release him from imprisonment—might have begun to doubt the messiahship of Jesus, and to think himself neglected. But whatever may have been the prisoner's motive—to satisfy himself or to relieve the doubts of wavering disciples—we are credibly informed that "when he had heard, in the prison, of the doings of Christ, he sent by his disciples and inquired: 'Art thou he that comes? Or is it another that we are looking for?' Jesus, replying said to them: "Go, and report to John what you hear and see:| The blind receive their sight, and the lame walk; lepers are cleansed, and the deaf hear; the dead are raised, and the poor have the good news preached to them; and happy is he who finds in me no occasion for stumbling."

Here we may admire the wisdom of Jesus, who though he could in truth have replied affirmatively by words, preferred to let the facts speak of him with a force that could not be resisted. Professions are often empty but "facts are stubborn things," and "actions speak louder than words." No doubt the reply was entirely satisfactory.

The messengers departed; "and as they were going away, Jesus commenced speaking to the crowds concerning John:

"What did you go out into the des-

† Here Luke says, parenthetically: "And in that hour he cured many [persons] of diseases and plagues and evil spirits, and bestowed sight on many that were blind."—Luke vii: 21.

\* Kings and nobles live in palaces; wealthy men, in mansions; common people, in houses; poor people, in cottages, huts and cabins!

ert to look upon? A reed shaken by the wind? But what did you go out to see? A man dressed in soft clothing? Observe, those who wear soft clothing are in the palaces\* of kings. But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. For this is he of whom it is written: "Look here? I am sending my Messenger, before thy face, who will prepare thy way before thee." I tell you truly, that among those born of woman, there has not risen a greater [person] than John the Baptist. But the least [one] in the Heavenly Kingdom is greater than he." John was not, then, a citizen of the Kingdom of Heaven, which Jesus and the Apostles announced as being "near at hand." Let this be noted carefully for the present.†

Jesus continues his address to the people:

"From the days of John the Baptist‡ till now, the Kingdom of Heaven is taken by violence, and men of violence seize upon it eagerly. For all the prophets and the law continued to prophesy§ till John; and if you are willing to receive it, he is the Elijah|| that was to come. Let him hear who has ears to hear."—Here let us pause, to read a note by Dr. Clarke, who says:

† This may come up when the 'Kingdom' subject shall be more fully considered.

‡ I am not yet fully satisfied with the translating of 'Baptistes'. For, if this be done, why should not 'Christos,' with the same propriety, be rendered, uniformly, (as it is sometimes,) the Anointed?

§ Clarke says: "I believe prophetensan means here, they taught, or continued to instruct."

|| Malichi iv: 5. John was a 'second' Eliazah.

"12. The Kingdom of Heaven suffereth violence.] The tax-gatherers and heathens, whom the Scribes and Pharisees think have no right to the Kingdom of the Messiah, filled with holy zeal and earnestness, seize at once on the proffered mercy of the Gospel, and so take the kingdom as by force, from those learned doctors, who claimed for themselves the chiefest places in that Kingdom. Christ himself said: "The tax-gatherers, and harlots go before you into the Kingdom of God!"

Again we listen to the words of the Teacher:

"But to what shall I compare this race [of people.] It is like children sitting in the markets and calling to their companions and saying: We have played on the pipe for you, and you have not danced, we have wailed for you, and you have not lamented. For John came, neither eating nor drinking, and they say: 'He has a demon.' The Son of Man has come, eating and drinking, and they say: Look! A glutton, and a wine-drinker, a friend of publicans and sinners!' Yet wisdom is vindicated by all her children."—

Had they been 'children of wisdom' and not sons of pleasure, pride—children of the wicked one—they would have become votaries of John and Jesus, both, and vindicated their respective claims. But, as it was, they could not perceive the real character of either. They were spiritually blind.

Let us now hear the Savior to the close:

"Then he began to reprove the cities in which most of his miracles had been performed, because they did

not repent—'Alas for thee, Chorazin! Alas for thee, Bethsaida! For if the miracles which have been performed in you had been performed in Tyre and Sidon, they would have repented long ago, in sackcloth and ashes. But I say to you, It will be more tolerable for Tyre and Sidon, in the judgment day, than for you. And thou, Capernaum, that hast been exalted to Heaven, shalt be brought down to Hades. For if the miracles which have been performed in thee, had been performed in Sodom, it would have remained to this day. But I tell you, It will be more tolerable for the land of Sodom, in the Judgment Day, than for thee.'

"At that time Jesus answered and said: I thank thee, Father, Lord of Heaven and earth, because thou hast hid these things from the wise, prudent, and hast revealed them to babes. Even so, Father; for so it seemed good in thy sight, All things have been delivered to me, by my Father; and no one knows the Son, but the Father; nor does any one know the Father, except the Son, and he to whom the Son will reveal him. Come to me, all you that are weary, and heavily burdened, and I will give you rest. Take my yoke upon you, and learn me, for I am meek and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

W. P.

Madam de Stael defined happiness to be a state of constant occupation upon some desirable object, with a continual sense of progress toward its attainment,

### Subjects of Spiritual Baptism.

On page 408 current Vol. GOSPEL ADVOCATE, we find an article from the pen of our esteemed Bro. Cha's. Carlton of Bonham Texas, calling attention to what he supposes an error written by us on the subject of the Holy Spirit. He says :

"I notice in an article on the Holy Spirit by Bro. T. W. Brents, what seems to me an error. On page 225 of the ADVOCATE, he says: 'The Disciples were all filled with the Holy Spirit and began to speak with other tongues as moved by the Holy Spirit.' All this is in regard to the baptism of the Holy Spirit. This must be wrong on the principle stated by Bro. Brents on the 222nd page of the ADVOCATE."

We did not use exactly the language quoted by our brother; but we quoted the very language of Holy Writ, hence we cannot see how we could have been wrong. That the reader may see what we *did* say, we reproduce the whole connection as follows :

"But we are told that the three thousand converts of that day were also baptized with it. Is there any proof of this? The record says, 'Peter stood up in the midst of the Disciples, (the number of names together were about a hundred and twenty) Acts i: 5. 'And when the day of Pentecost was fully come, they were all with one accord in one place, \* \* \* and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.'" Who were all filled with the Holy Ghost? The Disciples. Who began to speak with oth-

er tongues as moved by the Holy Ghost? The Disciples. Not a word about any one else being with them. 'But when this was noised abroad the multitude came together.' Then it was not until after the baptism of the Disciples with the Holy Ghost that the multitude came together from among whom the three thousand were converted. Not a word in the narrative about their having been baptized with the Holy Ghost."

Now the reader will observe that we were not discussing the issue made by our Bro. at all. We were aiming to show that the three thousand converted on the day of Pentecost were *not* baptized with the Holy Spirit on that occasion. It was not important to our argument whether only the twelve, or all of the hundred and twenty were baptized with the Holy Spirit. *There is no practical value in a settlement of the question*, and we did not wish to divert attention from an important position to a question foreign to it, hence we used the word *Disciples* because applicable to either class or both. If the hundred and twenty were baptized, they would be embraced in the general term Disciples, and hence we were correct; and if only the twelve Apostles were baptized they were *Disciples* and hence we could not be wrong. For the express purpose of avoiding an unprofitable controversy we used the term Disciples. But our Bro. writes as though he did not regard the name *Disciples* as at all applicable to the Apostles. This thought is not only apparent in the language already quoted, but it is quite prominent in the following quotation: "The Disciples were not embraced in the prom-

ise of the Father mentioned by Luke in Acts i: 4. The promise of the Comforter in John 14, 15, 16 was made to the Apostles." Certainly; but is it possible that we must make an argument, and offer proof to show that the Apostles were Disciples! They were so called by Jesus himself even in the chapter to which our Bro. refers us. Said he "Herein is my Father glorified, that ye bear much fruit, so shall ye be my *Disciples*." John xv: 8. Jesus was transfigured before Peter, James and John and God acknowledged him as his son. "When the *Disciples* heard it they fell on their face." Mat xvii: 6. What *Disciples* heard it? Peter, James and John. "And it came to pass, when Jesus had made an end of commanding his *twelve Disciples*, he departed thence to teach and to preach in their cities. Mat. xi: 1 "And Jesus going up to Jerusalem took the *twelve Disciples* apart in the way and said unto them." Mat. xx: 17. Surely we need not multiply quotations on this subject. A Disciple is a learner, pupil or student—an Apostle is one sent. The Apostles were sent of the Lord to perform a certain work but they were none the less his Disciples. Our Bro. says, "They alone were entrusted with the work of proclaiming the Christ, declared to be the Son of God," etc. Is our Bro. sure that Timothy, Titus, Silas and many others were not entrusted with this work? Nay is he sure that many are not even now entrusted with the "Work of proclaiming the Christ, declared to be the Son of God with power, according to the Spirit of holiness?" Speaking of the Apostles our Bro. says "They alone

needed the qualification for the great work of proclaiming the terms of pardon to all nations." We understand him to be speaking specifically of the *twelve* and hence we respectfully suggest that he reconsider the meaning of this word *alone*. We have found it in bad company, so often, that we are suspicious of it here.

Again our Brother says, "If the Disciples were baptized by the Holy Spirit where is the proof of their speaking with other tongues." By the word Disciples here, we understand our Bro. to mean such as were not Apostles, else he would not have called for proof of their speaking with other languages. While, as before stated, it is not important whether there were or were not others besides the Apostles baptized with or rather in the Holy Spirit, yet if our readers will indulge us in the discussion of the subject we will attempt to show that such persons were so baptized.

On the day of Pentecost, Peter said "This is that which was spoken by the prophet Joel." What was spoken by the prophet Joel? "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaids I will pour out in those days of my Spirit; and they shall prophesy." Acts ii: 16-18. Here we are told that Joel's prophecy was fulfilled in the events of that day, and if so the Spirit was poured out on the servants and *handmaids* and they prophesied. Were there any *daughters* and *handmaids* among the Apostles? Is this

proof enough? In the 13th verse of the first chapter of Acts the names of the Apostles are given, and in the 14th verse it is said, "These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with the brethren." Here is room for the character of persons mentioned by Joel: old men, young men, servants, daughters and handmaids.

But our Bro. says, "The antecedent of the pronoun in the first verse of the 2nd chap. is, 'Apostles,' in the last verse of the 1st chap., as may be seen by attending to the connection." This is not clearly seen by us. It occurs to us that those who "were all with one accord in one place when suddenly there came a sound from heaven as of a rushing mighty wind, and filled all the house where they were sitting" (Acts ii: 1, 2) were the same persons and in the same "upper room" mentioned in the 13th and 14th verses of the first chapter. We have no account of any of them leaving that house or any separation taking place prior to the day of Pentecost; on the contrary, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." But what will our Bro. do with the case of Cornelius and company? They were not Apostles yet they were baptized with the Holy Spirit, spake with tongues, and magnified God. Is this proof enough? Finally our Bro. says "The ability to speak in other languages was an evidence of the baptism of the Holy Spirit." Not conclusive. There were persons able to speak with tongues who had not

been baptized with the Spirit. (See Acts xix: 6. 1 Cor. xii: 10.) Our Bro. seems to think that none were baptized with the Holy Spirit but the Apostles, and that none could speak with tongues who were not so baptized therefore none but the Apostles could speak with tongues. This "seems to me an error." Will the dear brethren study the subject?

Respectfully,  
T. W. BRENTS.

#### Practical Matters.

*Brethren L. & S.:* I had four additions in Mooresville Ala., in which place, some of our great and good men preached in former years,—such as Wm. Morton and John T. Johnson of Kentucky; A. Campbell and Dr. Barclay of Virginia, and T. Fanning of Tennessee. Our distinguished Brother Ligon, Judge of the Supreme Court of Alabama and former Chancellor of the State, fell dead in the pulpit in this place, Jan. 24, 1855. He is dead but he still speaks like Abel. Bro. Fanning converted him in this place in a debate he held with a Presbyterian Clergyman. If he has a copy of that debate I should be glad to get one. The brethren regret that he is not laboring in the harvest as in former years, when he did a great work in Alabama and other States. I preach mostly at night, which I find bears hard on me at my age. The people are too busily employed to attend in the day. The harvest is great in Alabama, the laborers are very few. Let me recommend to our people to sustain the Christian Monthly, a young, able and promising periodical, edited by our

zealous Brother, J. M. Pickens of Mountain Home, Ala., at \$1.50 per annum. His readers speak in high terms of it and of him. He has some surplus numbers on hand which he will dispose of at reduced prices—for distribution. It is bound in pamphlet form, and can be preserved for posterity. Its tone is independent, like that of the *ADVOCATE*. Will the brethren please patronise it, as it is needed in Alabama and the South. I notice that the periodicals published North, are patronized in the South, but the Southern papers are sparingly taken North. This is unjust, A part of our press is *muzzled*, the articles opposing the reigning errors are sometimes returned, at other times suppressed, at others they are delayed so long before publication that it nearly amounts to a prohibition. Wo to us as a people, when the press is not allowed to speak against the torrents of corruptions now flowing into our Churches. Let me recommend to our people, Religion in their families, which is most shamefully neglected by all classes of Religionists. Let every family on reading these lines put up a family altar, lay the Bible upon it, and call the family around it, as regularly as the sun rises and sets, read it and pray for and before your children. Let the Elders *press* this duty upon the heads of all families. How can a man be a Christian who does not do this? How can he train up his children in the worship of God without such a practice? How will he feel at death, when he bids them an everlasting farewell? How will he feel when he and they stand before God, facing each other, and they say to him, Father I never

heard you pray. I never saw you kneel before God?

This practice makes their salvation easy when the Gospel is proclaimed. Without such a practice, infidelity will sweep over the land like a hurricane as it is doing. A Reformation seldom lasts more than thirty years. Family religion is the only hope of the land. All nations have paid great attention to the training of children. See Deuteronomy vi: 6 9. "These words which I command this day, shall be in thine heart; And thou shalt teach them diligently to thy children, and shalt talk of them in thine house."

Some persons oppose teaching children religion, because they have no religion to teach them. Mothers can do much in this business, by preparing for worship, and saying, "husband we are ready for devotion." The first thing after rising and dressing should be devotion, before going about other things. It should be the last thing at night. Devotion should be a business in families. The present practice of asking a preacher when he visits a family to pray at night only, is a mockery. Any man can tell whether it is a mockery, or a habit by noticing the members of the family—some running about, some in one room and some in another. We must begin at the bottom when we intend to build a house. The Bible and the training of children is the foundation of all our efforts. Brethren will you attend to family worship daily? This practice will do more good than all the councils that have sat since the first one in 325, including our own, in 1869, more than all traditions, creeds, dogmas, Catholic

and Protestant, including all our wrangling over Moneyed Societies to spread the Gospel. All religionists who hold any other meetings than the one on Lordsday to break bread, is a sect or denomination, and it is folly to deny it. For one I call for obedience to the following commands: "Now I beseech you, brethren, *mark* them which cause divisions and offences, contrary to the teaching which you have learned; and avoid them." Rom. xvi: 17, 18. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment." 1 Cor. i: 10 11. "There are contentions among you. The works of the flesh are emulations, seditions, sects. Neither give heed to fables and endless genealogies, which minister questions \*vain janglings.' 1 Tim. i: 4, 6. 1 Tim vi: 1 to 5. "Perverse disputings of men of corrupt minds, from such withdraw thyself." 2 Tim, iii: 1 to 5. "From such turn away." Tit. iii: 9. "Foolish questions, for they are vain."

I look in many periodicals to see the "unforbidden question." shall we have a pope, sprung upon us? These Scriptures forbid the question of organs, dancing, "Pastors," conventions, committees, voting, mourning bench, etc., etc.

Yours Truly,  
JACOB CREATH.

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The Sin of the World.

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*Bro. Lipscomb*: We have a little congregation here, and some of us

meet every Lordsday, but many do not and many of the members belong to worldly or human institutions and appear more zealous to uphold them than the Church of the Lord. Sectarianism has a powerful hold here and it seems but little can be effected though we have had a few valuable additions during the last year.

We are resolved to persevere, for we know the truth is mighty to the pulling down of strong holds. We intend to build a good house to meet in this year.

Bro. Lipscomb we had the 1st Ch. of John for our lesson some time ago and we did not all understand the expression of John in the 29th verse "The Lamb of God that taketh away the sin of the world." Query? What is the sin of the world? Give us your view of the subject.

Yours in hope,  
S. N. WELBORN.

There is an idea that man through his sins, had forfeited all right to this present life, and in consequence of these sins, had been doomed to a destruction from the face of the earth, and that Christ redeemed man from this sentence of death to the extent that he gave him a further lease of life from God. If this idea be true the passage may refer to the fact that Christ took away this sentence of death, relieved the human family from this immediate effect of sin and so took away the sin of the world. But the idea has never struck us with any force and we attach no value to such an interpretation of the text.

We understand this to be an enunciation of the truth that Christ came into this world to take away all sin. Rebellion against God is the sin



of the world. To take away the sin of the world then is to take away rebellion against God, reconcile man to God, bring him in subjection to his Maker and harmonize him fully in his feelings, thoughts, purposes and actions with the will of God his Father. Not that he will absolutely do this with reference to every human being, but that he will make provisions for this. So far as his provisions were made, they were sufficient to take away the sins of every human being, and if every human being is not pardoned and freed from sin, the reason is not because Christ did not make provisions for it, but because man will not avail himself of this provision. "He is the propitiation for our sins and not for ours only but for the sins of the whole world." 1st John ii: 2.

Of the same character is the expression, John i: 7, "The same came for a witness, to bear witness of the light, that all men through him might believe." Here Christ came that all men might believe, yet all men have not believed. Provisions were made by Christ sufficient to produce faith in all man, but they would not accept of the provisions for faith. Again in 7th verse of same chapter is a still stronger expression of the same character. "That was the true light which lighteneth every man that cometh into the world." Here because the light is sufficient to enlighten every man that cometh into the world, it is spoken of as actually enlightening every one. The simple meaning is that the light is sufficient to enlighten every one, and every one who is enlightened, is enlightened by this light. The passage under con-

sideration is a similar one. Rebellion is the sin of the world. The sin was committed by man its head and ruler; but the world was cursed and every living thing sympathized in the effects of the curse. The earth brought forth thistles and thorns and briars rather than fruits and herbs good for food for man and beast, and suffering was the result to every living thing.

Before the effects of Christ's mission ends man will be brought back to an obedience to his Maker; the effects of his disobedience will be removed. Death will no longer reign. Briars, thistles and thorns will no longer grow. The sin of the world will be taken away. The old Heavens and earth will pass away and a new (a renewed) Heavens and earth will appear. The sin of the world will yet be taken away. This is the object of Christ's mission to the world and it is the Christian's exalted privilege to be a Co-worker with Christ, in inducing the world to accept of the rich provision of his mercy.

D. L.

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The Christian Monthly.

*Dear Brethren:* Allow me to call your special attention to the CHRISTIAN MONTHLY, a paper published by our talented and worthy Bro. J. M. Pickens, at Mountain Home, Alabama. Devoted to primitive Christianity and education of the youth of our country.

I would bespeak for the Monthly a liberal patronage from the Christian brotherhood. The Monthly has reached its 4th Number, and so far is sound to the core, containing much

valuable reading matter, especially the series on "Church Succession and Ordination," and "The great Central Idea in the Bible." We need in the South a well conducted Monthly. We have a Weekly, the GOSPEL ADVOCATE, unsurpassed by any on the Continent, and perhaps equalled by but few if any. Let us strive to make of the Monthly another such paper. Brethren, papers can't live, without liberal patronage from their friends. I hope the subscription list of these papers will be largely increased during the present year. So that they be put beyond a peradventure.

R. B. TRIMBLE.

*Mayfield, Ky.*

We very cheerfully endorse the above commendation of the *Monthly*. We have not seen a sounder or more pointed paper on the subjects it discusses than the *Monthly*. We wish Bro. Plorens the most abundant success in his work. We only regret to see he indulges in suspicions that some of his brother editors have opposed his publication. He does this without even intimating which they are. Now we feel sure that this is purely a suspicion of Bro. P. So far as we have seen, every single editor whose circulation reaches Bro. P.'s section of country has noticed favorably and commended the *Monthly*, as it deserves to be. Is it possible any of them have publicly approved and wished it well and secretly striven to defeat it? This can hardly be true we think, and Bro. P. ought to have very clear proof before he indulges so disreputable a suspicion and especially before he publishes it to the world. Bro. P. indulges in some

disparaging criticisms on the more voluminous papers of the brethren. They very likely deserve it and that probably accounts for his failure to return the courtesy of the notices that they have bestowed on the *Monthly*. Bro. P. objects in his article, most strenuously to grinding other editor's axes, that is, circulating their papers. We are glad to know others have not acted on this principle toward him. The GOSPEL ADVOCATE would be glad to know that the *Monthly* is enjoying a large and constantly increasing circulation, especially so long as it maintains the eminently sound position it has heretofore occupied, with the ability it has shown. We certainly gave the *Monthly* a hearty welcome and approval, we did it candidly and sincerely, we still do this, but regret to see remarks made that are liable to be construed as indicating a different spirit in some of us.

D. L.

Ashdodical.

*Bro. Lipscomb*: I have seen in the ADVOCATE on several occasions in writing relative to the commemorative feast of our Lord and Savior "as oft as you do this you show forth the Lord's death till he comes." Is *show forth* correct language? Is it not the language of *Ashdod* and sectarian?

Respectfully,  
C. T. LOVE.

Kindness towards those with whom we meet and associate in this life, never costs much, but always pays well, in the way of good will and kind treatment from them.

## Conditions of Salvation.

## CONFESSION.

"But what saith it? The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation,"—Rom. x: 8—10.

As regards the confession of the name of Christ, there are some things that are not altogether so clear as the conditions we have examined heretofore. That confession is a condition of salvation in some sense, is plain enough. But its precise connection and order in our obedience to the gospel, is the point that is somewhat difficult for us to determine. True, if we take Acts viii: 37, concerning the Eunuch's confession, as genuine, the whole matter is then perfectly clear. But there is some difficulty in regard to that. The verse is wanting in nearly all the most reliable manuscripts; such as the Sinaitic, Vatican and Alexandrian, etc. Now if we give this up, it leaves us without an example in the Acts of the Apostles to go by in this important matter. This seems a little strange, that we should be left without a direct example in a matter of so much importance as this is shown to be in the passage above quoted, and many others of similar character. Still we are not at all disposed to give it up because the direct example may be wanting in the

book of Acts. Granting this confession of the Eunuch to be an interpolation, as is evidently the case, there are still many things in its favor. The interpolation was made, as is evident from history as early as the latter part of the second century. Now the very fact that the interpolation should be made in an age so near the Apostles, when the practice of them and their immediate followers would naturally be perpetuated in something like a state of parity, is good evidence that such was actually the practice of the Apostles and early Christians. Had there not been a practice of that sort, it is hardly probable that any transcriber of those manuscripts would have thought of making such an interpolation. We therefore place this consideration as one strong indication of the practice of openly confessing the Savior with the mouth, in apostolic times. Then again the language of the first verse quoted at the commencement of this article, is indicative that it was regularly preached and practiced by the Apostles. "The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach." Notice the Apostle says to these Romans, 'the word of faith which we preach,' and yet we learn from the first chapter of this letter that Paul had never been in Rome; they therefore had not heard that word, including the confession, from him. Still they heard from some one, for it was near them, in their mouth and in their hearts. Certainly this can only be explained by understanding that it was preached everywhere, by all who preached the Word, and consequently was understood by all

who had heard the word. We can see no meaning in these words upon any other consideration.

Again, 1 Tim. vi. 12, Paul says :

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession among many witnesses."

The Apostle is here alluding to his calling, that is, his conversion to the religion of Christ. The same word that is in this passage translated 'profession,' in 10th of Rom., is translated 'confession,' and should be rendered 'confession,' in Timothy, instead of profession. Here, then, we have it that he had made a good confession, and being spoken of in immediate connection with his calling, we understand that it was made at the time he obeyed the Gospel. This, then, is good evidence that making this good confession was common, and is here alluded to as being as common as to be called by the Gospel. As to the order in which this confession comes, we still think it is to be found in Acts viii: 3. Granting that it was interpolated by some one after Luke wrote the book of Acts, what can we suppose would prompt any one to make such an addition? Simply this, we have seen from these other passages that such confession was common; after awhile some man sits down to copy or transcribe the book of Acts, and finds that Luke has entirely left out the confession, and knowing that it was the practice of the Apostles and early teachers to require it, he would naturally be inclined to put it in, to fill up what he considered a vacancy. without intending to do any violence to the text.

He would hardly have thought of such thing, if the practice had not suggested it to him.

Therefore, though we consider the passage an interpolation, and no inspiration about it, we still think it gives us the correct and natural order of the confession, as a matter of historical record. We learn from other passages that such confessions were made, and from this we learn that it was made just before baptism. But this must suffice on that point. As regards the importance of this good confession, the Savior says, Mat. x: 32, 33.

"Whoever shall confess me before men, him will I confess also before my father which is in Heaven. But whoever shall deny me before men him will I also deny before my father which is in Heaven."

To refuse to confess the Savior amounts to a denial of him. But on the other hand, to confess Christ, is to confess him in all that he has done for our redemption; it is to confess him not only as our Savior, but also as our ruler, our law-giver, and as our great king. It is at once to own him in all his offices of love and mercy for the redemption of the lost. Thus there is more in this good confession than people generally suppose. Just think of the awful condition of those who never own nor follow their Lord and Master in this life. Think of standing in his presence in that great assembly at the judgment, and there in the presence of the assembled world, hear him deny them, and pronounce that awful sentence, "Depart I never knew you." But on the other hand how happy the condition of those that shall have confessed and

honored him in this life, when they hear him say, "come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

Oh! that all were willing to take Christ as their Savior, acknowledge him, love him, serve and adore him on earth, that they at last may live with him in Heaven.

E. G. S.

### Bearing Children.

*Bro. Lipscomb*: In No. 14 of the *ADVOCATE* you say, no Christian woman ever has or ever will strive to avoid bearing and bringing up children. Are we, of the present day, commanded to bear and bring up children? If so, please tell me where the command is. If we are not so commanded, may not some, from righteous motives strive to avoid bearing and bringing up children?

I am, sincerely, your Sister in Christ,

H. J.

Paul, in 1 Tim. v: 14, says: "I will therefore that the younger women marry, bear children, guide the house, give no occasion to the adversary to speak reproachfully." The general law of God as stamped on nature and revelation is that all should marry, men and women. This law cannot be set aside without serious danger to the individual so doing. There are exceptional cases and persons in the scripture, in which a different course was approved. Such cases are rare. A case may arise in which a woman may refuse to marry and thus devote herself with single-

ness of purpose to the service of God. But we can conceive of no grander purer, better work, none more holy and far-reaching in its result, none more God-honoring, than bearing and training children for immortality. It is the noblest work, the highest honor ever conferred on mortals.

Our reference was to married women who, for the sake of pleasure and fashion, seek to avoid the pain, trouble and responsibilities of motherhood. It is said that it is common in some sections of country. We think much that is said of these mothers is false. We think that false and wrong habits of life and dress often produce barrenness, without intentional guilt upon the part of the woman. But still there is doubtless an effemacy and ease-loving tendency to avoid these duties and responsibilities. We cannot see the difference in the crime of murdering a being before or after birth. To fail to be born, and to have a millstone hanged about his neck and be cast into the sea, are, in the esteem of the Savior, about equal misfortunes to a man. He who prevents the birth of a person and he who destroys him does equal injuries. Hence the crimes are equal. It is a wicked, murderous spirit that would destroy life, before or after birth, and that is very near akin to it that would prevent conception. The thought is degrading and debasing. An honest wish for, and pride in a household of well-behaved boys and girls are the healthy marks of a pure, virtuous and good woman. All other ideas and efforts are unnatural and polluting.

D. L.

### Success of the Gospel.

*Bro's L. & S.:* We have recently had a very successful meeting in our vicinity; resulting in some forty-five additions to our little band. An unusually large proportion of them are heads of families. This was effected mainly through the agency of Bro. Todd, of Pleasant Hill, who is a very acceptable preacher in the region round about here.

Since my last, I had the pleasure of baptizing the estimable wife of Mr. Sam'l Cashmere, who is a reader of the *ADVOCATE*.

I have so much to do that I can't take the time I would like to do in presenting the claims of the *ADVOCATE*, and you know that the poor preacher who is *mean* enough to honor the ordinance of God, and *eat his bread by the sweat of his face*, is not likely to exert much influence, except with the Lord's poor, and in this comparatively new country where taxes are so high and the calls for money so numerous, that class have little to spend for papers. But lets try to be patient. I think I begin to see the dawning of a better day. So we will not be weary in well-doing for in due season we shall reap if we faint not.

May the Lord bless you, and permit you to be more and more useful in his vineyard, is the prayer of

Your bro. in Hope,

W. T. CRENSHAW.

### Beta's Articles.

Our brother Beta started out with a proposition to have the scriptures quoted without any reasoning upon the subject, as decisive. In the very

article, however, he attempted to reason away the force of a few plain palpable passages of scripture, which he anticipated would be used in opposition to his theory. To this reasoning of his we replied, and then left the scriptures to tell their own tale, were perfectly content to let the matter rest there. But our brother Beta, has, instead of this, overwhelmed us with over fifty pages of foolscap of reasoning, philosophizing and denunciation on the subject. He has written as much on this subject as the Apostle Paul wrote to any Christian Church in early times to teach it its duty on the whole subject of Christian and Church duty and operation. Our brother should know that he as effectually forbids a discussion of a subject by disquisitions of such interminable length and bitter denunciations, as by any course he can pursue. We cannot take the time to reply to all that he has said, nor can we allow the space in the *ADVOCATE* for others to do so. We would not publish his articles as they are, but for the fact that they are written in response to a position and article of our own, and we are not willing to appear to suppress these.

We are sure no unprejudiced mind who will read the scriptures can be mis-lead by the specious reasonings of our brother.

I shall not attempt a reply for reasons above specified to his positions, but will only quote a few scriptures to show why we cannot accept his reasoning. We could very easily show that his Greek criticism is incorrect. That he seems to fail to perceive a very simple rule in reference to his application of the term translated

'honor' as applied to persons and things. The simple idea is: There is following such verbs objects of both a person and thing. Or of two things, one denoting the object in which the honor, or price or estimation is placed, the other, the thing on which the honor is estimated. Both of these are always expressed or understood. Sometimes one expressed and the other understood. For our brother to say no one ever heard of an individual being honored with gifts, with money, with property, in English is simply to falsify our ordinary observation every day of our lives.

When a hundred thousand dollars were raised and bestowed upon Gen. Sherman, by his admirers, for his valor, was it not honoring him with money. When houses and residences were bestowed upon Gen. Grant, was it not an honor for distinguished services? When the parent bestows a gift upon a child for well-doing, does it not honor that child with goods, gifts, money, or money's worth. The assurance with which our brother puts forward such an assertion as that no one ever heard of an honor, bestowed, in English, meaning money or money's worth, is evidence that he looked from a one-sided stand point. He first started out with the proposition that honor was the only English word that represented the Greek, and it never meant money or money's worth. He now modifies it and admits that when applied to things it means money or money's worth, but never when applied to persons. And yet he finds one passage that he cannot reconcile, with all his philosophy with the position. The price of him that was valued.

Now, we do not propose to enter into Greek criticism, for our readers would not understand it, but it is a new rule entirely, that makes a word mean one thing when applied to persons, another when applied to things. If this is a rule, it may be that baptism means to immerse things, and to sprinkle persons. I have not a doubt but that the honors heaped upon Paul and his companions, in their shipwreck, were these, they warmed them, fed them, clothed them, bestowed upon them such things as they needed, during their stay, and "when we departed laded us with such things as were necessary" for the journey.

Solomon says: "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barn be filled with plenty and thy presses shall burst out with new wine." Prov. iii: 8.

Yet no man ever saw honor paid by the bestowal of money or money's worth.

"For ye are bought with a price." 1 Cor. vi: 20.

"Ye are bought with a price." 1 Cor. vii: 23.

It is true, money is not the consideration here, but the blood of Jesus is the value paid, as "more precious than money."

"Those members of the body which we think to be less honorable on these we bestow more abundant honor. \* \* Having given more abundant honor to that part which lacked." 1 Cor. xii: 23.

Now, the honor is, we bestow on the members of our body that are uncomely, which are unseemly clothing, adornment which will hide the uncomeliness.

So in the Church, we honor the member of the body by bestowing

upon him that in which he is lacking. The servant honors the master by rendering him, with fidelity, proper service. The Church honored the widows, that were widows indeed, by receiving them into the number of worthy and destitute widows, and supporting them, it dishonored those who were not widows indeed, not destitute, by requiring their children and nephews to support them, or, when young, requiring them to marry. The honor to the widow, was to support her, and supply her necessities. See 1 Tim. v: 5—16. Then, in 17th verse of same chapter: "Let the Elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine. For the scripture saith thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward." Now, the point the Apostle had before him was, honor the widows by supporting the worthy; let others who have friends be supported by them; let others marry. Immediately the Elders are introduced. They are to be counted worthy of double honor. For the ox shall not be muzzled. The laborer is worthy of his hire.

Now, it seems to be an insult to the most ordinary understanding, to comment on this. But our brother spiritualizes its plain, ordinary meaning away. He says, as the ox, doing carnal work, eats of the carnal fruits of this work, so the elder, doing spiritual work, receives his reward in spiritual things. This is his meaning. Now let us hear Christ and Paul on this point. Christ says to his Apostles, when he sent them forth to preach the gospel:

"Provide neither gold, nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." He sent the seventy saying: "Carry neither purse, nor scrip, nor shoes, \* \* \* and in the same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire." Luke x: 4—7.

Now, here was work to be done, spiritual work to be performed, wages to be received, the same Jewish law is quoted, "the laborer is worthy of his wages." What were the wages? Spiritual favors? No, but meat and bread, clearly, and the necessities of life. From whom were they to be received? From the persons taught. The wages the Apostles and the seventy received for their teaching, from the world, was meat, bread, lodging and clothing. They received it, too, from the persons they taught.

Paul says, in 1 Cor. ix: 6: "Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man or saith - not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care of oxen? Or saith he it for our sakes? For our sakes no doubt this is written, that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great



thing if we shall reap your carnal things."

Now, Paul applied it just as Christ did. We who teach you spiritual things, receive from you wages in carnal things. Not as the ox worked in carnal things and received carnal, so they who serve in spiritual things receive spiritual but they receive carnal. The discrepancy between Paul's application and Beta's, is too broad to be covered over with twice fifty pages of Greek criticism and caricature and unchristian denunciation.

But hear him further: "If others be partakers of this power, (of partaking of your carnal things,) are not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know that they which minister about holy things, live of the things (the offerings) of the temple? And they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the Gospel." (Get their meat, and bread and clothing from the Gospel, as the priests did from the Jews, and that, too, from the very people they taught.)

When did he ordain this? When he sent forth the twelve and the seventy, forbidding them to take money or money's worth with them; when he commanded them to eat in the house that received their teaching, "for the laborer is worthy of his hire," If we minister to you spiritual things is it a great matter that we partake of your meat and bread? Why did not Paul do this, as did other Apostles? Lest he should hin-

der the Gospel; not because he and Barnabas had not power. And he wished to be an example among the Gentiles, not to the teachers, specially but to members of economical; self-reliant industry. The Elders at Miletus were not necessarily the teachers, but the elderly men of the flock.

Paul had the power, as he time and again reiterates, but forbore to use it. If it was wrong, he did not have the power, that he claims. He intimates very plainly that all the other Apostles and teachers, save he and Barnabas, used this power. He nowhere intimates that it was wrong.

He refrained from it among the Corinthians and in the second letter xi: 13, he asks: "For what is it wherein ye are inferior to other churches, except it be that I myself was not burdensome to you. Forgive me this wrong." This clearly intimates that he was burdensome to some churches while teaching them; and he injured, wronged the Corinthians, rendered them inferior by not making them bear the burdens of his support while teaching them. We have seen hundreds of churches injured, rendered inferior in efficacy and vitality, by having a teacher that was not burdensome to them. Hence they would grow up with the damaging idea that they had nothing to do. This is one objection we have to societies, they beget inert, lifeless bodies that always wait for some one else to support their teachers. It was, and is a source of strength to Paul and every teacher to labor without support! It is always an injury, a source of weakness and a wrong to the taught to be taught free of charge.

Paul says a man should partake of

the milk of his own flock, eat of the fruit of his own vineyard. Beta says he must feed one flock and eat of the milk of another flock than the one he tends; cultivate one vineyard but eat of the fruit of another; must not eat of the fruit of his own vineyard. This is the point illustrated in these scriptures, as is made positively sure by the likeness of the priest living of the things of the altar, he that preacheth the Gospel must live (get his meat and bread and clothing) of the Gospel.

Again, chapter xi: 7: "Have I committed an offence in abasing myself that you may be exalted, because I preached unto you the Gospel of God freely. I robbed other churches taking wages of them to do you service." This taking wages of other churches to preach to the Corinthians, the Apostle styles robbery of the other churches. So far as he was concerned, it was not sinful robbery, as the aid was given cheerfully. Yet, the Corinthians, in permitting others to supply the aid to furnish them with teaching, were robbing others to supply their short comings. This rendered them inferior to other churches, who supplied their own teacher's wants. There can be no evasion, no mistake in these things.

The Jewish Priests and teachers lived of the offerings of the temple, given by those they taught.

Christ sent forth the Twelve and the seventy to teach and to find their living among those taught.

The Apostles at Jerusalem lived from the offerings of those taught.

Paul asserted his right to do the same thing, but forbore to exercise the right in certain cases. He after-

wards tells those he had thus treated, that he had wronged them, that they, as a consequence were inferior to other churches, that he had robbed other churches when he took wages of them to preach to these churches. He asserted that the other Apostles forbore to work, were chargeable to those they taught, and that he and Barnabas had the same power. He admonishes them to honor the widows that were destitute and needy, to give double honor to the elders, that he who was taught should communicate (give good things) to him teaching in all good things.

The reasoning, the criticism, the translating that can divest these plain scriptures of the idea that the teacher should be aided, so far as he needs, by those whom he teaches, could divest baptism of the idea of immersion, nay of water itself. It could divest the Bible of the idea of Christ.

We always doubt every position that must be sustained by long argument, subtle reasoning, and erudite learning, new and strange translations. God's truth was written for his simple hearted, honest ones, and lies upon the surface adapted to their comprehension.

We will not reply to our brother's hard names, caricatures and bitter denunciations, with which he closes his second article.

We have never plead for dressy, idle, foppish preachers, pastors or hirelings. We have as little use for these as Beta. He who follows preaching for a livelihood as a profession finds as little sympathy from us as

from Beta. His teaching has a strong though indirect tendency to produce and foster these characters he condemns. He denies the right of a teacher to be sustained while spending his time, watching over, caring for, instructing and teaching the young. To do this deprives the young of this watch care.

No one but a rich man could afford to devote his time and attention to this care and supervision without receiving a livelihood out of it. Rich men are almost universally disqualified by their habits of life, are without time on account of the demands the care of their property make upon their attention. Hence, the Church goes without care. I do not mean preaching on Sunday, though they are greatly disqualified from even this little. But the interests of the young members of a Church, demand the time, the attention, the care of the teachers through the week. The young children, outsiders, sick, destitute, afflicted demand it. Without some one being sustained in this work, it is neglected, the church suffers, the lambs perish, the cause goes down. In their desperation, a young, foppish, fancy pastor, who is a good actor, with his organ and its attendant evils, is introduced. The Missionary Society too, grows up as the necessity of the idea that a church can sustain a man to preach to sinners in another county, but cannot sustain him to labor among the perishing around their own door, and to sustain the feeble and nurse the sick in their own fold.

We regard the bitter style, the extreme positions, the ruthless, destruc-

tive spirit manifested by our brother Beta, as the strongest aids to the boy-pastors, the human societies, the idle, ease-loving hirelings, we know, on the ground that extreme begets extreme.

In the true Church of God, the children must be taught, the poor, the widows, the orphans will be sought out and cared for, the blessing and beneficence of the church will be carried to the world. The young members will be watched and warned, their confidence will be gained, they will be taught to conduct their business honestly. They will be taught industry, economy, simplicity, fidelity. Parents will be taught how to bring up their children in the nurture and admonition of the Lord. Wives will be taught obedience and fidelity to their husbands; husbands will be taught to love and cherish their wives as their own bodies. This, in congregations of some size, will require the service of not one man, but of several old, experienced, devout, trust-worthy men and women. While engaged in this work, the Church that would fail to supply their needs, is false to every principle of duty, of fidelity to God and his law.

We have not asked the Church to sustain idle, tattling, foppish pastors. We do insist on their obligation to supply the wants of every man and woman laboring and toiling for the conversion of sinners, the edification and perfection of the saints.

We have other articles of Beta's which we will publish, but presume we shall make no farther response to them than this.

D. L.

## THE FIRESIDE.

### The Years to Be.

BY A. A. HOPKINS.

O GRANDEUR of the Years to Be!  
O Future all sublime!  
Fulfilled within thyself we see  
The promises of Time!  
There bloom within thy balmy air  
The rarest flowers of speech,  
And action in thy sun shall bear  
The sweetest fruit for each!

We sow the goodly seed to-day  
Thy many hands shall reap;  
We give the golden grain away  
Thy garners soon shall heap!  
Who tills to-day the teeming field  
Slight recompense shall earn;  
Thy harvest-time shall only yield  
The glorious return!

Thy nights with newer stars shall blaze,  
Thy suns shall brighter glow;  
No gladder, grander yesterdays  
Thy consciousness shall know.  
Thy song shall be a pean grand,  
Borne proudly on the breeze,  
Re-echoed over every land,  
And wafted o'er the seas.

We plant to-day a single tree,  
Or drop a single seed,  
And millions in the Years to Be  
Shall praise the simple deed.  
The thing we do outreaches far  
Beyond our furthest thought;  
The toilings of the present are  
With freest blessings fraught!

With thy new light O Years to Be!  
Shall beam a brighter morn,  
And manhood with thy dawn shall see  
Its truest being, born!  
The earth will ring thy coming in  
With gladdest peal on peal,  
For then shall gloriously begin  
Humanity's best weal!

And then shall all the echoes cheer  
Man's rapid onward march;  
For him angelic hands shall rear  
A grand triumphal arch!  
No land shall know a desert bare,  
No trackless waste a sea,  
The world shall smile a garden fair  
Within the Years to Be!

### Food for the Lambs.

"NO DOLLAR IN IT."

John—'Hallo, Jeffe, are you not going to preaching to-night?'

Jeffe—'No.'

John—'Why not?'

Jeffe—'It is too dark to go through the swamp.'

John knew that Jeffe did not always stand back for the swamp and darkness, so he put another rather impudent question in order to strike if possible the nerve which reached the powers of motion in his brother Jeffe.

John—'If there was a dollar in it, you would go, would you not?'

'Yes,' he answered in a lengthened tone, which marked with peculiar emphasis, not only the whereabouts of his treasure, but of his heart also.

The conversation dropped, the one hurried on homeward, with bills and notes and mortgages and lawsuits, etc. vexing his brain, the other hastened to the place where prayer was wont to be made. That place was a country school-house. It was not so much as painted or ceiled and yet palatial halls could have added nothing to the happy faces which met each other there and smiled a glad return for smile. The proud steeple did not threaten the clouds above, but the humble house of devotion nestled among nature's green trees as one modestly retiring from the public gaze. Gilded chandeliers sweep the airy halls of other sections. Their shining beauties vie with the very day itself.

But at this place the radiance of the rustic's eye gave lustre to the dim

candles stuck about at convenient distances by heating one end or driving a pin in some bench or desk or window sill and then setting the candle on it. Such a scene at such a place, enlivens the soul, arouses the flagging energies and makes a man feel new made.

The day's work is done, the stock are all fed and with greed consume the rich provender; the fowls have found their resting places for the night, the dewy eve moves on and on a second only at a time, the earth has laid aside in turn her snowy morning gown bright noonday outfit, and gay, ruddy evening dress and silently draws on her black night mantle, the weary countryman drags himself along to the place of attraction, some, more hurried than he, dash by in the dim distance, as his eyes strive to penetrate the darkness, all at once, a small cheerful light is born into existence, now another, again another, like stars they puff into being, until the house is well lighted. But all at once his sloven feet grow lighter, his wearied pace becomes quicker. Why? He hears the songs of the children of God. It is

"O when shall I see Jesus"  
wafted on high by an old-fashioned tune. The melodies of this had scarce died away and been buried in the memories of the hearers, when

"On Jordan's stormy banks I stand"  
greeted his ears, then

"Am I a soldier of the cross."

Soon all was quiet without and within. The visitors felt that it was good to be there.

But how was it with Jeffe you suppose? He had turned his back upon the house of God and his worshippers. He had shown too plainly to be de-

nied, that he loved the ease and comfort of home more than the little denials and trials of serving God. He had confessed with his own mouth, that money would lead him further than duty to God. Surely some men's works do go before them to judgment. He had acknowledged shamefully, that he would do things for money he refused to do from love towards his Heavenly Father. What, has he come to that point where he is willing to lose his own soul to gain the whole world, or has he at last found something, to wit money, for which he is willing to exchange or barter off his soul?

"If there was a dollar in it." Ah but there is no dollar in Christianity. It does not yield this kind of fruit, but promises treasure in heaven. Who had not rather be a poor, dog-licked Lazarus than a stall-fed Dives? But Jeffe prizes the trashy dollars of life higher than the privilege of bowing before the God of heaven. He would rather build new barns and fill them with ungodly grain, than to meet with the servants of the Most High, build up the broken walls of Zion, and fill good and honest hearts with the incorruptible seed of life. Oh foolish man, some unlooked for and inexorable night will demand thy soul of thee.

There is one thing needful and Jeffe has found that—the mighty dollar. He thinks he lacks one thing yet and that is money. The richest men are oft the poorest, in good works.

Now Little Lambs how many Jeffes are there among you? I mean how many are there of you, who will not do anything or go anywhere unless there is a dollar in it? How

many will not go to meeting because there is no dollar in it? How many do not go but would if there was a dollar in it? I have often remarked when many empty seats were to be seen in church on Lordsday, if five dollars per head had been offered for all members present on that day, not five out of a hundred would have been absent. Some complain at the preacher, some at long service. The flesh is heir to many aches, pains, neuralgies, rheumatics, splenetic, cramps and colics, but oh, money thou art a quick remedy, a healing balm, a penetrating ointment, a powerful stimulant, thou art a bridge over high waters, a causeway over mud, a shelter from rain, fine clothes to the proud, a thinker to those who can never remember when meeting day comes, and above all a *will* to those who are unwilling to serve God.

Now do not let anything move you when God fails to do it. When you would do anything through any other influence, hie away to the service of Him who made you. Watch over yourself with a jealous eye. Be ever fearful God may not resign an absolute monarch over the entire territory of your heart. When duty lies before you and there is a disposition to falter ask yourself would money or anything else move you and if your heart shows the slightest inclination to do that way, then tremble, and remember thou art a son of Adam, of the earth, earthy and your soul will sooner or later be demanded of thee. A man whom Mammon leads, and Jehovah cannot, is a covetous man and an idolater (Eph. v : 5. Col. iii : 5) and comes under the condemnation of the Decalogue which says, "thou shalt have no Gods beside me."

THE LITTLE MAN.

### "FATHER KNOWS."

A gentleman was one day opening a box of dry goods. His little son was standing near, and, as his father took the packages from the box, he laid some of them upon the arm of the boy. A young friend and playmate of the merchant's son was standing by looking on. As parcel after parcel was laid upon the arm of the boy, his friend began to fear his load was becoming too heavy, and said,—

"Johnny, don't you think you've got as much as you can bear?"

"Never mind," answered Johnny, in 'a sweet, happy tone, "father knows how much I can carry."

Brave, trusting little fellow! He did not grow restless or impatient under the burden. There was no danger, he felt, that his father would lay too heavy a load on him. His father knew his strength, or rather the weakness of that little arm, and would not overtask it. More than all, his father loved him, and therefore would not harm him. It is such a spirit of loving trust in Him that God desires all His children to possess.

Do not cherish your sorrows; when God breaks your idols in pieces, it is not for us to put the broken bits together.

If you wish for a clear mind, strong muscles, and quiet nerves—for long life and power prolonged into old age—avoid all drinks but water, and mild infusions of that fluid; shun tobacco and opium, and everything else that disturbs the normal state of the system.

### Be Considerate.

Don't expect too much of the children; it has taken forty years, it may be, to make you what you are, with all the lessons of experience. Above all, don't expect judgment in a child, or patience under trials. Sympathize in their mistakes and troubles, don't ridicule them. Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us that deep, faithful love which ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans are thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last time. Don't think a child a hopeless case because it betrays some very bad habits. Sympathize with them, that sympathy may strengthen and invigorate them to bear with firmness the trials they meet.

"Some years ago," said the Rev. William Jay, "I had in my garden a tree which never bore. One day as I was going down with the axe in my hand to fell it, my wife met me in the pathway and plead for it, saying: "Why, the spring is now very near; stay and see if there may not be some change; and if not, you can deal with it accordingly." As I had never repented following her advice, I yielded to it now; and what was the

consequence? In a few weeks the tree was covered with blossoms, and in a few weeks more it was bending with fruit. Ah! said I, this should teach me. I will learn a lesson from hence not to cut down too soon; that is, not to consider persons incorrigible or abandoned too soon, as to give up hope, and the use of means and prayer in their behalf."

### Advertisements.

WE direct attention to the advertisement of J. T. Medearis & Co., of their Woolen Mill at Fayetteville, Tenn. At this day with the scarcity of domestic help, many families find it difficult to manufacture their wool into clothing. By sending your wool to the Factory, you will save much labor, care and harassment to your wives and mothers, already too often, overworked. You will get a better, neater article of cloth at a cost scarcely above what you will be compelled to pay out for the carding, dyeing etc. at home. We were well acquainted with Bro. Medearis in our school-boy days. Have known him intimately ever since and know of no more trustworthy and reliable man than he anywhere. Give him a trial.

T. H. Jones & Co. appear with a new advertisement in this number of our paper. They are the largest dealers in our city in seed and agricultural implements of every description. They have made for themselves a character as excellent and trustworthy dealers and reliable business men. We do not think persons needing any article in their line could do better than to give them a trial. They

warrant every thing they sell to be as they represent it.

“God in History” is a work advertised in our columns. We have not seen the work. If it is what it should be, it is a most interesting work. The subject is a suggestive and pregnant one.

Success of the Gospel.

A meeting of unusual interest is now in progress at Lebanon, Tenn., conducted by Bro. R. M. Gano, from near Paris, Ky. Bro. Gano is an earnest, zealous and successful Evangelist, and is doing much for the cause in and around Lebanon. The brethren in Lebanon and from the surrounding congregations of the county have been heartily co-operating and assisting in the meeting by their presence and means, and especially our esteemed Bro. W. C. Huffman, who has been untiring in his efforts to get up the meeting. We were present a few days this week, and have seldom seen so much interest manifested. The meeting is still going on, and will continue for some days to come. To the Lord be all the praise for the success of His truth.

We have also just learned that Bro. Caldwell, from near Richmond, Ky., and Bro. F. H. Davis, have been having some successful meetings in Williamson and adjoining counties. At South Harpeth, Davidson county, Bro. Caldwell, with some assistance from Bro. Davis, had fifteen additions, very recently. These brethren are still laboring together for the spread of Heaven’s truth. May the Lord grant them abundant success.

I also am preaching, generally, twice on Lordsday, and Saturday night previous, of every week, through Middle Tennessee, and held one protracted meeting with the brethren at Union City, in West Tennessee, where I made many pleasant acquaintances, and had the pleasure of meeting with Bro. H. D. Bantau, who is laboring for the brethren there this year, and under whose labors the congregation is regularly increasing in numbers and strength, and with whom we spent many pleasant hours, while there.

The prospects are good for the success of the cause at that place. The brethren were much encouraged and established in the faith, and although there were not many additions, the meeting was considered as highly profitable.

There have been, in connection with my labors this year at different points, fifteen or twenty additions up to the present time. The prospects are generally favorable for the Good Cause in Tennessee.

May God abundantly bless all laudable efforts for the spread of His kingdom.

E. G. S.

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THE  
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When did Gentiles first believe the Gospel?

*Dear Bro. Lipscomb:* In your strictures on Dr. Poindexter's article, speaking of those who were scattered abroad from Jerusalem, you say:

"Some, in their zeal, transcended the limits the Apostles had set for themselves, and preached to the Grecians at Antioch, before the kingdom was, by authority, opened to the Gentiles." And then, in the next sentence, you say:

"The Apostles seem to have taken no notice of these Grecian converts until after the kingdom had been opened to the Gentiles, by divine authority, at the house of Cornelius." And again you say: "They then sent Barnabas to look after them and their reception into the church of God," etc.

Now while you and I differ widely on some points, which I need not mention now, yet when it comes to a conflict between my brother and a Baptist, I feel like helping my brother. But since I cannot endorse your positions as above quoted, the best I can do to break the force of any at-

tack which Poindexter may make in return, is to point out the source of the errors, into which, in my judgment, you have here fallen, and to suggest a timely retreat.

Now let me say, the standpoint, from which you contemplate the subject is the source of your misconceptions—the premise being false, the conclusion cannot be true. Without investigation, you assume that the Grecian converts at Antioch were Gentiles, and upon this erroneous assumption you base several conclusions equally erroneous—such as "the limits the Apostles had set for themselves." (It was the divine arrangement) "Some, in their zeal, transcended these limits, and preached to the Grecians," (not Gentiles as you suppose.) "The Apostles took no notice of these Grecian converts until after," etc. "They then sent Barnabas," \* \* \* to induct them into the church.. (were they, all the while, in the kingdom of Satan?) You teach, and so do I, that the kingdom was not opened to the Gentiles until God commanded Peter to go down to Cesarea.

But correct the fundamental error

and all consequents will right themselves. There are two words in the original rendered Grecians in our English Version, viz: *Hellanas* and *Hellanistas*—I write them in the case in which they occur in the passage—The one means Greeks in contradistinction from Jews, the other signifies Jews by blood, but Greeks by language, or Hellenistic Jews.

Now, while there is some diversity among the several Greek texts, still, the weight of authority greatly preponderates in favor of *Hellanas*, and against *Hellanistas*, in the passage under consideration. Bagster's London edition of Greenfield has *Hellanas* in the text, and *Hellanistas* in the margin. And to support the marginal reading, he quotes the well-known authority of Stephens, Beza and Elzevir, while he gives none for the different reading in the text. The American edition of Greenfield, by J. P. Engles, puts *Hellanistas* in the text, and *Hellanas* in the margin. Griesbach, while he puts *Hellanas* in the text, informs us that *Hellanistas* which he puts at the bottom of the page, is the received rendering.

From these considerations and from the further fact that *Hellanistas* fully harmonizes with the whole tenor of scripture on this point, I am perfectly satisfied that it is the true reading.

And, now, Bro. Lipscomb, I would suggest that you withdraw the whole passage founded on the rendering of the term Grecians, before Dr. Poin-dexter has time to reply; else he may greatly damage your scholarship, which I should dislike to witness.

Yours in hope of the Better Land,

A. B. WALTHALL.

Franklin, Tenn., May 7.

We suggest to our respected Bro. Walthall, that we have never laid claims to a very thorough scholarship in Greek, have never found the time to devote to it as we would like, therefore, to be corrected by Dr. Poin-dexter, or Bro. W., in our scholarship, would not in the least disturb our equanimity or hurt our pride.

Yet, we had very carefully considered the point our Brother makes in the foregoing. While we have not the number of authorities to which he refers at hand, the revised Bagster text, now considered the most accurate of all the copies of the New Testament, is before us. It is the one approved as a whole, and adopted by the Bible Union translators, by Andersen, and by all the critics of late years. It rejects *Hellanistas*—the Grecian Jews, and adopts the term *Hellanas*—Greeks by blood, or Gentiles.

So far as the Bagster Greek text is concerned, its decision is in favor of our assumption as decidedly as it can possibly be, that the persons were Gentiles and not Jews, living among the Gentiles, speaking their language etc.

But there is sufficient in the facts of the case, independent of all Greek criticisms, to satisfy my mind in reference to the matter. Let us examine these:

In the first place the statement is made just after the report made by Peter of the conversion of the Gentiles at the house of Cornelius. The facts occurred several years before this, but no note is taken of the matter by the narrator, or by the Apostles, until after Peter satisfies them that the Gentiles had been received

by God into the Kingdom of Heaven. When this fact is explained and received by them as true, immediately the Apostles send Barnabas to them, to see after them and instruct them fully in the way of the Lord.

Now why this great delay? The dispersion from Jerusalem and the preaching of the dispersion occurred A. D. 34. The conversion and reception of Cornelius in A. D. 41, according to the best chronology we have. Now, here were seven years intervening. Seven years these converts were unnoticed by the Apostles, until God had regularly opened the Church to the Gentiles. So soon as this was done, they sent chosen teachers to those converts that had been neglected so long. Why this connection between the rehearsal of Cornelius' conversion and the sending to these Grecian converts, if they were not Gentiles, and if the Apostles had not been doubtful of their duty until God had settled the question by giving the Gentiles at the house of Cornelius, the same witness of their reception as he had the Jews at the beginning? Had these converts been merely Jews of Grecian residence, there could have been no difficulty in the minds of the Apostles; and the conversion of Cornelius could not have had the least effect in causing them to send Barnabas or Paul to them. The Grecian Jews were admitted into the Kingdom at its first opening on the day of Pentecost. The widows, Jews from Greece, were there, were neglected, and seven men, all of Grecian residence and raising, as we know from their names, which are Greek, were appointed in the first church to supply the needs of these widows.

Then it did not require the miraculous opening of the kingdom to the Gentiles in order to cause the Apostles to receive the Jews of Greek raising. There could be no connection between the narration of the conversion of Cornelius and the sending to these converts such as the divine historian makes, if they were not Gentiles too.

But we will examine the record a little more closely:

"Now they which were scattered abroad upon the persecution of Stephen, travelled as far as Venice and Cyprus, and Antioch, preaching the word to none but unto Jews only."

Now, these cities were all cities with Grecian habits, culture and language. In these cities were dwelling many Jews, Grecian or Hellenistic Jews. The dispersed came hither, as quoted in the verse, and preached to the Jews only, the Jewish residents of these Grecian cities. The next verse says:

"And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the 'Grecians,' (Bible Union says 'Greeks,') preaching the word of the Lord."

Now, as recorded in this verse, a different class is preached to, from those Jewish residents spoken of in the preceding verse. They were Grecian Jews. Who are these? But one answer can be given, they were Gentile Greeks. Hence, they were neglected by the Apostles until the kingdom was formally and authoritatively opened to the Gentiles at the house of Cornelius. Immediately these Gentile converts are remembered, and Barnabas is sent to them,

who, when he came and had seen the grace of God, (in admitting the Gentiles to the favor of God,) "he was glad and exhorted them all that with purpose of heart they should cleave to the Lord." The Holy Spirit had said to Ananias, at Saul's conversion: "He is a chosen vessel unto me to bear my name before the Gentiles." Acts ix: 15. Barnabas here finds Gentile converts; under the guidance of the Holy Spirit he seeks Saul, or Paul, and Paul comes to teach them the way of life.

The simple facts are these, Jews who dwelt among the Greeks had lost the exclusive spirit of the Jews dwelling in Jerusalem. They associated and dealt with the Gentiles daily. Their hearts were so filled and warmed with the knowledge of the Gospel, that they must needs tell it to their associates, although Gentiles. The Gentiles heard and believed the tale of love, and honored him who loved the world unto death. Although the whole proceeding was irregular, it was afterward ratified by the Apostles.

The Samaritans received the word of God much in the same way. Good men, under the fervor of youthful Gospel life, preached the word of God to the Samaritans before the Apostles fully realized that Samaria could receive the word of God. When the Apostles heard of this, they sent Peter and John to look into the matter.

The difficulty in receiving the Samaritans was not so great as that connected with the reception of the Gentiles, as, in various ways God had manifested his care over the Samaritans, and recognized them as entitled

to his blessings, when obedient to him.

With these facts and truths recorded in Holy Writ, we are more than willing to receive the heaviest broadside that Dr. Poindexter may be able to aim at our craft, cheerfully confident that neither our scholarship nor our scriptural position can be in the least damaged in this matter.

But the point we made with Dr. Poindexter was not at all dependent upon the recognition of these converts as Gentiles. That fact would give point and sharpness to the position, but is not at all essential to its soundness.

The point was, Dr. Poindexter had made an inventory of the cases of Baptism in the New Testament, in order to determine the proper administrator of baptism. He had from his list come to the conclusion that ordained ministers had probably done the baptizing. In that inventory he had omitted the example hardest to reconcile with the possibility of the position he assumed to be *probable*. That one is, that the dispersed from Jerusalem, embracing both men and women, (both were persecuted,) went every where preaching the word. They all preached; there is no evidence any of them were ordained to any work save the seven; and they were not ordained to preach, but to feed the poor Grecian widows. They preached, made disciples, the disciples were recognized as Christians. Hence we assume were baptized. Whether Jews or Gentiles, the Doctor's assumption of probability is destroyed and the whole Baptist theory of an ordained administrator essential to the

validity of the institution falls to the ground from lack of foundation.

We hope our respected and beloved brother will again look at this matter carefully, and we are sure he will then see we are not so egregiously mistaken as he supposes.

Since writing the foregoing we have examined the 'Tischendorf' version. The editor, in a note, states that the Alexandrian, Vatican and Sinaitic version, each say they spake *also* to the Grecians; the Alexandrian text has 'Greeks.' They spake to the Jews of Greece, and in Antioch also to the Greeks. Brother W., language could not make it plainer.

D. L.

From the Christian Union.

#### The New Testament in its Completeness.

BY PROF. CALVIN E. STOWE, D.D.

The New Testament in English, edited by Tischendorf and published by Tauchnitz, is a work of great merit, in a scholarly point of view; but to those not fully acquainted with the subject, altogether deceptive, though not intentionally so. Such are apt to think that the three oldest manuscripts must be the best authority for the original text, and that what cannot be found in them, could not have been a part of the New Testament, as it came from the hands of the Apostles.

This is a great and mischievous mistake.

The three oldest manuscripts used by Tischendorf, date from the first quarter of the fourth to the middle of the fifth century, that is some two

hundred and twenty-five years, at least, after the new Testament had been written, read in the churches and scattered all over the Christian world, liable to all the accidents incident to frequent transcription.

Now we have *translations* of the New Testament into various languages Syrian, Egyptian, Ethiopic, and others, beginning with the latter part of the *second* century.

From the first century to the fifth there are not less than ten of these translations, and they certainly are a much better authority than manuscripts which had no existence till early in the fourth century.

When these translations contain passages which are not contained in later manuscripts, the translations are much more likely to give the text as it stood in their time than the manuscripts.

The loss of a leaf (for these manuscripts are all in *book* form and not in rolls,) the beginning in wrong places by the translator after a rest from writing, and various other circumstances, may easily account for an unintentional *omission* in the manuscripts, but an *interpolation* must be intentional.

On these accounts and others that might be mentioned, it is easy to see that at least in regard to interpolations and omissions a good translation of the *second* or *third* century is a far more reliable authority for the original of the text than the manuscript of the fourth or fifth century.

The ten translations, above alluded to, are, therefore, on these points, far more trustworthy than the three manuscripts used by Tischendorf in

his new edition of the New Testament.

Again, we have numerous Christian writers from the first century to the fifth who constantly quote the New Testament as it stood in their time, and the *quotations of the first three centuries* are an earlier authority for the original text than any of the Tischendorf manuscripts.

There are some seventy-five of these writers, and their quotations are so numerous that if every manuscript of the New Testament were lost the substance of it could be reproduced from their writings.

Moreover the manuscripts are all anonymous. We know not who wrote them; but the quotations are given with responsible names. We know the authors of the books in which they occur. It is true that these translations and the writings of the early Christian fathers are generally more or less incomplete, and the text somewhat varied, but the same is also true of the New Testament manuscripts. In the very best manuscript (the Sinai) Tischendorf indicates five different *classes* or *kinds* of variation. On this point all the authorities, whether translations or manuscripts need careful editing; they all stand on precisely the same ground.

Now apply these principles to a single case by way of illustration.

The last chapter of Mark's Gospel, from the eighth verse onward, is omitted in the Sinai and Vatican manuscripts, but is contained in the Alexandrian. It is in all the Syrian, Egyptian and other translations of the second and third centuries, and it is quoted as the last part of Mark's

Gospel by Irenæus, the most learned Christian writer of the second century, and the student of Polycarp, who had studied with the apostle John.

Irenæus tells us that he had the books of the Christian Scriptures in his possession at the very time when he was on terms of familiarity with Polycarp, daily listening to his accounts of what he had himself heard from John and others who had seen the Lord. See my *History of the Books of the Bible*, page 311, where the passage is quoted in full.

This chapter of Mark is also found in more than five hundred Greek manuscripts and also in the Latin and Gothic.

Now, which is the more probable, that all these *most ancient* witnesses had been deceived by an interpolation or that, by some accident, the last leaf of Mark's Gospel had been dropped out from the manuscript from which the Sinai and Vatican were copied?

From this statement of fact it is obvious that any one who should, in making a revised text of the New Testament, strike out all that is not contained in the three oldest manuscripts used by Tischendorf, must be guilty of a very faulty text. It is a remarkable fact, not to be lightly estimated, that a whole column of space is left blank in the Vatican MSS. as if the copyist had intended but, for some reason, had omitted to fill it with the text.

Should you think it appropriate to the purposes of your paper, I should be happy to furnish a history of each of the texts omitted by Tischendorf.

*Mandarin Fla.*

## Notes of Travel.

We found Mayfield the county-seat of Graves County, a thrifty, growing place of——inhabitants.

The Church of Christ at Mayfield has a membership of——members, of as good reliable material as can be found in the country. Many of the members seem very devoted to the cause of Christ. They, like most of the churches possibly rely a little too much upon logical presentations of Scripture truth and too little upon the practical demonstrations of the religion of Christ in the operation of the church and the life of the Christian.

We do not depreciate Christian truth, doctrinal truth, as it is usually termed, but if we could present that truth through the example of a faithful church and the pure lives of devoted Christians how doubly armed with power it would be. Here too as everywhere else there is not that full concentration of the affection and service of the children of the church, upon the church as the only institution of earth that can permanently benefit and bless man, that there should be, yet the brethren have the decided ascendancy in this community as a religious body and if they will only prudently use their opportunities with fidelity, and if they will grow, as humble, pious devoted Christians in their demeanor and walk, and be faithful and constant in their church service they will very greatly leaven this community for good.

The brethren have the body of an excellent meeting-house up, but the completion is delayed for a time, from the lack of funds. They hope to complete it soon.

On Friday we left M., in company with Bro. Trimble for Murray, the county-seat of Calloway county. On our way we spoke at Farmington, we also spoke three times here on our return to Mayfield. Antioch congregation meets in this community. They have a good membership. Bro. Nash labors with them. In this church also live, Bro's. T. Hudspeth and B. J. Thurmond, formerly of Maury Co., Tenn. They both labor as opportunity offers, in word and doctrine. The congregation here, as far as we could learn, is in a healthy condition. At Murray, we found a church of Christ, large in numbers, and with many zealous brethren. We think it possible that the memories and jealousies engendered by the late strife are here cherished too much, although they are not talked about. Brethren, all Christians sinned in becoming partizans either actively or with encouraging sympathy to the bloody conflicts, therefore forgive and forget as you hope to be forgiven. God's kingdom is too high and holy to have its efficiency crippled by such low and earthly partizanships. The brethren here have a good hour of worship and the decided ascendancy in religious influence. More concentration of affection and devotion and consecration of life to the cause and church of God is the want all over this broad land of ours. Christians do not depend upon the church of God to regulate all their affairs of life, they think the church may regulate their spiritual affairs, meaning by this their doctrinal faith and such little petty difficulties and immoralities as the civil law does not descend



to take cognizance of. But the matters that human law cognizes, they regulate by human law and decide in the civil courts instead of by the laws and in the judicatures of the church of God.

We all need educating up to a higher appreciation of the church, as an all-sufficient institution for purifying, guiding, protecting, blessing and saving every child of mortality.

Murry is a new place. This whole country is comparatively new, in its settlement and development. We were especially pleased with the pure, invigorating air and water of Murray.

Our appetite sharpened and our health and vigor very greatly improved here during the few days of our stay. The water, the air, the soil, forest growth, throughout this entire Jackson purchase reminded us very greatly of the table lands of the mountain regions of Tennessee.

The soil is stronger and more productive than the table lands of our mountain district of Tennessee. We should think, away from the river flats, this Kentucky purchase is a most healthy and delightful county in which to live. This country is becoming to be regarded one of the best tobacco regions in the States.

We returned to Mayfield as our radiating centre (as it is the natural metropolis of this section of country,) and from there went to Union Church in Graves County. With this Church Bro. Nash labors. We spent only one day with the Church, spake twice. Our audience here was not large and we heard brethren complain of lack of interest and activity in the church. There certainly is much good material in this church. We

here were introduced to Sister Miles, the widowed mother of J. E. and Albert Miles, one now laboring in Clarkesville, Tenn., the other in upper Kentucky. Our heart always gladly renders a cheerful homage to a mother who in this age of parental laxity and indulgence and of wickedness, so trains her children in the nurture and admonition of the Lord is to make them ambitious for service in the kingdom of our Master.

From this point we went to Fulton Station, Fulton County, Ky. The church at Montrose, Tenn., is near here. We did not speak at the meeting-house. We spoke three nights during the week at the Station to the largest audiences we had during our trip. We baptized one young lady at this point. From what we could see and learn we think the Montrose church to be in a healthy, active condition. There are many excellent brethren and sisters here. Talent and devotion that if rightly cultivated, guarded and directed must exert a good influence in the whole surrounding country.

From this point we went to Clinton, the county-seat of Hickman Co. It is a small place. Here the brethren meet, a few of them every Lordsday. But they do not consider themselves as organized.

At this place D. B. Ray was raised, his relatives still reside here. The influence among Baptists is such as he exerts. A bitter partizan, irreligious spirit that saps the very foundations of true devotion and holiness of life, is the result to all who fall under this influence. Bitter partizan strife, misrepresentation and vindictive prejudice is the pabulum upon which



this spirit feeds. The idea of practical religion, perfection in Christian character and true holiness never enters into their conception of the Christian religion. Hence we were prepared to find a general lack of religious interest in the community. Our audiences were spoken of as unusually large and attentive for the place yet they were not large. A perfect dearth of religious vitality among his own people must be the fruit of the cold, unscrupulous, catch-penny misrepresentations which Mr. Ray usually makes in reference to us as a people. The religious life must have something different from mere controversial disputations upon which to feed or it will die.

Our former room and class-mate, Bro. A. J. Wyatt is here. He is devoting his life most successfully to teaching. We have a few most excellent brethren and sisters here. They cultivate too much a feeling of lack of confidence in themselves. Bro. Trimble is laboring here as also at Murray and Fulton Station.

We think this Jackson Purchase a most inviting field of labor. The brethren already have a firm foothold in the chief towns and neighborhoods. The people generally understand the Christian Plea. Prejudice is not bitter. The brethren are at the point when a step forward should and must be taken. This is always a critical point in the history of a people. On the step forward depends much of their future usefulness. If it is taken in the direction of Christian separation and consecration, Christian work, true church labor in the Lord, immeasurable good will be the result. If it be in the direction of

denominational consolidation as many are now doing in different sections of the country, another sect will be added to the long catalogue now afflicting the world.

D. L.

### Giving, Lending.

*Bro. Lipscomb:* I would like for you to give an explanation of the 42 verse of the 5th chap. of Matthew; particularly the latter part of it.

Your Bro. in Christ,

THO'S. WHITE.

To appreciate the idea taught in the verse we must take it in its connection. Christ is showing wherein the principles of the new dispensation differ from those of the old. The principle of the Old Testament under investigation is "an eye for an eye, and a tooth for a tooth." But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek turn to him the other also; and if any will sue thee at the law, and take away thy cloak give him thy coat also; and whosoever shall compel thee to go a mile with him, go twain. Give to him that asketh of thee and from him that would borrow turn thou not away." It is given in exemplification of the principle that we must not resist evil. And both the asking and borrowing carry with them something of the idea of force or demanding with a view to injure you. The same precept is recorded in Luke vi: 30 as occurring in the same conversation. There it says, "Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again." The borrowing in Matthew, and turning not away is the equiva-

lent of "taking his goods and not asking again" in Luke. Again in the same connection in Luke: "For if ye love them which love you, what thanks have you? for sinners also love those that love them. And if ye do good to them which do good to you, what thanks have you? For sinners also do even the same. And if ye lend to them of whom ye hope to receive what thanks have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies and do good, and lend hoping for nothing again. And your reward shall be great and ye shall be the children of the highest for he is kind unto the unthankful and the evil. Be ye therefore merciful, as your Father also is merciful." The whole connection shows that the lesson he is instilling, is to return good for evil.

The smiting, the suing, the compelling to go a mile, the asking, the borrowing, in the connection indicates they are evils, done to injure the Christian and he instead of resenting the evil and returning evil for evil is to yield to it and do in turn, more than he asks as a good to the injurer. Again such things are to be loaned without any anticipation of its even being returned. So it is in reality a gift that he commands instead of a loan and this to our enemies and persecutors who are doing the things enumerated to injure us. I am right sure it is not always right to either give or lend to those who would ask it, even of our brethren. "Those who will not work shall not eat," says Paul. If we give to the idle and indolent we disobey this injunction of Paul to the church and encourage vices that will ruin the souls of those

indulging in them. But when these things are done to injure, vex and afflict us, gently, passively and kindly do more than is asked and whip them with a meek and gentle doing good for evil. Paul to Tim. v: 11; "The younger widows refuse," (that is refuse to aid them when they ask it.) When you help them "they learn to be idle, wandering from house to house and not only idle but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."

This plainly indicates there is a limit to the command.

D. L.

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#### Knowledge, Faith and Opinion.

These words are not synonymous, although many use them as such. We wish to call attention to the true meaning of the words.

1. KNOWLEDGE. Whatever comes under one's own observation, is a matter of knowledge. That there is such a place as Nashville, Tennessee, is a matter of knowledge with the writer, because he has seen it. If the reader has not seen the city mentioned, it is not a matter of knowledge with him: although he may have heard of it, he cannot say, I *know* there is such a place.

2. FAITH. It is simply the belief of testimony. If the proposition be a human one, it may be believed upon human testimony; but if the proposition be divine, *divine* testimony will be necessary. That there is in England, a town called London,

is a human proposition; and I can believe it upon human testimony. That Jesus the Christ, is the Son of God, is a divine proposition; and I can only believe it on divine testimony.

3. OPINION. An opinion is an inference drawn from a doubtful premise, a blind conjecture in regard to a thing not revealed; and should be entitled to no authority. Paul says there is *one faith*, (Eph. iv: 5.) and Christians should, therefore, be one in faith, but not so with opinion; (Rom. xiv: 1.) for we have a right to our opinions, but we should hold it as private property; and doing this, no bad results need follow. With a simple illustration, we will leave the matter with the reader.

Suppose A., as he returns home from the city, meets the Governor going in; he passes him, but does not travel far till he meets B. and C.; he tells them about meeting the Governor, but says not a word about the mode of the Governor's travelling. After they part, B. and C. move on till they meet D.; they tell him that the Governor has gone into the city; D. feels interest enough in the matter to ask how the Governor was travelling. B. answers, it is my opinion he was travelling in a buggy; but C. gives it as his opinion, that he was travelling on the cars. Now their opinions are entitled to the same respect. To conclude: that the Governor *was travelling* was a matter of *knowledge* to A., a matter of faith to B., C. and D.; but the *manner* of his travelling was only a matter of opinion to B. C. and D.

The illustration is so simple, that I think it will enable any one to see

the difference between the words under consideration. I trust the time is not far distant, when writers and speakers will use words without confounding them, then they will be the more readily understood. But enough for the present.

T. M. SWEENEY.

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#### Correspondence

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*Dear Bro. Lipscomb:* I write to inform you and your readers of the prospect of things in this country. We have had here but one accession this year and that from the Baptists, but at present we have never had greater promise for good. I have been lately consulted by sectarians who are desirous of learning the way of the Lord more perfectly and have expressed themselves satisfied of the necessity of a Reformation, and in one direction we look for it on a scale that will astonish the makers and venders of silver shrines.

We have been blessed and cheered here at Danville and Moulton with the presence of our old and venerable Bro. Jacob Creath of Missouri who has given us a series of discourses that were really overwhelming to all opposition whether infidel or sectarian. He speaks as becomes the Oracles of the Most High. Confidence and the highest assurance flows in his every word and although he had no public confessions here, others will have the pleasure of reaping the fruits of his earnest labors, and he the unbounded and joyful gratification of being greeted in eternity as one who had done good unto others. We would be glad to keep our old brother in this country but our brethren

though numerous are too much scattered to get co-operation among them at present.

We have at this time a scarcity of both money and corn especially among the poor, but we are still working and hoping to be blessed in both temporal and spiritual things.

Yours, in the one hope,  
J. T. WOOD.

*Cedar Plains, Ala.*

*Bro. Lipscomb:* After many week's silence, I write to inform you of our prospects in Atlanta, Ga.

We have our house of worship done, except carpeting and we have quite a good and nice house. And we have Brother Thomas M. Harris, preaching for us, with good prospects of success. He gets good hearings for this place. And all are well pleased with him as a preacher. We have had several additions since he has been with us. Our congregation now number 80 members or there about.

And I am now preaching at different points in the country. The third Lordsday inst., I organized a congregation 10 or 12 miles South of Atlanta, with good prospects for the future. I go to-day to Stone Mountain to see what can be done there, in relation to building up a congregation.

I hope to see the day yet in Georgia, when we will have quite a goodly number of churches. To this end, I desire to labor, and do most humbly pray. And in my travelling through the country, and preaching at these different points, I think something can be done for your most excellent paper, and when I say excellent, I wish to

be understood to mean what I say. There is not a better in the land. It is always a welcome visitor at my house. And now may the blessings of our Heavenly Father rest on you in this and all other good works.

Yours, in hope of Heaven,  
F. P. PERDUE.

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Announcement.

*Dear Bro. Lipscomb:* Please send my ADVOCATE to Hartsville, Tenn., beginning with June.

I will labor in Tennessee during the summer, if the Lord wills.

I am much pleased with the ADVOCATE.

Your brother in Christ,  
R. C. HORN.

*Lexington, Ky., May 24.*

We publish this note from Bro. Horn merely to introduce him to the brethren in Tennessee.

Bro. Horn is from Texas. Has been in attendance upon the Bible College at Lexington, for a year or two. He spent his vacation last year in Sumner and Wilson counties, Tenn., and did most excellent service as an evangelist.

He is one who, we trust, has availed himself of the advantages of instruction in the Bible College without being injured by wealthy surroundings, or disqualified by learned associations from ability to labor among the poor and unenlightened. We commend Bro. Horn to the brethren, and hope his labor in his native State may be profitable to himself, the Church of Christ and the world.

D. L.

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Faith is as necessary to the soul as the sun is to the world.

### QUERY?

*Brethren L. & S.*: A number of sisters and a few brethren are living in a territory of five or six miles, and there are three public houses in the bounds of the congregation. Is it lawful for the members to meet alternately at these houses, for Lords-day worship?

By answering the above through the *ADVOCATE*, you will confer a favor upon many.

H. M. L.

We certainly can see no scriptural objection to meeting alternately at these houses, or at private houses if it suits the congregation better. But as a usual thing, we have observed one regular place of meeting is permanently better for a congregation. They are more apt to succeed and to cultivate regular habits of meeting. But we know no law controlling such matters.

D. L.

### The Holy Spirit.

*Bro. Lipscomb*: I have received some numbers of the *ADVOCATE*, and the two tracts by Bro. T. W. Brents. I have read the tract on the "Holy Spirit." It is a good thing in the main.

On the 'Reception of the Holy Spirit,' he is, I think, not clear. If we receive him, we ought to be able to tell *how* and *when* we receive him. In the Apostolic days, the Holy Spirit was a speaking advocate. He, in the twelve Apostles, advocated the cause of Christ. But since that day if Christians receive him, he has be-

come dumb, speechless. If Christian *now* receive him, he does not do but one of the *nine* things that Jesus said he should do, when the Apostles received him—"He shall abide with you forever." If He does nothing else how does he benefit them. Jesus said nothing about the Holy Spirit in his prayer, John xvii.

Paul says; "Now, if any man have not the *spirit of Christ* (not the Holy Spirit) he is none of his."—Rom. viii: 9. If a man, or a Christian now receives the Holy Spirit in the least measure, I think that he ought to be benefitted in some way by the reception of him. One thing is certain, it is nowhere said in the New Testament, that he that believes that he will receive the Holy Spirit will receive him; but he that believes that he will not receive him, will not receive him.

If he that believes and obeys the gospel, receives the Holy Spirit then the reception of the Holy Spirit follows certain acts of the person who receives him, and not in his belief that he will receive him. Then it is man's duty to believe and obey the Gospel of Christ, the power of God unto salvation, and God will then give him the Holy Spirit.

John says: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii: 14. Our entrance "into the city," then, depends, not on the reception of the Holy Spirit, but, on our doing the commandments of Jesus.

The whole duty of man is, to fear God, and keep His commandments.

God, *I think*, never gave the Holy Spirit to any man in order to benefit him; but that he might be able to benefit others.

Yours truly,  
I. N. SMITH.

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The First Day of the Week.

*Bro's L. & S.*: I regard you as able teachers, and willing to impart information to the simple for their instruction. As I am reading the *ADVOCATE*, occasionally, I have resorted to this means for gaining information. I am anxious to know why the brethren are always making such an ado about the members not attending church every Sunday; besides it looks like selfishness not to go to hear the denominations preach. It is true, they do not come to hear our folks preach; but if we would go and hear them, they probably would come after a while. And who is it that can enjoy themselves just to go and sit down every Sunday with a few old folks, read the Bible, take the Supper, and then go home.

I go to meeting every big day. And then I like to go to other places where the people fix up and try to look like somebody.

If I do this, and stay away from our meeting five or six months, some of the elder brethren will come and persuade and admonish me to what they call my duty. As if I were in great danger! They sometimes talk of bringing us to an account for the neglect of what they call duty. They say it is their duty to do this. If it is I should like to know it. If they have this right what does the law of God bind on them to do with us?

There is another thing the writers of the *Advocate* say to us, that is, we should not go in debt. There are some of us that are in debt now, and we cannot go to church as well dressed as we like. If we stay at home we are again charged with neglect of duty. They say there is no excuse for staying away from church, unless we are sick or providentially hindered some way.

I am anxious to know my duty with regard to this matter, and to know whether the brethren have any right to prefer a charge against us for any of these things. If they have, how should they proceed. I do not care about this being published unless you prefer doing so; but I want you to give us a full comment on these matters, if you please. It may be of much benefit to some of us.

AN ENQUIRER AFTER TRUTH,  
*Culleoka, Tenn.*

REMARKS,

The above was written, we suppose, as a burlesque upon the practice of some of the disciples to disregard the meetings on the first day of the week, for trivial causes, such as going to "other meetings," visiting, entertaining visitors, lounging, and such like. But it is desired that something be written on this subject.

We are satisfied, however, that many do these things thoughtlessly, without realizing that they are in any way disregarding the authority of God. The Lordsday meetings are too often looked upon as a sort of human arrangement, without any divine authority for them. Could such persons be convinced that in disregarding the meeting of the disciples on the first day of the week, they are

disregarding the word and authority of God, they would certainly pursue a different course.

There are certainly many religious people who do not suppose that God has any fixed arrangements on the subject; but that man has been left to make such arrangements as may suit his own notion and convenience. They recognize a sort of general obligation in regard to meeting on the Lordsday, but seem to think that the main point is, that when they do meet to break bread, it should be on the first day, but think they are left to their own judgment as to how often, whether every first day, or once a month, twice a month, or once in six or twelve months. Hence some meet once a quarter to break the loaf, some twice a year, and so on.

This amounts to saying that God requires a certain thing to be done but does not tell how or when. This is the principle of Popery, and the foundation of creeds, and all human authority and arrangements in religion. And just so long as any religious people act upon this principle, just so long will there be divisions and contentions among them. Some deciding one way and some another, and there never can be unity of action upon this principle. But if we can decide that God has fixed all the specific arrangements of our worship, and can determine when and how they are to be done, we will then, if we do these things, all act alike.

The only question will be, shall we obey God or not? Shall we follow God or men? Has God fixed the time for His people to meet and break bread? He certainly has and has definitely made it known.

In Acts ii: 42, we have the following:

“And they continued steadfastly in the Apostle’s doctrine, (teaching) and fellowship, and in breaking of bread, and in prayers.” The breaking of bread spoken of here is doubtless the Lord’s Supper. This was done in, that is, according to the teaching of the Apostles. Therefore they had teaching on this subject, and these early Christians followed it. Now, if we can find out what that teaching is, we will have made one more important step. Turning to Acts xx: 7, we have:

“And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight.” This settles the time when the breaking of bread must take place. Two important items are now learned. First, that the Apostles taught the disciples to break bread; Secondly, that they taught them to meet on the first day of the week to do this.

But it may be objected that the expression, “the first day of the week,” does not mean every first day. But if not, then what does it mean? Will any one tell what it means, if it don’t mean every first day? Let us see some similar expressions:

“Remember the Sabbath day to keep it holy.”—Ex. xx: 8. Now what does this mean? Every Bible reader knows it means every Sabbath day, and that no Jew could disregard that day and be guiltless. The man that gathered sticks on the Sabbath, is a striking example. The same thing is true as regards the seventh year:

“But the seventh year thou shalt let

it rest and lie still." This meant every seventh year. And when the Jews refused to let their land rest the seventh years, God sent them as captives into a strange country, till His land should enjoy its rest.

Then, since the expression, 'the Sabbath day,' and 'the seventh year,' mean every Sabbath day and every seventh year, we conclude the expression, "the first day of the week," means the first day of every week. These disciples at Troas were following divine instructions, as is evinced by the fact that the inspired Apostle Paul met with them and approved their course by breaking bread with them, and preaching to them on the occasion. This certainly amounts to positive authority and divine requisition for Christians to meet every first day to break the loaf. We also learn from 1 Cor. xvi: 1, 2, that the same custom prevailed in Corinth and Macedonia. Surely all this was not without positive divine requisition. In Heb. x: 25, we have it said: "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching."

This comes with all the force of a positive command to Christians to meet regularly. The only question is, what assembling does the Apostle here mean? The answer to this is easy. There is but one assembling required of Christians, and that is on the first day of the week to break bread. This, then, amounts to a positive command to Christians to meet on that day. There is, then, but one alternative, that is, for Christians to meet on that day, unless providential-

ly hindered; or otherwise, disregard the word of God, and go their own way. We are sure the authority for the first day meetings is not sufficiently understood and appreciated, or they would be better attended. God's command on this subject is as binding as any other command given to Christians, so far as I know. I know of no such distinctions as essentials and non-essentials.

One of the first things to be done is to teach the authority of God in the matter, and then let them see that if they disregard this first day meeting arrangement, they trample upon the word of God. The brethren generally, we think are disposed to do right, when they see the truth. Many, however, suffer themselves to be too easily blinded and misled by the religious customs around them. The fashion of meeting once a month, or once a quarter, has had, and is still having, its effect upon our brethren in some instances. The truth of God can never have its desired effect with such things in the way. I have no fear but that the cause we plead will succeed, if we as the children of God will faithfully discharge our duty. Sure I am that the teaching of the disciples is correct. If their practice will come up to the divine standard, success is sure.

As regards the plea of going to hear others on the Lordsday, instead of going to meet with our own brethren, we need not say much. We have already established the fact that God requires His children to meet on this day to break bread, and if we as the disciples of Christ, go off where we know the loaf will not be broken, where we can not honor him in this



institution, it amounts to a disregard and rejection of the word and authority of God. If the disciples wish to go on any other occasion to hear others, let them do so. We have nothing to say as to that. But when we go elsewhere, at the very hour that we know the brethren break the loaf, we disobey God in so doing. It is always either some worldly or fleshly motive that leads Christians away on such occasions, or a misapprehension of what their true work is. If the heart of the Christian is filled with an earnest and true desire to honor the Savior, nothing but providential hindrance will keep him from remembering the death and suffering of his Lord and Master.

Would that Christians had more love for Christ. If he could deny himself all the pleasures of heaven and of life, in order that by his sufferings he might provide a plan of salvation for us, we certainly ought to be willing to sacrifice any desire or pleasure for his sake. At the same time it is the duty of those whose business it is to take the oversight of the congregation, to teach, admonish, or even rebuke, if need be, those who do as described above on the Lordsday. While it is at the same time the duty of those thus taught and admonished, to submit, as unto those that watch for their souls; provided, that this teaching and admonition be always according to the word of God. God's holy word must be the guide to the teacher as well as the taught. I know it may seem very pleasant to the young to "fix up," and go to big occasions, where others "fix up." But if Christians have not love enough for Christ to deny themselves

of all such pleasures as these on the Lordsday, they are not worthy of him. The "lust of the flesh, and the lust of the eyes, and the pride of life," must be denied, for they are "not of the father, but of the world." If we all had more of that humble principle of self-denial possessed by our Savior, we would be better Christians. God grant that all his children may be faithful on earth, that they at last may find a happy home in heaven.

E. G. S.

### OBITUARIES.

Died of consumption, near Lebanon, Tenn., on Monday, May 9th, my beloved brother in the flesh, as also in Christ, Armstead J. Hill, in the 25th year of his age.

Life is but a stepping-stone from the cradle to the grave, though we are ever warned by the immutable laws of nature that we must die yet when the truly good and noble are taken from our midst it is hard to bow in humble submission and cry "thy will O God be done."

Bro. Armstead confessed Christ and was immersed by that faithful and devoted servant of Christ, Bro. Jesse L. Sewell, nearly six years ago. His Christian life, though short compared to some, will be remembered by his many friends for that consistent Christian deportment that so beautifully adorns all true followers of our Savior.

For three years he was afflicted, yet with that resignation so characteristic of a Christian he saw the hand of God in it all and murmured not. Said he to me but a few days before he died: "In thinking of my

condition I always try to look upon the bright side." He talked freely with brethren who visited him and told them that he was not afraid to die. To his loving mother he said: "On your account I would like to live but I see that I cannot. Grieve not for me, after I am gone but meet me you, and all of my brothers in heaven." What comfort and how cheering to hear a dying brother talk of heaven and exhort us not to mourn, and say:

"Come welcome death, I'll gladly go with thee."

He leaves behind a Mother and five brothers besides a large circle of friends to mourn his loss. While we mourn for one that has thus fallen in early life, we sorrow not as those that have no hope, but we hope to meet our brother dear on the shining shore. Our loss is but his gain

JNO. M. HILL.

*Lebanon, Tenn.*

DIED, very suddenly, at his residence in Washington Co., Ga. on the 1st inst. our much esteemed brother, H. A. Joiner in the 53rd year of his age. Leaving a wife and seven children together with neighbors, many friends and the Church all to mourn his sudden and untimely death. Brother Joiner was a good and kind husband, father and neighbor, a useful citizen, and a worthy member of the Christian Church, being among the first to embrace the cause in the County of Washington. May the Lord bless and comfort the bereaved family who mourn not as those who have no hope.

NATHAN W. SMITH.

*Jonesboro, Ga.*

### A True Statement of the Case.

We have a few hundred copies of Bro. Lamar's article as published in No. 7, current Vol. of GOSPEL ADVOCATE, "A True Statement of the Case." We know of nothing better suited to distribute among our friends of the denominations and those unacquainted with the Bible plea we make. One Copy ten cents. One dozen Copies 75 cents.

### The Latter Half Vol.

With No. 26 will begin the 2nd Half Volume of the year. We will furnish from that number to close of Vol. for \$1.25.

We bespeak of our readers a little activity in laying the matter before their friends. Many failed to subscribe at the beginning of the year, for the lack of money. Induce them with as many others as possible to send \$1.25, and get six hundred pages of good religious instruction. The ADVOCATE is doing a good work. We can point not only to individuals and families, but to whole churches, now in good active working order, that has sprung into existence as the result of the Advocate's influence.

Not only induce brethren, but aliens, in communities where they are unacquainted with the pure Gospel teaching. It is a leaven that will work. Will all of our readers then aid us with one or more subscribers for the latter half Volume of the year.

ED'S.

Friendship takes as a right and gives as a duty, Love gives as a debt and takes as a gift.

## THE FIRESIDE.

### GOOD COUNSEL.

A RHYME SIX HUNDRED YEARS OLD.

Guard, my child, thy tongue,  
That it speak no wrong;  
Let no evil word pass o'er it;  
Set the watch of truth before it.  
That it speak no wrong!  
Guard, my child thy tongue.

Guard, my child, thine eyes;  
Prying is not wise;  
Let them look on what is right;  
From all evil turn their sight;  
Prying is not wise,  
Guard, my child, thine eyes!

Guard, my child, thine ear;  
Wicked words will sear.  
Let no evil words come in  
That may cause the soul to sin.  
Wicked words will sear,  
Guard, my child, thine ear!

Ear, and eye, and tongue,  
Guard while thou art young;  
For, alas! these busy three  
Can unruly members be.  
Guard, while thou art young.  
Ear, and eyes, and tongue!

#### To the Little Folks.

My little friends, here is something that seems to have been written upon the stray leaf of some one's blank book. It was doubtless intended for some particular person, and was perhaps delivered to such. By some turn or other it has found its way to me. Let us see what we can make of it. Here it is:

"Is it possible that our blessed Lord would ever permit any branch of his church, (a) or any number, even the least, of his people to be placed in such a situation that it would be impossible for them to obtain a regular ordained ministry (b) for any length of time? I contend (c) that there never has been and never will

be any necessity that could justify any one in assuming the powers of the ministry (d) without apostolical ordination (e.) 'Necessity' is a plea used to excuse irregularity and crime, but I cannot believe it is valid here (f.) Had the Reformers (g) used proper diligence they could have secured apostolical ordination, (h) or if they could not, they should have been content to exercise such functions as properly belonged to them, (i) trusting in God (j) to bless their efforts in the church, (k) instead of seizing on powers that did not belong to them, (l) and which they could never legally (m) exercise outside of the church (n.) How can there be a church without the sacraments? (o) and how can the sacraments be duly and legally administered without a ministry of apostolic order?" (p)

A. "Branch of his church!" What can this traditionized writer suppose a branch of the church is? Perhaps he thinks it is a religious organization composed of several persons—such as the Methodist or Baptist church, for instance. If so, the poor fellow errs, not knowing the Scriptures. A branch implies a trunk. Branches of a church imply a church from which they derive life. If all the various religious organizations are branches of the church, where is the church? It cannot be that all of them together would be the church, for they would be only a collection of branches. All the branches of a tree put together would not constitute the trunk. There is such a figure used in the Bible as branches, and by its use we learn that it is not a church or a religious organization. The Savior says to his disciples, "I am the

vine, you are the branches." John xv: 5. So then, each disciple is a branch. Christ is the trunk from which each branch draws spiritual life.

B. "Regular ordained ministry." What is that? Perhaps it is something that belongs to a branch of the church.

C. "I contend." How he talks! He certainly must know. But where did he get his knowledge? Not from the Bible certainly.

D. "Powers of the ministry." What ministry? Baptist, Methodist or Episcopal? If either of these or their like, it would certainly be wrong to assume such powers.

E. "Apostolic ordination." See how the poor fellow is befogged in the smoke of Babylon. He must be groping among the machinery of the Church of Rome or the church founded in the lust of Henry the Eighth. "Powers of the ministry." "Apostolic ordination." How glibly these expressions roll off the tongues of those who arrogate to themselves to judge the religious soundness of others by laws and rules of human contrivance, and generally a very silly contrivance at that.

F. Of course not. "Necessity" may excuse "irregularity and crime," but it can be no excuse for usurping ministerial powers. This is near the unpardonable sin.

G. "Reformers." Those who are wedded to human religions are unwilling to grant others the privilege of a Bible name. It sticks in their throat. They feel too self-condemned to allow it. This poor fellow doubtless meant the Church of Christ when he said "Reformers," but his

bigotry would not allow him to extend the common courtesy of good breeding, by applying to others a name by which they claim to be designated.

H. "Apostolic ordination." That is, perhaps, they could have secured ordination from the Episcopal church, or some such, *provided* they could have cried out, "great is Diana of the Ephesians." In that case they could have ministered orthodoxically.

I. "Content to exercise such functions as properly belonged to them." That is, they should not presume to exercise such functions as the orthodox clergy do.

J. "Trusting in God," and not in the clergy.

K. "In the church." Or some branch.

L. "Powers that did not belong to them." They belonged to some human church perhaps.

M. "Legally." That is, according to the law of the great Sanhedrim of Orthodoxy.

N. "Outside of the church." Poor befogged creature. First he has us in the church, and directs that we ought to trust to God to bless our efforts "in the church," now he has us "outside of the church," exercising powers which do not legally belong to us. Alas, how great the bigotry and how little the consistency of the votaries of sectarianism.

O. "How can there be a church without the sacraments?" It would no doubt be amusing to hear this religious censor express his notions of the sacraments. Of course he would not refer to any Scripture which speaks of sacraments.

P. Of course it would be highly

improper to attempt to minister in religious matters without being duly authorized by the regular clergy, in strict compliance with the rules and regulations in such cases made and provided by a grand council of self-constituted ambassadors for Christ.

My little folks, does there not seem to be a good share of arrogance displayed on this little stray leaf? It makes one imagine that he can see the author sitting in a super-consequential diathesis, with a look which says very plainly, "What I say upon this subject should be a finality with you."

UNCLE JOE.

The "Just as I've-a-mind-to

I saw a tigress a little while ago. She was in a cage gnawing a bone. A man put his umbrella against the bars of her den, and oh! how madly her eyes glared. She showed her white teeth growled, and sprang towards the man in a way that made him start back in a hurry.

"Well," thought I, half aloud, "if you were loose, mistress Tigress, and in the streets, I should not like to meet you. You'd make mince-meat of the boys and girls 'mazing quick."

"But there is a creature as dangerous as the tigress running loose among the children," whispered a friend at my elbow.

"Ah" cried I, looking round with surprise in my looks. "What is it?"

"The Just-as-I've-a-mind-to," said he, laughing, and leaving me very much puzzled for the moment.

"The Just-as-I've-a-mind-to," muttered I. "He's joking, I guess. And yet it seems to me I've heard that

name before. Oh! I've got it! He means the spirit of willfulness and obstinacy which leads a boy or girl to despise good counsels, and to say, 'I'll do just as I've a mind to.' That's it. The Just-as-I've-a-mind-to is a tigress indeed. It destroys a great many children certainly."

Then I thought of some of the things the Just-as-I've-a-mind-to had done. I remembered Will Crusty, who was sent to mill one day by his father with the horse and wagon. As he left the door-yard his good father said:

"Will, don't ford the river to-day. The water is too high. Go round by the bridge."

Will cracked his whip, and drove off muttering: "I shall do just as I've a mind to about that, old gentleman."

Then he drove straight to the ford. An old farmer saw him and shouted:

"Will, don't cross the ford—tan't safe."

"I shall do just as I've a mind to about that, old gaffer," said Will.

So he drove into the river at the ford. But the water was very high, the current was strong. The horse lost his foothold and was carried into the deep water. Will was frightened, and falling into the water, was carried over the mill-dam and dashed to death among the rocks. The Just-as-I've-a-mind-to killed him as certainly as any loose tigress would have done.

Nor is Will the only boy which this fierce creature has killed. Millions—I mean millions—have been ruined by it. It loves to drive chil-

dren into ruin. Isn't it a dreadful creature?

You wouldn't like to meet it, eh? I suppose not. Yet I fear some of you have met it and have given it a lodging in your bosoms—for mark, the Just-as-I've-a-mind-to is neither more nor less than a stubborn will in a child's heart."

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Old Robert.

"Robert," said a gay young gentleman, "I can't tell how it is, but you always seem happy. You never get into scrapes, as I do; How is it Robert?"

Robert was a poor, but pious man. He had few earthly comforts; and although he had to brave the cold, wintry weather in gathering a few sticks to make his fire, yet with his faithful little dog at his side, and Christ in his heart, he always seemed contented and happy.

"Well, young master," replied Robert, "I'll tell you how it is that I have managed to keep out of scrapes, as you call them. I have endeavored to mind this good rule: Never to go anywhere, and never do anything, if I could not first ask God's blessing upon it."

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A Mother's Sorrow.

A company of ladies, assembled in a parlor, were one day talking about their different troubles. Each one had something to say about her own trials. But there was one in the company, pale and sad looking, who for a while said nothing. Suddenly rousing herself at last, she said:

"My friends, you don't any of you know what trouble is."

"Will you please, Mrs. Gray," said the kind voice of one that knew her story, "tell the ladies what you call trouble?"

"I will, if you desire it; for, in the words of the prophet, 'I am the one who hath seen affliction.'

"My parents were very well off, and my girlhood was surrounded by all the comforts of life. Every wish of my heart was gratified, and I was cheerful and happy.

"At the age of nineteen I married one whom I loved more than all the world besides. Our home was retired; but the sun never shone upon a lovelier spot or a happier household. Years rolled on peacefully. Five lovely children sat around our table, and a little curly head still nestled in my bosom. One night, about sundown, a fierce, black storm came on. For many hours the rain poured down incessantly. Morning dawned. But still the elements raged. The country around us was overflowed. The little stream near our dwelling became a foaming torrent. Before we were aware of it, our house was surrounded by water. I managed, with my babe, to reach a little elevated spot, where the thick foliage of a few wide-spreading trees afforded some protection, while my husband and sons strove to save what they could of our property. At last a fearful surge swept away my husband, and he never rose again. Ladies, no one ever loved a husband more; but that was not trouble.

"Presently my sons saw their danger, and the struggle for life became the only consideration. They were as brave, loving boys as ever blessed a mother's heart, and I watched their efforts to escape with such agony as

only mothers can feel. They were so far off that I could not speak to them; but I could see them closing nearer and nearer to each other, as their little island grew smaller and smaller.

"The swollen river raged fearfully around the huge trees. Dead branches, upturned trunks, wrecks of houses, drowning cattle, and masses of rubbish, all went floating past us. My boys waved their hands to me, and then pointed upward. I knew it was their farewell signal, and you, mothers, can imagine my anguish. I saw them perish,—ALL perish! Yet THAT was not trouble.

"I hugged my baby close to my heart; and when the water rose to my feet, I climbed into the low branches of the tree, and so kept retiring before it, till the hand of God stayed the waters that they should rise no further. I was saved. All my worldly possessions were swept away, all my earthly hopes blighted. Yet THAT was not trouble.

"My baby was all I had left on earth. I labored day and night to support him and myself, and sought to train him in the right way; but as he grew older, evil companions won him away from me. He ceased to care for his mother's counsels. He would sneer at her kind entreaties and agonizing prayers. HE BECAME FOND OF DRINKING. He left my humble roof, that he might be unrestrained in his evil ways. And at last one night, when heated by wine, he took the life of a fellow creature. He ended his days upon the gallows! God had filled my cup of sorrow before; now it ran over. THAT was trouble, my friends, such as I hope

the Lord in mercy may spare you from ever knowing."

Boys, girls can you bear to think that you might bring such sorrow on your dear father or mother? If you would not, be on your guard against the GIANT, *Intemperance*. Let wine and intoxicating liquors alone. Never touch them.—*Northern Christian Advocate*.

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Good Rules to Follow.

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First, be honest and truthful. All depends upon this.\*

If you have work to do, do it cheerfully.

If you go out on business, attend to the matter promptly, and then as promptly, go about your own business. Don't stop to tell stories.

If you have a place of business, be there during business hours. No one can get rich by sitting around stores and saloons.

If you have to labor for a living, remember that one hour in the morning is better than two at night.

Do not meddle with any business you know nothing of.

A good business habit and reputation is always money.

Help yourself, and others will help you.

Be obliging.

Do not be in too great haste to get rich.

Do not spend time in idleness.

Be kind.

Learn to say no. There is no necessity of snapping it out, but say it firmly and respectfully.

Learn to think and act for yourself.

Be valiant.

Help others when you can.

Keep ahead rather than behind time, for it is easier to keep ahead than to catch up.

Worldly pleasures are no more able to satisfy the soul, than the light of a candle to give day to the world.

They who give willingly, love to give quickly.

God thinks more of the good than of the influential.

Endeavor for the best and provide against the worst.

Eight years ago Miss M. Whateley commenced a mission at Cairo by gathering a few girls into her own room, where, by aid of a Syrian matron, she instructed them in reading and writing and the Scriptures. The school grew and prospered, and in time, a boy's school was added, and two Syrian missionaries were associated in the work. The original group of 6 girls has now increased to 80, and there are 170 boys. About half the number are Moslems, the rest are Copts, Greeks, Syrians, etc. Over 100 boys learn English; and beside religious instruction, the course includes English and Arabic grammar, geography, history, arithmetic, sewing, etc.

**Books Sent.**

FOR THE MONTH OF MAY.

- B W Aguff Morehead Tex, 34 Hymns books, 2 tracts.
- Dr J H Braden, Sumnum Ill, 3 tracts.
- G D Beasley, Rome Tenn, 11 hymn books.
- L Lance, Alexandria Tenn, 1 hymn book.
- Miss J N Moss, Carthage Tenn, 1 Camp on baptism.
- U E Forre, Batesville, Ark., 4 Hymn books.
- J S Lawver, South Pass Ill, 1 tract.
- G W Popplewell, Newbury Ark, 2 tracts.
- A A Robbins, " " 3 "
- B Cooper, Lamartine Ark, 1 Gos Pr.

- D Garrett, Falcon Ark, 1 Gos Pr, 1 Camp on Baptism.
- E M Northam, Okolona Ark, 1 Gos Pr.
- Jordan Owen, Hardyville Ky, 7 tracts.
- A N Rahn, Eden Ga, B U Test.
- T M Gross, Sparta Tenn, 2 tr,
- W Witcher, Coonewah Miss, 2 hymn books
- R C Ballard, Trion Fac Ga, 5 tracts
- J R Jones, Benton Ky, 4 tracts
- T B Larimore, Corinth, Miss, Cr Con, Camp on Baptism. McG on Acts
- Y W Randolph, Sumpter Tex, McG on Acts, B U Test, 1 tract.
- J R Holoman, Verona Miss, 1 hymn
- T P Sanders, Austin Ark, C & O Debate
- C Hamlin, South Union, Ky, 12 hymn
- J M Burns, Kenton Tenn, 2 Gos Pr
- R B Trimble, Mayfield Ky, Orch His, Advo 1866
- R O Brummel, Seminary Ark, Camp on Bap
- J T Wilks, Searcy Ark, 1 hymn
- James Given, Hartsville Tenn, 1 tr
- I N Smith, Mayfield Ky, 2 tr
- Thos Evans, Cuba Mo, Brown's con
- J F Smalley, Jacksonport Ark, 12 tracts
- A J Lemmons, Pocahuntas Ark, 3 hymn
- Wm Witcher, Coonewah Miss, 3 tracts
- A M McElroy, Posterville Tenn, 12 tracts
- R V Pace, Cotton Plant Ark, 1 hymn, 2 tr
- C B Newton, Whitesboro Texas, 12 hymn
- Dr J S Oliver, Hernando Miss, Camp on Bap, McG on Acts, 3 tracts
- T B Laramore, Corinth Miss, 20 hymn, Cam on Baptism
- D A Snow, Withville Va, 12 tracts
- J S Aden, Paris Tenn, 6 hymn books
- W O Wear, Murray Ky, 4 tracts
- J A Brown, Carrolton Ark, 3 tracts
- Mrs Keren H Ward, Baker's Gap Tenn, 3 tr
- G M Bingham, McBride's Mills N C, 3 tracts
- Rob't Hale, Newberne Tenn, 15 tracts
- Wm Brown, Quitman Texas, 6 tracts

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THE  
GOSPEL ADVOCATE

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LIPSCOMB & SEWELL, Editors.

NO. 24.

NASHVILLE, TENNESSEE, JUNE, 16 1870.

Pastors--Hirelings.

I regret very much that the ADVOCATE of this year, No. 1, did not reach my eye until the 8th of March, principally on account of the importance of this subject and that the recollection of what was then said, both by me and the editor, will not be so good from the length of time that has elapsed. I, therefore have to request the reader to turn up his ADVOCATE, the very first number for this year, and read again from the fourth to the ninth page, inclusive.

I have to thank the senior editor for his candid notice of the observations I made. It is in this way we will all learn and come to a knowledge of the truth.

I have no idea of assailing the editor, or of speaking one unpleasant or harsh word concerning him. On the contrary, to one who works and labors and admonishes as he does, I would give "double honor." There is no mistaking his position now, although I had a different idea of it before. He comes out clearly, so far as the question of remuneration goes, on the side of the clergy; while I,

as unhesitatingly stand directly opposed to anything of the kind, simply because the scriptures teach that the elders, or those who "feed the congregation," are to do, or "not for filthy lucre, but by a ready mind." 1 Peter v: 2.

What I meant by not wanting argument, but simply the scriptures on which he relies, to be copied into the ADVOCATE, was, that I might read them carefully, without comment, and see what they meant, and to what extent they went. He has essayed, however, to rescue the scriptures I noticed, "from the position I assigned to them." In this I think he has been particularly unsuccessful. I will notice them again, in order, as they deserve special and full consideration:

GAL. VI: 6.

I take, for the present, the editor's translation found on page 6: "Let him that is taught share with his teacher in all good things." This, he claims, means that the "teacher share the goods of the taught." This I deny, so as to make a direct issue. What is the meaning of "to share?" "To partake or enjoy with others;

to seize and possess jointly or in common."—Webster.

"Great Jove with Cæsar shares his sovereign sway."—Milton.

"While avarice and rapine share the land."—Milton.

If the taught contribute to the teacher, what is his due, how do they "possess jointly or in common," or "partake or enjoy with others," when he gives for the sole enjoyment of one?

Again, why say that "the teachers share the goods of the taught?" Why not say, "that the taught share the goods of the teacher?" The latter is rather the correct idea. Whose "good things" are to be shared? The editor says, "the good things of the taught;" I say, "of the teacher." Who is to share? "Let *him* share," that is, partake or enjoy with others. Who is the "him?" Why, "the taught," not the teacher. "Let *him* that is taught" share or "possess in common" with the teacher, the "good things" of the teacher, and this we find to be a correct idea which the editor corroborates, when he tells what he means in his own words, "the teachers share the goods of the taught." He has to reverse the order of words. Why put it in this form of words, if "let *him* that is taught share with his teacher in all good things," expresses the thought in his mind? But it does not. Hence the necessity of the change of expression. We are also told, so the verse teaches, "bestow all needful temporal blessings on your teacher," which farther on we find means, refers to "money or money's worth." Let us admit for the sake of the argument only, that the words "good

things" is a proper translation; and what then? why, that money or money's worth is the same as "good things." I no where find in the scriptures "money" to be so defined; on the contrary, we are warned against the "deceitfulness of riches." This, to use your own peculiar expressions about governments, is a "world power;" which I think does influence a great many things; but to have "good things" mean "money or money's worth," or even "all needful temporal things," is more than I can admit.

Solomon says, "He that findeth a wife findeth a good thing."—Prov. xviii: 22. Here is one "good thing" scripturally defined; is this one of the things that the teacher is to share with 'the taught, after the manner of the "Pauline Communists" of Oneida county, N. Y. If not, why not? "Oh!" you say, "that is absurd." Precisely, so it is, and yet it is not one whit more absurd than to make "good things," in this passage mean, "money or money's worth." There is nothing in the context about money, goods, gold, silver, or apparel, [Acts xx: 33,]; words which the Apostle used when he meant gold, silver and apparel. Nor does he warn them, as we are gravely told, "against spending their goods upon their fleshly desires;" not a word about their goods in the context, preceding or succeeding. It is simply the introduction of an idea by a mental hop-skip-and-jump of the writer; which is unfortunately too common in religious investigations. The scriptures referred to under this head do not support the idea for which they are used. In every instance

the immediate context shows what is meant:

"If you know how to give *good gifts* (*donata agatha*) unto your children how much more will your Father give *good* (*agatha*) to them that ask Him."—Matt. vii: 11. What word should follow "good" to complete the sense in a translation? The word *donata* (gifts) is not found in the original; but in the English what should be used? Would not every person properly use the word that was used before, and which the mind carried on to that point, and say "gifts," which was also the subject of observation? I think they would. It should not be forgotten that in every place where "goods" are meant, a word is used to represent the idea, and one about which there can be no doubt; as for instance, Acts ii: 55, the disciples "sold their possessions and *goods* (*hupraxeis*)" In Luke xvi: 25, the words are *ta agatha* which Liddell & Scott tell us mean, "the goods of fortune, wealth;" but that "since *agathos* merely denotes good in its kind, it serves as an epithet to all sorts of nouns as opposed to *kakos*, bad in its kind.

Out of the one hundred and two instances of the use of the word 'good' (*agathos*) in the New Testament there are only two instances in which it qualifies things possessed in the nature of money or money's worth, and they are found in Luke xii: 18, 19. Here it is associated with "possessions," verse 15; products of a farm, verse 16; "fruits" verse 17; store-house or "barns," verse 18: "treasures," verse 20. Would not, then, these verses naturally read, "and there I will store all my produce

and my *good fruits*; "Soul you have much *good fruit* laid up for many years; take your ease, eat, drink, be merry."

Still we are told these passages were quoted to show "that the scriptural use of the term perfectly justifies the translation, "goods," as referring to money or money's worth." I think it does nothing of the kind. There is not one instance where it should be translated "goods" and even if these two were, one hundred times to two, would rather be strong evidence against establishing the usages claimed for it, as the more frequent use of the word is in connection with words expressive of deeds, acts, words.

"Christ is a High Priest of *good* (things) to come."—Heb. ix: 11. These are not goods, certainly. And why? Simply because the context shows that something else is meant; so that the association in which the word is found must govern the relation of the word which it must qualify.

The sharing or participating spoken of in the scripture under consideration must be in the same thing and not in different things. There is no sharing in a matter if I give what may be deemed an equivalent for what I get. Hence, if the taught share the labors of the teachers, the teachers share the goods of the taught." It is not sharing at all; it is giving on one side for something given on the other; teaching for goods and goods for teaching; "so much teach for so much pay;" which is in ordinary language, bartering, trading, trafficking; which the Apostle Paul says he never did in relation to the

word of God.—2 Cor. ii: 18. This he would have done though, if he had taught the word of God to a congregation for the goods or money, he gets from the congregation. This is "merchandise," the same kind of transactions which the Apostle Peter prophesied would be made by false teachers.—2 Peter ii: 3. We are told that "communicate or give to him teaching, is the simple, natural translation." And yet in the very next column this "simple, natural translation," is thrown aside for a share with his teacher." How is this? If so natural, why not say: "Let him that is taught share to his teacher in all good things?" Because it is not either natural or proper; and that style is excluded by the force of the words following, "in all good," (*en passin agathois.*) Let us examine briefly the usage of the word (*koĩnoneito*) here translated "let him share:"

Gentiles have been partakers of these—Rom. xv: 27.

Neither be partakers of other men's sins.—1 Tim. v: 22.

As the children are partakers of—Heb. ii: 14.

As ye are partakers of Christ's—1 Pet. iv: 13.

Is partaker of his evil deeds.—2 John 11.

Distributing to the necessity of saints.—Rom. xii: 13.

No church communicated with me.—Phil. iv: 15.

The only other place where the verb is found is Gal. vi: 6. The five first instances have one word and the two other another. And the last would be better if translated "contributing to the necessity of saints,"

and, "no congregation contributed to me."

These passages further illustrate what I have always contended for, that the original word in all its inflections may be translated by two English words, instead of five, as in the common version. In every one of the *twenty-seven* where the word is found in its different forms, except, possibly in one instance, [Gal. ii: 9.] Contribution and participation are the two English words in their different modifications that should be used, as there is no one English word that conveys the duplicate idea of the original when controlled by the context one way or the other. Still there is the same foundation idea in each case namely, sharing in common; which may be done by giving together, or contributing, or by taking or enjoying together, or participating. The real question, then, is to determine which of the two words, 'contribute' or 'participate,' should be used in translating the verse under consideration. That must be determined by the context.

What then, is the Apostle writing about? "Goods," "money," or their equivalent in any shape? Nothing of the kind; he is enjoining on the Galatians the duty of helping or aiding one another without being paid for it.

"If a man be overtaken in a fault restore such a one." "Bear with the weakness of one another." "Let each one prove his own work;" "for each one shall bear his own burden." "But let the one being taught the word participate with the one teaching in all good works." "For whatever a man sows, that also, shall he

reap." Let us not become weary in well doing." "Therefore as we have opportunity, let us do good (*agathon*) to all."

How natural all that reads together! How beautiful if it was acted upon, without money and without price. What is the good in a man's good doing, if he does it in consideration of "goods." We have some strong words which we apply to those who do deeds for money which ought only to be done in response to lawful affection, or from good will only. We are disposed to call such acts, mercenary, meretricious, prostituting, and we speak correctly.

Is it any better if a man's benevolence is prompted by money, or his love for the souls of his brethren is kindled in proportion to the extent of his salary or stipend?

If one "is overtaken in a fault," he will with a few words of warning and admonition, "restore such a one;" unless he is paid for it. "Alas, for them! for they have gone in the way of Cain, and in the error of Balaam; they have rushed headlong after reward, and have perished in the rebellion of Korah."—Jude. The correctness of this view of the matter will be absolutely apparent when we consider another scripture in this connection:

1 PETER v: 2, 3.

"The seniors which are among you, I exhort, who am also a senior, and a witness of the sufferings of Christ, and also a partaker of the glory which is to be revealed. Feed the flock of God which is among you, taking the oversight; not by constraint, but willingly; neither for shameful gain, but from good dispo-

sition; neither as being lords over possessions, but being patterns to the flock; and when the chief shepherd shall appear, you shall receive the crown of glory which fades not away. For the like reasons, you juniors, be in subjection to the seniors."

We must remember all the time that this injunction of Peter was addressed to the same brethren that Paul addressed in his epistle:

"Peter, an Apostle of Jesus Christ to the elect sojourners of the dispersion of Pontus, Galatia, etc."—I Peter i. "And reckon the long suffering of our Lord to be for salvation, as also our beloved brother Paul, according to the wisdom given to him, has written to you."—2 Peter iii: 15. Which is right? If the interpretation of Paul, which you adopt after the clergy, is correct, then Peter contradicts Paul. Peter says the elders are to "feed the flock," or teach the congregation, "not for shameful gain," or "filthy lucre," "but from a good disposition," You claim Paul says the teacher is to be paid in filthy lucre, or gain, for his teaching by those he teaches, and he is to receive it, contrary to our Lord's saying that "it is more blessed to give than to receive."—Acts xx: 35. Which Paul applies to the elders. I think the Apostles do not contradict each other. Paul said one thing, Peter another; Paul told the brethren to participate with the teacher in any good work and not leave everything to him, as is too commonly the case, even where there is no paid teachers, but which is almost always the case where there is. Peter commanded the elders to feed the flock without sordid gain, and from a good disposition or wil-

lingly. Hence they agree exactly, not only here, but also in the address Paul gave to the "elders of the congregation" at Ephesus.—Acts xx: 17.

We fortunately agree in one thing, "the teachers are of the elders, not the youths of a congregation;" [page 7,] that is, the teachers spoken of in these passages. You may say as some others have said from the injunction to the elders to feed the flock, not "for shameful gain," it may be implied that they are to feed the flock "for gain." Implications are dangerous, because Lydia and her household were baptized; therefore it is implied that *infants* may be baptized. Because Bishops are spoken of in primitive congregations, therefore it is implied that we may have a universal Bishop, a Pope. But why it is implied that when one is told not to do an act for "shameful gain," he may do it for "lawful gain," I do not see. This injunction simply shows that gain received for such a work is "shameful," that is, the character of it, so stamped to all time by the Apostle.

There is lawful gain, but it is not made in this way. All gain made in this way is unlawful and therefore shameful or sordid. If, however this rule of implication is to prevail against plain and direct statements, such as Paul made to the elders of Ephesus, then Paul allowed the vain talkers concerning whom he wrote to Titus "to teach things which they ought not for the sake of \* \* gain."—Titus i: 11.

Whereas the statement was, that their mouths must be stopped because they "taught things which they ought not for the sake of sordid gain." Pe-

ter also expressly distinguishes the "reward" of the elders from "money or money's worth," when he says: "When the Chief Shepherd shall appear, you shall receive the crown of glory that fadeth not away." This settles the reward, determines it, conclusively excludes the idea of a different kind of reward; because where a reward for a work is expressly stated in connection with the word, it necessarily and absolutely excludes every other kind of reward for the same work; that is, the express statement nullifies all implications that might otherwise be made, and shows them to be completely unworthy of any consideration.

I think the editor will have to try again to rescue the main passage from the position I have assigned to it; and from the arguments with which it has been supported.

The clerical interpretation which he adopts is utterly without foundation or authority. It throws such discord into the scriptures and contradicts so plainly apostolic precepts and precedents; that the only wonder is, how it gained the prevalence it did. The only explanation is, the same influences were at work with it, that were with infant-sprinkling. The clergy said it was all right, convenient, and suitable and the people said, amen. So with this; the clergy said pay us for a sermon or two on Sunday, and you can hear us quietly and pleasantly, if you will only remain awake long enough to do so, and if you don't, why you can sleep; and the people said, amen. Whether it was right or wrong, scriptural or unscriptural; whether it pleased God or men, was

not of much consequence, "whatever is, is right," and that is sufficient. This is only the beginning of sorrow for the poor clergy. There is more than this coming from

BETA.

We had thought we would make no further response to Beta's articles. But on reading the foregoing, have concluded to make a few strictures. We have never met with a more unfair and persistent misrepresentation of our position than Beta gives in his articles. He assigns us positions we never held, positions he knows are offensive to us. He gives strained and unusual meanings to words, he is hair-splitting in his theories, and hypercritical in his distinctions that make a show of argument, consume space and only serve to conceal ideas in endless logomachies.

For instance he takes the word "share" that we gave as one of the meanings of the word translated "communicate," (to him that teacheth in all good.) He shows his profound erudition by quoting a line or two of poetry from Milton to prove what share meant in order to fix an unusual meaning to the word "share." Most words have primary and secondary meanings, have literal and figurative meanings. Why not take Webster's first definition? The first meaning he gives is "to divide." Divide then your good things with him teaching. All the talk about which person *shares* the teacher or the one taught amounts to nothing; because if I divide my means with another, I share it with him, he shares it with me too, both uses and expressions are common, but to

break the force of a plain precept that every man of responsible sense can understand, a lengthy discussion is necessary. With his strained meaning of the term, he thinks he finds a contradiction in our language because we used a different style of expression in the next column. But we used both expressions "Let him that is taught share with him teaching in all good things," and the expression, 'communicate or give to him teaching,' as precisely the same. We used two different forms of expression to more clearly illustrate our idea. Both are strictly correct as we have learned the use of English. He displays an immense amount of learning too, to prove what no body denied, that the word translated "good things," did not necessarily mean money or money's worth, but simply meant the subject spoken of, whether applied to ideas, purposes or actions, persons, things or qualities were good in kind, as not evil.

He reasons, to his own satisfaction, that the good things referred to by Jesus, in Matt. vii: 11, do not refer to material goods. The reasoning is profound and conclusive; but unfortunately Christ, in the preceding verse illustrates the character of gifts of which he spake:

"What man is there of you, when, if his son ask bread will he give him a stone, or if he ask a fish will he give him a serpent. If ye then know how to give good gifts, etc." Then bread and fish are the good gifts according to Christ.

We are sorry to spoil such learned reasoning but then it is Christ, not us, guilty of such folly.

Beta affirms, too, that there are only

two examples out of over a hundred, in which goods or good things are applied to money or money's worth. Now, suppose, this is true, it is used in that sense twice, in undisputed passages. This is ground for accepting it as scriptural usage. That is all we contended for. But the statement is an assertion that cannot bear the test of examination. The example referred to in Matt. vi, is a case, beyond dispute, Christ settles that. The same passage occurs in Luke xi; 11—12.

"Good Master, what *good thing* shall I do, that I may have eternal life? \* \* \* \* If thou wilt be perfect, go and sell that thou hast, and give to the poor.'—Matt. xix: 16. Now here the giving money or money's worth to the poor, is the good thing, the perfection of good doing. The same expression is thus applied in Mark x: 15, Luke xviii: 18. Here, too, money is recognized by the Savior as goods, or good things to the poor.

"He hath filled the hungry with *good things*."—Luke i: 53. This is figurative, but every figure must have a literal use to correspond with it, which is the basis of the figure. Then the examples admitted by Beta, Luke xii: 18—19.

Abraham to the rich man: "Thou, in thy life time receivedst thy *good things*."—Luke xvi: 25. What were the good things of Dives? Riches, money and money's worth, good things. Now these are instances in which the term is applied to money and money's worth.

The same idea is presented in the scripture, to-wit, money and its proper use are good, good things, doing good, in which the exact term is not

used, more than a score of times. The term is not applied oftener to any other one thing in scripture, than money and money's worth in its proper use. We know that money improperly gained, improperly used or not used, is spoken of as filthy lucre, never when properly made and used.

But the lamest effort at reason and the most unjust misrepresentation of our position are in Beta's effort to produce the impression that we argue "so much money" "for so much preaching;" "a refusal to preach or teach without pay." He knows we never contended for any such practice, and we can respect neither the justice or candor that assigned us such a position. Now cannot a man receive aid in doing a work without the aid being the prompting motive for which he works? And is the reception of any aid in teaching the christian religion, making merchandise of the gospel?

So Beta reasons. But so no sound reason or scripture concludes. If so, Paul himself made merchandise of the gospel, for he received money's worth to enable him to preach the gospel. [2 Cor. xi: 9.] It certainly is no more barter, merchandize, traffic of the Gospel for a teacher to be aided while devoting his life to teaching, feeding, watching over and taking care of the ignorant, the hungry, the unsteady and the afflicted, than for the preacher to take money in order to enable him to preach to the sinner. Yet Beta thinks this latter right. His philosophy not only tramples under foot the teaching of the bible, but contradicts itself. Peter condemns not the receiving of money to enable the seniors to do their work,



but he condemns the engaging in the work for the sake of the pay. This we as fully condemn as does Beta. If they were not permitted to receive money, at all, there could have been no occasion to command them not to do the work for the sake of the money. There must be some money connected with it, or it could not become a motive in doing the work. If Beta will rely less upon his much learning and hypercritical acumen and more upon the plain, common sense teachings of the scripture, he will not be involved in such inconsistencies.

D. L.

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#### Church News.

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Bro. R. B. Trimble, from Mayfield, Ky., in a business letter, writes: "I held a meeting at Greene Plains, Calaway county, Ky., embracing the fifth Lord's-day in May, resulting in four accessions to the church, three confessions, and one restored. Large audiences in attendance, and good attention.

We learn that Bro. R. M. Gano closed the meeting in Lebanon, Tenn., which we mentioned a number or two since, with about 77 additions in all, to the number of disciples in that place. The brethren there are greatly encouraged and built up by the meeting. Such meetings are truly refreshing.

Now, if the brethren at Lebanon will be faithful in forming the Christian character, and keeping the ordinances, they may be sure of success still in the future, and in the world to come, eternal life.

We also learn that Bro. Gano is

holding a very interesting and successful meeting in Gallatin, Tenn. 25 or 30 additions up to last night.

Bro. Gano's visit to Tennessee has been blessed with abundant success. May he long be spared to labor in his earnest and successful way for the advancement of the Master's cause. We should praise the Lord for His abundant goodness.

E. G. S.

*Nashville, June 8th, 1870.*

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#### Q U E R Y ?

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*Mr. Lipscomb:* Who was king David's mother? and who was Moses father? The reason I ask these questions is because they were asked by some of the members of the Sabbath School to which I belong, and they have not been answered; therefore, I have written unto you, hoping that you will answer them at your earliest convenience, and by so doing you will much oblige,  
J. S. McQUIDDY.

*Farmington, Tenn.,*

Moses was the son of Amram, Amram was the son of Kohath, Kohath was the son of Levi. [1 Chronicles vi: 3.

The name of David's mother is nowhere mentioned. Hence unknown.

Saturday was the Sabbath. The Lord's-day, or first day of the week, is nowhere called *Sabbath* in the scripture. It would avoid much confusion, if we would call scripture things by scripture names. Hence, it would be better to call our day of worship, Lord's-day, or first day. This is the scripture style and it is so respectful to God to call things just as he called them.

D. L.

History and Teachings of Jesus and the Apostles.

CHAPTER XLVII.

JESUS DINES WITH SIMON, THE PHARISEE, IS ANOINTED BY A WOMAN, WHO IS A SINNER, UTTERS THE PARABLE OF THE TWO DEBTORS; AND PREACHES IN THE CITIES AND VILLAGES OF GALILEE.

Whenever a modern denomination wishes to show great liberality and respect towards a "minister" of another denomination, he "cordially" invites him home with him to dinner. And to cheerfully accept the invitation, is as necessary as to answer when spoken to. To refuse, would be to insult. But a preacher cannot be placed in a more critical situation, than when partaking of the hospitality of his opponents. He is in danger of being disarmed and caused to yield, through "courtesy" or good nature, points that ought to be strenuously maintained. But Jesus was prepared for any emergency. When invited by Simon, the Pharisee, to "dine with him," he accepted the "honorary" invitation; and we may now contemplate one of the most interesting and impressive scenes, occurring in all the ministerial life of the Friend of Sinners.

In imagination, we may transport ourselves to ancient Galilee, where we can view the humble and grave, but dignified and Godlike Nazarene Preacher, accompanying the would-be hospitable Simon to his home in the city. Approaching the house, (built, it may be, of stone, or sun-dried

bricks,\*) we observe the company entering an old-fashioned, flat-roofed Jewish dwelling. Following them, in imagination, as they enter the room, we notice that there are no chairs, such as are found in our modern parlors and sitting-rooms; no center-table, or ornamental furniture; no clock, adorning the mantel-piece; no grand piano or fancy melodeon, for an "accomplished" daughter to "play" upon, for the "entertainment" of the company. On the contrary, "the furniture of oriental dwellings was very simple," as we learn from Horne.—"Instead of chairs, they sat on mats or skins; and the same articles, on which they laid a mattress, served them instead of bedsteads. \* \* \* \* \* On these sofas they reclined, when taking their meals; resting on their side, with their heads towards the table, so that their feet were accessible to one who came behind the couch."†

The guests now surround the low table, on which (we may suppose‡) there are bread, wine, honey, milk, rice, and vegetables. We may not positively assume that Simon asked Jesus to "return thanks;" though he might have done so, through "courtesy." Without conjecturing, or indulging the imagination further, we now observe, that a new character enters upon the scene. "A woman of the City," says Luke, § "a sinner, || learning that He was reclining [at table] in the Pharisee's house, bought an alabaster box of ointment, and stood at his feet, behind him, weep-

\* Many Jewish houses were thus built.

† Horne's Introd. Vol. II. p. 154.

‡ See Horne.

§ Luke vii: 36.

|| Clark thinks she was "a heathen."

ing; ¶ and she began to wet his feet with her tears; then she wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.\* But when the Pharisee saw it, he said within himself: 'This man, if he were a prophet, would have known who, and what sort of a woman this is that touches him; for she is a sinner.'

Simon seems to have supposed Jesus to be a prophet; but now he begins to doubt, because he cannot reconcile his ideas of prophetic sanctity with Jesus' God-like condescension. He thinks that a true prophet would have discerned the sinful character of the woman, and rebuked her presumption. But he does not know everything. We may reasonably suppose, that the woman had heard Jesus preach, and been convinced, (if not converted;) and that she was seeking some assurance of the Divine favor. Clarke thinks she had been "converted to God," and "came now to give this public testimony of her gratitude to her gracious deliverer from the darkness and guilt of sin." However this may be, we notice that Jesus understands the motives of the Pharisee as well as those of the sinner; and he breaks the momentary silence, by addressing the skeptic as follows:

"Simon, I have something to say to you." The Pharisee replied: "Teacher, say on."

¶ If Jesus been had sitting at the table, on a chair, after the modern fashion, the woman would have been under the table. But it is to be recollected that, in the reclining posture, the feet would be turned outward, behind the person.

\* Jesus had no boots, shoes or gaiters on! Only sandals, consisting of soles, strapped on, leaving the tops of the feet bare.

Jesus now gives utterance to another parable, No. 11, which may be entitled

THE PARABLE OF THE TWO DEBTORS.

"A certain creditor had two debtors. One owed him five hundred denaries, † and the other fifty. And as they had nothing to pay, he freely forgave both [of them.] Tell [me,] then: Which of them will love him most?" Then Simon, answering, said: 'I suppose he, to whom he freely forgave the most.' And he said to him: 'You have judged correctly.' Then, turning towards the woman, he said to Simon: 'Do you see this woman?—I came into your house; you gave me no water for my feet; but she wet my feet with her tears, and wiped them with her hair. You gave me no kiss; but she, from the time that she came in, has not ceased kissing my feet. You did not anoint my head with oil; but she anointed my feet with ointment. Therefore, I say to you: Her many sins are forgiven; on this account she loved much: but [he] to whom little is forgiven, loves [but] little.' Then he said to her: "Your sins are pardoned."

Those, then, who were reclining at table with him, began to say within themselves: 'Who is this that forgives sins, too?' And he said to the woman: 'Your faith has saved you: go in peace.' ‡

The above parable was evidently designed to represent the case of the Pharisee and the woman. And never was Phariseeism more promptly and effectually rebuked. Simon is told

† A denary was a Roman coin, 7½ d., sterling, 15 cents.

‡ Luke vii: 40 50

plainly of his want of love; for while he had coldly neglected the commonest acts of hospitality, the woman had shown the tenderest regard for him. And they are placed on an equality in this respect, that they are both forgiven, because neither could pay what was due to the Creditor. He is shown, that the woman whose numerous sins had been pardoned, loved more ardently on this account, being sensible of the great mercy shown to her; while he, who was sensible of his own faithfulness, had more self-love, and felt less gratitude to the merciful God, who had pitied him as well as the woman.

It is a question of some interest, whether or not this woman had been pardoned previously to this occasion. Jesus assured Simon that "her sins are pardoned." He says the same to her. But she had evidently been convinced and convicted before. He only seems to have here given her the "assurance of pardon. If we suppose that she had already become a disciple, we can understand why she performed those acts of devotion recorded of her. And if she was a disciple, she had been previously immersed; for John and Jesus had been preaching and teaching the "immersion of repentance for the remission of sins;" and such a woman as this would not have refused to do what others did to obtain the remission of sins.

But "nothing is said in the narrative about her having been baptized or forgiven before. Only, Jesus forgave her now because she was penitent, and because he had power on earth to forgive sins." This is the popular idea of the present day,

among those who ignore the commandments of God. It is argued that, in several instances, Jesus forgave sins, when nothing was said about baptism; therefore, baptism has nothing to do with remission of sins. That if this woman could be forgiven without being immersed, any penitent sinner can now be pardoned on the same condition. But when we connect the circumstances of her case with all the circumstances of the life of Christ, we can more reasonably conclude that she was not made an exception to the general rule; but had previously complied with the conditions of pardon, embraced in the teaching of Jesus and his Apostles.

For, be it noted, she had ample opportunity to hear and obey, as Jesus had sent out twelve, (perhaps the "seventy," also,) to preach the Good News of the Kingdom.

W. PINKERTON.

P. S. I would be happy to receive from the readers of the *ADVOCATE* an expression of their wish, respecting the series on "History and Teaching." If they wish its discontinuance, or desire that I shall continue to write in the same strain, let them write to me. Or if they wish to offer any suggestions or criticisms, I shall be glad to receive them. Address me at St. Johns, Anglaize Co., Ohio.

I am not tired of writing.

W. P.

Different Departments in Heaven.

*Bro. Sewell:* Your reply to Bro. G. W. Walker's questions are very good, except the last question, relative to the many mansions. [John xiv.] See *GOSPEL ADVOCATE*, No. 8, page 179.

You say there will be places or room enough in Heaven for all the saints of God, and that you know nothing of different departments. Please permit me to pen a few lines, in addition, to Bro. Walker.

By reading with close attention, you will see that the Messiah was alluding to his second coming, and the best tangible view that I have been able to take of the many mansions, alludes to the twelve foundations in the New Jerusalem, which is to come down from the high Heavens, and will be stationed in the air, between the Sun and moon. The eminent Apostle John reports it while in the Isle. It is to have twelve foundations, rising one above another, in order to give them equality. They will be one hundred and twenty-five miles apart. That view accounts for the city's being fifteen hundred miles high. John calls it a wonder or sign. The moon was under her feet, and those twelve mansion were for the twelve tribes of Irsael, and the twelve apostles of the Lamb.

There is no authority that Gentiles will ever enter the New Jerusalem. It is altogether probable that the City encircled in a pavilion cloud over the holy land, was the one old Isaiah had in view when he wrote his prophecy in the four first verses of the second chapter, although there seems to be a two-fold view in the last part of the third verse. Like the Messiah's answer to his disciples in Matthew xxiv. A large portion of Isaiah's writings relate to mount Zion and Jerusalem. Notice the prospective view he pens in the last verse of the 24th chapter and see what harmony there is in St John's view,

while in the isle, with those of the old prophet. As respects the brilliant light in the city, St. Paul said, it shone round about him at mid-day, above the brightness of the Sun.

Here I must desist as I find my mind is gliding into the signs of the second coming.

JORDAN OWEN.

*Hardyville, Ky.*

Dr. W. J. Barbee's Defence of Conventions.

POND SPRINGS, ALA. }  
May 25, 1870. }

BRO. W. J. BARBEE.

*Dear Sir:* I have just received your lame attempt to defend Conventions, as necessary to spread the Gospel, of May 2nd 1870.

I will state some Scriptural facts in answer to your first and second defence of Conventions. First, in the last book of the New Testament, written near the close of the first century of the Christian era. We have the names of seven congregations in the three first chapters of Revelation, standing separate and distinct and unconnected, by any other ties than those of faith, hope and love, and so stood all the congregations of the New Testament when John died. Can you deny this Scriptural fact?

Secondly: If you will produce from the New Testament one example of such a "co-operation" and "combination" of churches to spread the Gospel, as those clerical meetings of St. Louis in May 1869, and Louisville Oct. 1869, you shall never hear of my opposition to conventions again. Now do you and the conventions accept my challenge and thus close this

war or forever hereafter cease to "infer" conventions from the New Testament. This you are bound to do, by all the cherished maxims of Protestants in arguing with Catholics, and of Baptists with sprinklers, and of our own people, such as a "Thus says the Lord." "We must speak where the Bible speaks, and we must respect the silence of the Bible, as well as what it says, says Thomas Campbell. You have only to do this one thing and this war of words closes forever on my part. Here I rest the controversy until you produce the apostolic example or precept for your conventions. Your conventions stand upon precisely the same footing that the one now in session in Rome does,—that sects, creeds, infant-sprinkling, organ-grinding, in churches, "Pastors" over Elders and churches stand upon, that is as you candidly acknowledge, on the "Infer." As another advocate for all these innovations says, "They are not specially forbidden nor commanded." Neither is Romanism nor Mohammedanism."

I have too much respect, Bro. W. J. Barbee, for your good sense to believe that you believed that the money sent for the relief of the saints in the famine in Judea, (Acts xi: 28, 29, 30) by the hands of Barnabas and Saul to the Elders in Jerusalem is a model of your St. Louis convention an exact pattern for your six hundred clergymen in Louisville, Ky. If I supposed that you believed that this was what you are pleased to dub a "co-operation," like your conventions I should lose my respect for you; which I do not wish to do.

This was a piece of finesse in you, a stratagem, to carry your point.

I complain of you as you did of me, that you did not answer my arguments, that the example of individual churches, in their separate capacity spreading the Gospel is a command to us not to spread it by clerical combination, falsely called churches, that your conventions and the one in Rome were both called by one man, that your conventions are modeled after the one in Rome, and not after anything in the New Testament. You did not notice the last sentence in my piece. Not more than one church ever did meet in one place. The church you speak of to "execute the laws of Christ," and "systematize his laws," is like its Mother Church now sitting in Rome to do the same good work. Please notice this. Do give us one example of "a church of six hundred clergy and messengers from a dozen states meet to "systematize and execute Christ's laws."

The word "church" as used by you and Romanists and sects, means a great machine, contrived by crafty and ambitious men to enslave and rule the masses, under the cover of religion, through ignorance, superstition and prejudice. This machine of Satan, as it is called by Dr. Carson, the Baptist writer is already condemned by mankind. I hope a good artist will draw a good likeness of our Savior riding into Jerusalem on the colt, followed by the Apostles on foot with fisher's coats and marching on, staff in hand, and our modern Missionaries assembled in conclave black and sleek, in Rome and St. Louis to systematize Christ's laws." Such a picture will sell.

Contrast the carpenter's son, in humility and simplicity going about doing good, and Paul holding up his hands, saying "these hands have ministered to my necessities," with our stall-fed city and lazy "Pastors" with their boasted \$2500 per year, and the organ to grind for them.

I heard a Christian say as soon as your caricature of me was read, "no man in this Reformation has preached as long or as much as Bro. Creath who got as little for it as he has." They have received double as much as he ever did. Whatever else may be said of me, no one can say of me, that I made merchandize of the Gospel as others are doing and have done. I have not kept an account of the money I have received for traveling and preaching for fifty-three years, but I do not believe that it would be the sum which it is said you are to receive for pleading for the conventions this year, \$3000. My doing my own work, and the convention doing yours for you is the difference between the old Gospel which was spread by individual persons and churches. The modern Gospels are spread, by proxies, by conventions, and by large bodies of clergymen who get the money collected.

I have much more to say, but I must stop, till you answer this.

JACOB CREATH.

#### Conditions of Salvation.

Baptism comes next in order. Great interest is manifested at the present time by a portion of the religious world, in regard to this divine institution. Its subject, action and design are all questions of debate.

We cannot enter lengthily into the discussion of any of these points, without extending these articles to greater length than we intended. Still we will give them a passing notice; for in studying this subject, it is important to know who ought to be baptized, what baptism is, and what it is for. Who then is a proper subject of baptism? We will first examine the commission of Christ to his Apostles, just before his ascension to heaven. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii: 19. Here the command is, "go teach the nations." By turning to Mark 16th chapter, we learn what is to be taught, that is, the Gospel. The command to teach the Gospel, implies an ability on the part of the persons taught, to learn it. Otherwise the command has no meaning. You know kind reader, that you can not teach grammar nor arithmetic, to any one incompetent to learn them. The same is true in regard to the Gospel. It cannot be taught to persons that cannot learn. We all know that infants cannot learn, and therefore are not embraced in the command to teach the Gospel, "Go teach all nations baptizing them," etc. This language shows that the *taught* are to be baptized, and since infants cannot be taught, they are not to be baptized. The next verse, (Matt. xxviii: 26) says, "Teaching them to observe all things," etc. Here the baptized are to be immediately taught to observe, that is *do*, all things, etc. Infants cannot do these "all things" commanded, even if they were baptized, and hence there are no babies

embraced here. Again we read that, when the Gospel is preached, "he that believeth and is baptized shall be saved." Here only the believer is to be baptized. Infants cannot believe, and are therefore not to be baptized. In second of Acts, we find a large number of *believers*, asking what they shall do. The Holy Spirit through Peter answers them :

"Repent and be baptized." Not only does it require a believer, to be a fit subject for baptism, but a *penitent* believer. Putting all these together, we have it that to be ready to be baptized, an individual must be taught the Gospel, must believe it, and repent. We all know infants can do none of these things, and therefore are not to receive baptism. We may here be referred to the language of Christ, when he said, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." Matt. xix : 14. There are at least two serious difficulties in the way of this passage supporting infant baptism. One is, that baptism is not mentioned in the entire connection, and hence the Savior did not mean, let them come and be baptized. They had just brought these children, requesting that he might put his hands on them and pray, not baptize them. The disciples rebuked them, and the Savior said let them come. This is all of it.

The other difficulty in the way is, that Christ's language shows little children to be already fit for the kingdom of heaven, not that they will be when baptized. It is claimed for infant baptism, that it washes away original sin. But little children have none if the Savior is correct,

and hence need no baptism. But we are referred in the next place, to household baptisms recorded in Acts, some of which we will examine. We are often referred to Lydia's household, as proof in the case. In Acts xvi : 15, we have her baptism recorded as follows :

"And when she was baptized and her household, she besought us, saying if ye have judged me to be faithful to the Lord, come into my house, and abide there, and she constrained us." Now if I were called upon to work infant baptism out of that, I would not know how to begin. Suppose I begin thus. Here was a household, or family baptized. In families there are babies; therefore there were babies baptized here. This is about the argument usually made on this passage. Now if it be an established fact, that in *every* household or family there are infants, the argument is good. Otherwise, it is not. All know that there are families all over the land, embracing many persons, where not a single infant can be found. Hence in order to make my argument good in any special case, I will have to prove that there were infants in that family at the time, and that the word household certainly embraces them. This I know not how to do, in the case of Lydia. There is nothing to indicate such a thing.

But the facts in the case show the contrary. "And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them and departed." Here the facts are that those composing her household were old enough to be called brethren.



ren, which would not likely be true of infants. In the next place "they comforted them," which could in no wise be true of infants, in matters of Christianity. All therefore that can be gathered from this case, coincides with what we have already found; that taught, penitent believers, are to be baptized.

Next comes the jailor's case. "And he took them the same hour of the night and washed their stripes, and was baptized, he and all his straightway." Here the expression "all his," means, we suppose, about the same as household. After what we have said with reference to Lydia's case, we need not say much as regards this case. The history shows us first, that the word of the Lord was spoken to him and all in his house. The phrase "the word of the Lord" evidently means the Gospel, which was to be taught to all nations. After the baptism was over, we have, verse 34, "And when he had brought them into his house, he set meat before them and rejoiced, believing in God, with all his house. No matter how many, nor who composed the jailor's house, they were old enough to believe and rejoice, and did so with him. Hence no infants embraced in the number spoken of as "his house" and "all his."

Next comes the household of Stephanas. "And I baptized also the household of Stephanas; besides, I know not whether I baptized any others." 1 Cor. i: 16

The mere fact that a household was baptized, is no evidence that there were infants in it. We fortunately have this household mentioned once more. Paul doubtless baptized

them during his visit and stay at Corinth, mentioned in 18 of Acts. Then not more than four or five years afterward at most, he addresses them the letter from which we quoted above. In the last chapter of that letter, we have the following:

"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 laboureth." 1 Cor. xvi: 15, 16. We are here informed that in a few years after the baptism of this household, they are spoken of as ministering to the saints, helping and laboring in the vineyard of the Lord. Even if infants had been baptized, they could not have grown up to become such workers as these are represented as being, when the Apostle wrote to them, only four or five years afterward. All that is said of this case forbids the idea of infants. Where then shall we look for the authority to baptize babies? We have looked at the commission, and the preaching of the Apostles under that commission, and can find nothing resembling such a practice in either.

The custom of baptizing, or rather sprinkling, babies, is one of the most powerful and effective means now employed for the increase of the number and strength of all those parties or denominations that practice it. And since the New Testament does not authorize it, it is a most potent power for evil. When people are once caught in that net, and raised up under its influence, and made to believe that this is valid baptism, their ears

are generally closed against every thing else, and they settle down with the impression that they are all right, and perhaps in nine cases out of ten, they never reinvestigate the matter at all, and thus trust their salvation to something wholly unauthorized in the word of God. O! that people would study that word for themselves, and not suffer themselves to be deceived in a matter of so much importance as their present and eternal salvation. But we have already found from the New Testament, that before any sinner is ready to be baptized, he must hear and understand the Gospel, must believe it, and repent of his sins, and confess the name of Christ. All this being done, we have, to all intents and purposes, a fit subject for baptism. These things being thus far settled, we are ready to lay down our pen for the present. In our next, we will briefly point out, what baptism is.

E. G. S.

**THE GREAT QUESTION.**—John Newton, one evening at a party, mentioned that a young girl had died. "And how did she die?" asked a young lady. "You have forgotten," replied the good man, "to ask a far more important question." "Why sir, what can be more important than how one dies?" "Yes," said he, "it is far more important how one lives."

And so it is if one lives well, God will take care that he dies well.

Modern liberalism is but the old device of splitting the difference with God. King Saul was liberal enough to spare Agag, thereby losing his throne.

The charity of Dorcas took the sensible and practical form of, making raiment for the poor. In this way a good disciple may show gratitude and love to the Savior, as much as that woman did who anointed his feet with the precious ointment. Christ is no longer here, but the poor we have always with us. "Lord, when saw we thee a stranger, and took thee in? or naked, and clothed thee? And the King shall answer and say unto them, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Here is Divine sanction and approval of Dorcas like work, not the working of priestly vestments and showy altar-clothes, as the manner of many is in our day, but making useful raiment and clothing for the poor. —*Sunday at Home.*

The same spirit of faith which teaches a man to cry earnestly, teaches him to wait patiently; for it assures him the mercy is in the Lord's hand, so it assures him it will be given forth in the Lord's time.

The great consequences of life depend upon the little things of the moment. How do you know what the least thing you do is pregnant with, and how much it may produce? You tell a single lie, and how many lies that may set going. It may be the spark to explode a whole magazine of lies upon the community. Just that one lie you have told may set fire to a whole train of deceit, the evil consequences of which no single man and no community can limit.

## THE FIRESIDE.

### THE BIBLE.

Study it carefully,  
Think of it prayerfully,  
Deep in thy heart let its pure precepts dwell  
Slight not its history,  
Ponder its mystery,  
None can e'er prize it too fondly or well.  
Accept the glad tidings,  
The warnings and chidings,  
Found in this volume of heavenly lore;  
With faith that's unfailling,  
And love all prevailing,  
Trust in its promises of life evermore.  
With fervent devotion,  
And thankful emotion,  
Hear the blest welcome, respond to its call!  
Life's purest oblation,  
The heart's adoration,  
Give to the Savior, who died for us all.  
May this message of love,  
From the Triune above,  
To all nations and kindred be given,  
Till the ransomed shall raise,  
Joyous anthems of praise—  
Hallelujah! on earth and in heaven.

### The New Baby and its Mother.

BY FAITH ROCHESTER.

There is not much to do for such a wee thing. Just *let it live*, and not torment it with unnecessary fussing. It is to be supposed that some motherly woman has washed and dressed the babe, and now for a week I would not repeat the process. Let it lie and sleep as much as it likes, quiet and warm. Its head should be lightly covered at first, but gradually accustom it to sleep with its head uncovered. It is not fair to keep it inside its mother's bed in such a way that it must breathe impure air. Let the air of the room be as fresh as possible without being uncomfortably cool; and keep the room quiet and pleasant.

Awake with all doses! In all ordi-

nary cases, Nature is equal to the emergency, and all we have to do is to give her a fair chance. Pumpkin-seed tea, molasses and water—non-sense! The maternal secretion has just the purgative properties required, what little there is of it, and usually baby needs nothing more. To be sure, it cannot be called milk—that does not come until about the third day, and this is a period of some danger to the mother. About this time danger from “broken” or “bealed breast” begins. As “an ounce of prevention” of this terrible condition, let the mother be very temperate in her eating, and especially in drinking, from the child's birth until the flow of milk is fairly established. Simple gruel, plain pudding, bread and vegetables, and (not very sour) fruit are best. Meat, milk, eggs, and warm drinks, had better be let alone, for a week, at least. If the baby can depend upon its mother at all for food, there is no danger of too much, and if this is not all drawn away, the least cold taken may produce most agonizing results. Do not mistake the swollen glands for milk, insisting upon drawing away what is not there. Be very gentle. Hard rubbing is not good. Leave the matter to baby as much as possible. If the danger seems very great, applications of camphor have a tendency to keep back the flow of milk. I don't like the idea of exposing the tender olfactories of a new-born babe to such powerful smells, and I would be very careful to wipe the tincture away with a cloth wet in warm water before nursing. If you have a good nurse it would be better, perhaps, to sweat the inflamed parts with warm water;

but the danger of taking cold is so great that it is not safe to try to treat one's self. I know camphor to be an excellent thing for reducing the swelling, and I suppose it is the most common "old woman's remedy."

You thought it another old woman's notion when I advised you not to undress baby for a week—eh? No. I was astonished when my doctor gave me that advice about my first baby. I would have had it stripped and bathed daily, from the first; but common sense and *sympathy* have made me feel that there is no necessity for so much handling, and that it is really an interference with Nature's healing operations. If this healing is slow, it may be best to put off the dressing for a day or two longer. In this matter, something depends upon the band. It is cruel and unnecessary to draw it tight, but a loose band will not stay in place unless properly made—with two small gores to make it fit under the bowels. Some "new-lighty" people disbelieve in bands altogether, because calves and kittens do not wear them! But nature does more for the little brutes than she does for the babies of modern mothers. If our babies, like little Kittens, needed no clothing at all, it might be safe to leave them without bands or plasters. I know one woman who used a plaster instead of a band, with success, but it seems to me more objectionable than a well-made band. Calves run no risks from hard crying or improper handling. Straps on the band are hardly necessary for a child less than one month old, and in ordinary cases the band may be left off at that age. If the child cries a good deal, or catches whooping cough, it is

probably best to make new bands, and keep them on, fastened rather loosely, and kept in place by the straps. The flannel wrapper takes the place of the usual linen shirt and waisted petticoat, affording a more easy and comfortable covering for the whole body. The outer wrapper, or dress, may button all the way down the front, but the flannel wrapper will be warmer to open only half-way down. All the buttons used should be flat and thin. I fancy that much of the complaining made by very young babes is about their clothing, because it is too tight or too stiff, too warm or too cold, or too unequally distributed. Babies are the sweetest and cunningest playthings in the world, but oh! they are so much more than that! Their healthy development is of the first importance.

With regard to bathing, consult cleanliness! Usually babies seem to need a daily bath, after the first few weeks, until they are several months old; and nearly all little children who enjoy a child's natural right of playing in the dirt, need daily ablutions in summer. More than one of my acquaintances have confessed to me that they believe their children have been injured by too much bathing, carried beyond the requirements of cleanliness, with an idea of invigorating the system. Those who advocate dipping young babes into tubs of cool water for the purpose of toughening their constitutions, should be good-naturedly told that "calves and kittens are not treated so!" Warm water opens the pores of the skin so as to increase the liability of taking cold; but the water used at first had better be slightly warm, and

should never be so cool as to shock the little one. Gradually lower its temperature, as weeks pass, until it feels comfortably cool to your elbow. Your hand is no certain guide. Water that feels warm to the hand may be decidedly cool to the elbow.

If the babe cannot have its most natural food, the best substitute is the milk of a new milch cow, weakened with warm water (soft, if possible), three parts water to one of milk, at first. Gradually increase the proportion of milk. It may be sweetened with a very little white sugar. Perhaps the next best thing is Graham gruel; make a thin, smooth paste with sifted Graham meal and cold water, and stir it into boiling water; let it boil two or three minutes, stirring it well. Add a little milk or fresh cream, if you have either. No seasoning is *necessary*, so do not put in sugar. My little ones were very fond of this; I began feeding it to them when the time of weaning drew near. Before this I did not *feed* them anything, or not before the teeth began to appear. When a tiny tooth has worked its way through, I think it is quite the fair thing to give it a crust to gnaw; but the practice of giving all kinds of food from the table seems to me very unreasonable. Good "bread and milk" is one of the best staples of a weaned baby's diet. Fresh apples, scraped with a spoon, are wholesome and very welcome to most babies. This is the best sauce to go with the gruel (which, for children several months old, I make rather thick—so that it will hardly *pour* from the dish like a fluid), a small spoonful of gruel and then a little taste of scraped

apple, or other fresh subacid fruit. Be slow and patient in feeding. The time of weaning is a matter that requires judgment—usually at the age of from nine to fourteen months. It is seldom as well for mother or child to continue nursing longer, but it may be better than to wean the baby just as the hot season is coming on. A teething baby is peculiarly liable to bowel diseases, and these are often induced or aggravated by milk that is passing or just past the point of perfect sweetness. In deciding the time for weaning a child, take into account the probabilities in the way of obtaining regular supplies of suitable food for it, and the condition of the mother's health. No double drain upon her maternal resources, physically, should be allowed. It is a common mistake to suppose that a woman must eat more than usual during the nursing period. Nature has made other provision for the emergency, and any gormandizing on the part of the mother, deranges her own stomach, vitiates her blood and the infant's supplies drawn from it, and so harms both mother and child. The mother's food should be plain and wholesome. It seems to me a sad pity that most mothers are so much addicted to the use of stimulating drinks, as tea and coffee. If the supply of food for baby is small, any other warm drink would increase its flow just as well as tea—malt or barley coffee, even better. Warm water alone, as warm as you take tea (not lukewarm—that sickens), answers every purpose. But usually no warm drink is necessary.

At first the new baby will need to take food more frequently than it

will a few months later; though it will sometimes sleep five or six hours at a time, even during the day. It grows best while asleep; but *never* give soothing syrup nor any narcotics; and do not force sleep upon it when it seems to prefer wakefulness. If the room is reasonably quiet, Nature can manage the business. Comparatively few mothers consult the clock at all in reference to nursing their babes, but offer food the first thing when baby cries. This is unwise, as hunger may be the least of baby's troubles. Those who do give a rule, usually tell us to let the intervals between nursing be from two to three, or even four hours. I now feel pretty sure that there are very few babies that can go *more* than two hours, at first, between their meals—unless they sleep past the time. Some cannot go so long. It is simply outrageous to make the little things suffer from hunger, when Nature calls so imperatively for building material for their growing bones and muscles. I think more babies than one have been wronged in this way by conscientious mothers who have been taught that the intervals between nursing should never be less than three or four hours. Watch the little one; study its natural language. See how it opens its little mouth, like a young robin, and turns it this way and that, with a sweet, blind faith that the necessary nutriment will be supplied. This hint should be sufficient. Why *oblige* your little guest to scream for what it needs? Generally the baby's instinct is your best guide. Wait for its pretty hint that it is hungry and then *heed it*. If you neglect this, it can do nothing better than cry; and

if you feed it whenever it makes any sign of discomfort, it will soon forget its natural language.

Tennyson was not *quite* right when he wrote, "And with no language but a cry," referring to "an infant crying in the night." Every true mother who has a fair chance with her baby, discovers and soon learns to interpret various little signs on its part. Most persons pay no attention to anything short of downright crying, and then are too stupid or careless to study the meaning of the cry, but offer it the breast at once to hush its crying, when, perhaps, the child is suffering from too much food already. If babies have wind colic, it is because of imperfect digestion. The food may be of poor quality, or may be given in too large quantities, or too frequently. Do what you can in the way of prevention, and for cure—turn the baby upon its stomach with your warm hand or a warm flannel under its bowels, and gently pat it on its back. See that its feet are warm. If this does not relieve it, feed it warm water with a spoon. This is the best remedy for colic, or for pain in the stomach. It is the *warmth* of the catnip tea that gives relief, so leave out the herbs altogether. If the babe is suffering from colic, it will draw up its legs and incline to double itself together.

Try to give the baby good habits of sleep. At first it will probably fall asleep without any coaxing, while lying on the bed beside its mother. Keep this up if you can. When you are tending it in your arms and it shuts its eyes or seems sleepy, lay it gently down, and do not even pat it, or with not more than one or two lit-

tle pats. When night comes, have a quiet, well-ventilated room. If you keep a lamp burning, set it in the next room or where its rays will not fall directly upon the bed. If this is not your first child, you will probably put out the light. Do not have a kerosene lamp turned low, as the exhalations are not only disagreeable but poisonous. Now make up your mind to let the baby alone as much as possible during the night. If it nestles and seems to be waking, turn it over gently and it will probably take another nap. But don't think your baby can do everything your neighbor's baby can.

Not long ago I told you, "A baby should be taught, on the start, to take food but once during the night, and may be weaned from night nursing altogether when quite young." This has caused me some "twinges" since, and I see no way of relief but to confess that I failed myself in the attempt to wean baby from night nursing before I weaned her entirely. I was sincere when I said it could be done. I had been told that babies three months old might be so taught, and my own little nestling used sometimes to sleep from evening twilight until morning twilight, without a meal or a request for one, when only three months old. But that was in the month of August. As the nights grew longer, it went to bed earlier and began to call for refreshment before daylight. Still, I had hopes until it was more than six months old, that I should succeed in teaching it to sleep all night without food. I would not *force* such a matter, for I believe that babies know more about these things than Doctors do. It now

seems to me that a whole night of average duration is too long for a *nursling* to go without taking nourishment. The chief cause of failure with early spring chickens is said to be the long nights without food. Those who take a lantern and feed the early born, little chickens at midnight succeed in raising them. Before insisting on bringing our little ones to any very strict rules for bathing, sleep or diet, let us consider the case of the Yankee farmer who was so eminently successful in teaching his horse to live on nothing but bean straw. Strangely enough, just as he was rejoicing over his complete success, the horse died!

There can be no square, definite rule for bringing up children, for no two require exactly the same treatment. Parents should try to become thoroughly acquainted with each one. The mother may begin the study of the new-comer at once, as she lies with that mysterious little bud of humanity so near her. For a good month at least, she ought to rest from household labor and household cares. Say what you please about Indian women and about our grandmothers; our condition is different and we must conform ourselves to it. I have known of so many cases of weak backs and horrible female weaknesses that dated from some overtaxing of the strength during the first month after confinement, that I think women can hardly be too careful at such a time. They should not be ambitious to get *well soon*, but to get *well thoroughly*. For three months after confinement a mother should not attempt any very hard work, though she may go about her business, mod-

erately after the first month. Her first business is the care of baby.

Dear young mother! Thank God and take courage! Motherhood has its pain and sorrow, but it has also the sweetest and purest pleasures.

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### XANTIPPE.

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Following the example of De Quincy, who made an argument in defense of Judas Iscariot, the London *Spectator* has come out in defense of Xantippe, the termagant spouse of Socrates, whose name has passed into a proverb for a scolding wife. In these days of women's rights, it is certainly fitting that something should be said in behalf of this much abused woman. Socrates himself was a woman's rights man, holding that women were not inferior to men, and had he lived in our day, would probably been a chief speaker at women's conventions, where we have no doubt he would himself have defended Xantippe. She was certainly a tartar. She railed, she stormed at Socrates, and doused him with dirty water. She knocked over the table, broke the crockery, and on one occasion tore the cloak from her husband's back in the street, which, as it was about the only garment he wore, must have been very annoying! Her own son said there was no living with her.

But think, of the provocation she had. If she was a poor wife, Socrates was a still poorer husband. The *Spectator* finds excuse for her in his ugliness, for what woman could tolerate a man who was goggle-eyed, who squinted, and whose nose was a short fat snub, his nostrils turning up to the heavens, enabling him, as he said, to

receive smells from all sides! Then he was awkward, absent-minded, held all the conventionalities of life so dear to the heart of woman, in contempt; a hard old philosopher who openly said that he married his wife for the reason that if he should be able to endure her he would be able to endure all other ills of life. Could anything be more provoking to a high-spirited woman? An impracticable man, evidently and one whom no woman could pardon, should the story prove true that he and Xantippe had but one dress between them' so that only one could leave the house at a time.

There are other things, not hinted at by the *Spectator*, which may be said for Xantippe. She had a woman's pride in her household appointments, but Socrates was no provider. He provided no dinner—didn't even leave her sixpence to trade with the fishmonger at the door. True, Socrates said that man could live upon little, but then he didn't earn that little. He would take no pay for his teaching. While he was spending the forenoon in a glorious loaf in a neighbor's shop, his soul revelling in great ideas, his wife was confined among the broken furniture and empty stew-pans at home, thinking how agreeable it would be to have a good dinner. Is it any wonder she scolded him when he came home? And when he took it all with such imperturbable coolness wasn't she justified in flying into a still hotter passion? There was no living with such a man.

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Bro. J. Q. A. Capps, Plenitude, Texas, writes that they desire a school teacher who can teach the Christian religion.



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Be not Unequally Yoked with Unbelievers.

*Dear Bro. Lipscomb:* A little light is wanted on two passages of scripture, as follows:

Paul says: "Be not unequally yoked with unbelievers." And I am disposed to contend that Paul means what he says as well here as elsewhere. But for the sake of a few brethren who contend with me, saying that through this means the unbelieving wife or husband, as the case may be, may become convinced of their error, and seek after the truth and finally come out of Babylon into the church of Christ. And again they quote Paul's language, [1 Cor. vii: 12.] You will please give the teaching of these scriptures as you understand them, and oblige.

Your brother in Christ,

B. P. SWEENEY.

The scripture, 2 Cor. vi: 14, reads: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or

what part hath he that believeth with an infidel, (an 'unbeliever)? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

We can see no special application of the passage. There is no specific relationship up, in the Apostle's discourse to which he applies this language. He is exhorting them to purity of life, to earnestness, and devotion in the cause of God. As a means to this purity of life, he admonishes, "Be not unequally yoked together with unbelievers," As a reason for this, he asks, "what fellowship hath righteousness with unrighteousness? What communion hath light with darkness? etc." We can make of it nothing more nor less than a general admonition or precept to avoid being yoked unequally in any or all relationships of life.

Some find a difficulty in the expression, "be not *unequally* yoked." They say they may be equally yoked. Now, one familiar with the idiom of the Greek language, would know that

this is wrong. In English, two negatives make an affirmative. But this is not so in Greek always. In certain cases two negatives add intensity to the negation. This is an example of this style. Another example is, "cast out the beam out of thine own eye." This is hardly good English, and it is tolerated in the scriptures as the literal translation of a style peculiar to the Greek. It simply means, be not yoked improperly with unbelievers. Conybeare and Howson translate it, "Cease to yoke yourselves unequally in ill-matched intercourse with unbelievers."

This is a free translation, but gives near the true idea. It means we are not to be yoked together with unbelievers improperly. The reason given will serve to lead us into the true development of the things in which we are not to be yoked with unbelievers. What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What partnership hath a believer with an unbeliever? What agreement hath the temple of God with idols?"

In the primitive church the religion of the disciple affected his whole life, the entire dealings of life. Unfortunately it does not this now. The dealings, purposes and life of the professors were then unlike those of the world. There was no harmony between them. Now, they are very similar. The church has compromised with the world. In the compromise, the world gave a formal recognition of the church. The church adopted the practice of the world. They have come very close together and are scarcely distinguishable. The

church then was peculiar. Its principles of righteousness could not be harmonized with the unrighteous code of the world. Its pathway of light led not through the darkness of death that brooded over the world.

The passage did not refer specifically to marriage, but it was a general proposition. Be not connected with unbelievers in such manner as to be controlled or influenced by the unbeliever. This refers to all the business and social relationships of life. In business, in trade, in any association of life, be not so yoked with unbelievers as to have your life, your actions, your characters controlled or unduly influenced by them. We have seen hundreds of men injured, their characters destroyed, their integrity corrupted by being so associated with evil men as to be controlled and influenced by them. We have seen Christians enter into business relationships with unbelievers, so that they could not attend the religious exercises of the church without giving offence to their unbelieving partner or employer. We have seen them associate with unbelievers in business until they were demoralized and corrupted in their honor and integrity as men. We have seen young Christians enter the employ of unbelievers and very soon be weaned from the affection to the church. We have seen Christian men marry irreligious women, and soon grow luke-warm, cold and become dead to Christ and his service. Scores upon scores of times we have seen Christian women marry unbelieving husbands. Some outright oppose the religion of their wives. A more dangerous class are those who do not directly oppose

them, but who are worldly-minded, do not appreciate the religious service of the church, never find it convenient for their wives to attend, gradually choke out the religious feelings of their wives, and they become worldly like their husbands, and raise a family of worldly, unbelieving children. This is a sad sight, but by no means an uncommon one.

All these cases arise from a failure to obey the command, "Be not unequally yoked together with unbelievers."

Before the church can become pure, be without spot or blemish, be arrayed as a bride for her husband, so that Christ will own her, Christians must avoid all these evil associations that corrupt good manners, and cease to so connect themselves with unbelievers as to have their lives controlled or influenced by them. No relationship of life is so close, so intimate, so commingles the feelings, thoughts, actions of two into one, as that of husband and wife. It is more important, then, in this relationship, that there should be perfect concord, communion and fellowship between the parties to it than in any other of life. The heart of the Christian is the temple of God. The heart of the unbeliever is the temple of Belial, of idols. What union, what harmony, what concord, what fellowship can there be between the believing and unbelieving hearts and lives? The Christian can be content and happy in such relationship, only, when he learns to appreciate, as of secondary importance, the religion of the Savior.

"Evil associations corrupt good manners." "Iron sharpeneth iron ;

so a man sharpeneth the countenance of his friend." In other words, we imbibe the spirit of those with whom we associate. No Christian man or woman can daily associate on terms of intimate esteem, with one indifferent to the cause of religion, without, to some extent, imbibing the spirit of apathy. A good, zealous, Christian wife will sharpen the zeal, inspire the energy, and deepen the spiritual devotion of her husband. The converse of this is equally true. Hence the danger of a Christian being improperly yoked with unbelievers in any business of life, especially in the marriage relation.

Christians, too, should be very cautious in entering themselves, or in throwing the young into intimate business relations with unbelievers. Sometimes, indeed, we see it true that an unbelieving husband or wife is won by the life of a believing companion. Almost every evil course of man is sometimes overruled in the providence of God, for good to some one, but this does not justify the wrong. It is probable that the greater number of apostacies are engendered by and result from improper relations and associations with unbelievers.

Much of the coldness, indifference, latitudinarianism of the church, many of the innovations and corruptions of the Church result from too intimate associations of the members with the unbelievers, by which their faith and practice are influenced by them. God intended the believer and unbeliever should be distinct and separate classes, that the unbeliever should in no wise or manner affect the faith or

practice of the church. But who dare say this is the case now?

The scripture that more certainly than any other deepens the conviction with me, that Christians should not marry unbelievers, is found in 1 Cor., 7th chapter. The general principle of the law of Moses forbidding the servant of God to marry out of the family of the faithful, was well known. The same principles of separation and distinctness were transferred to the Christian dispensation. But in the workings of the Church, of persons already married, sometimes one was converted and another unconverted.

A difficulty arose in the church at Corinth, in reference to such cases, "Shall the believer continue to live with the unbeliever?" This question could never have arisen had it not been well understood that Christians could not marry unbelievers. If Christians could marry unbelievers, there could be no doubt as to the duty of the believer to continue in the same relation with the unbeliever. But the difficulty did arise, and Paul was called on to settle it. He decided, "if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him."—2 Cor. vii: 12—13.

Now, this is written in reference to those already married, one of whom becomes a believer, the other does not. In that case it is better to remain. To do otherwise, disturbs important relations already fixed. If they break the relation and esteem it

no marriage, the children are, of course, illegitimate, not clean or holy in the sight of God; if the marriage relation is maintained unbroken, the children are legitimate. The very existence of the difficulty on this subject necessarily arises out of the fact that it was not regarded lawful for Christians to marry unbelievers. Paul, indeed, plainly asserts this in the 39th verse of this same chapter: "The wife is bound by the law as long as her husband liveth; but if her husband be dead she is at liberty to be married to whom she will, only in the Lord." Here the Christian woman whose husband is dead has the restriction absolutely and plainly laid on her that she shall marry only in the Lord—only a Christian.

Now, what reason is there that would restrict the widow, that would not equally restrict the young girl. The widow is usually more matured in mind, more fixed in her principles, and less easily influenced to change than the girl. If restrictions are to be laid upon the one more than the other, the greater restriction would certainly be laid upon the younger and more inexperienced, rather than upon the older and more established and staid.

Under the Jewish dispensation God's children were forbidden to marry, to form any associations with, to put themselves under the control or influence of the unbelievers, lest they be led into forgetfulness of God and idolatry. When they violated this law, they suffered the evil results and were punished. Under the Christian dispensation the law is emphatic: "Be not improperly yoked together with unbelievers." The violation of

this law, by placing children under the evil influence of unbelieving or wrong believing teachers, throwing them in constant contact with associates whose influence is weaning from strict fidelity to the exclusive laws of Christ, placing young christians under the business control of those not Christians. Christians so implicating themselves in business relations with men of the world as to be influenced and controlled by them, and so participating in the affairs of other institutions as to drink into their spirit and lose the spirit of Christ, have brought laxness in faith and practice, latitudinarianism in feeling and profession, have introduced innovation after innovation, have so corrupted the faith and practice of the church that we often despair of its ever coming to its pure and acceptable state in the sight of God. Still we know it will be done.

While too we believe the above are clearly the teachings of Christ and the Holy Spirit, we are satisfied of the utter futility of striving to be strict and exclusive in one point and latitudinarian in all others. If we become the strict, exclusive, separate people of God, we should be, it must be accomplished by educating the whole body, thoroughly inspiring the animating, pervading spirit of the Church with the true feelings of devotion, to the one cause and the one institution of God, as only worthy of man's service and fealty.

D. L.

It is doubtful if any man could by possibility do his noblest, or think his deepest, without a preparation of suffering.

### Pastors--Hirelings.

Having in two previous articles re-examined the passages, Gal. vi: 6, 1st Tim. v: 17, which the editor claims to have "rescued" from the position to which I had assigned them in the *ADVOCATE*, of this year, No. 1 p. 4. "I will now proceed to "rescue," the other principal passage relied upon by the editor in support of his affirmation that the "the scripture teaches that the teacher should be sustained" by the congregation taught by him. This I deny, and, I think, have proved, so far as the other scriptures noticed, are concerned. The additional scripture quoted by the editor is:

1 COR. IX: 3—14.

This I will not quote in full, at present, but ask the reader to read it again carefully and candidly. The editor, after quoting it, says: "Now, we feel sure it takes no argument to develop the meaning of this passage, and no argument can obscure it. Now, I feel sure that to make the meaning he claims for it would take a powerful argument to develop it from the passage. And I am quite sure that such argument as he has given has obscured it. This is the way we differ. I do not agree to differ, for there should be no difference here, nor elsewhere; and probably we will agree to agree before we get through.

He says that there is a "treasury" in the congregation, into which offerings are to be put, and out of which "all who employ their time in the church, whether as teachers or ministers to the poor, *must live*, if they are in need." This is the conclusion of

the argument. To this conclusion I stand in direct opposition, and I say the passage does not say anything of the kind; not one word about it; not a word about "teachers" or "ministers to the poor."

What are we writing about? Teachers or Preachers? I thought it was 'the teacher,' and not 'the preacher.' At least, 'the teacher' is what I am writing about; and the teacher of Christians, too; the teacher of a congregation of Christians; and not the preacher of the Gospel; one who proclaims to sinners the way of salvation through Christ, and him crucified.

"Teachers" is the word used by the editor. He says "*the teachers* are of the elders," and he feels "sure the scriptures require the congregation to pay money or money's worth to the teacher who gives his time to instructing and guarding the members from the paths of sin and death, when he is in need of it." To this period, there is no doubt that we are both writing about the same characters, teachers in a congregation. Was Paul writing about the same characters in 1 Cor. ix? If not, why use it as an authority in supporting a subject which was not spoken of by him? If he was writing about *teachers* then where is the word that means teachers? He did not say "teachers;" he did not say "teaching;" he did not say 'Elder,' 'Bishop,' 'Pastor,' or anything of that kind. What then is he writing about? The clergy? They use this passage for their purpose. Not a word about the clergy. What then? Why, 'apostles,' [verses 1—4.] Who does he name? Himself, Cephas, "the other apostles,"

'the brethren of the Lord,' and 'Barnabas' the 'apostle' of the congregation at Jerusalem.—Acts xi: 22; xiv: 4—14.

What does he say about them? That he has reference to them, when 'located' with a congregation; when they were 'in charge' of the congregation; doing 'the pastorate' in some green pasture; or in 'teaching' in a congregation for a 'whole year;' or less or more than a year, as he, himself was at Corinth for a year and a half—Acts xviii: 11; at Antioch with Barnabas, a year—Acts xi: 26; or at Ephesus for three years—Acts xx: 31; or in Ephesus for three months—Acts xix: 8; or in Greece three months—Acts xx: 3? None of these things. What, then? Why, when he was "going about," as was his manner for the most part, he starts with that idea, "Have we not power to lead about a sister, a wife, as the other apostles?"—verse 4.

He says to the Romans, he preached the Gospel "from Jerusalem and round about as far as Illyricum."—Rom. xv: 19—"Where Christ was not named," that he 'might not build on another's foundation.' His ambition was to "declare the Gospel in the regions beyond," and "not in another man's line, to boast of things already prepared."—2 Cor. x: 16. He ends also with the declaration that, "So, also, the Lord has appointed them *who announce the gospel, to live by the gospel.*" [verse 14.] Was the Gospel 'announced' to sinners or to saints? Can the gospel be preached to saints? I think not. My idea is that the gospel was to be preached to the world and those who believed it and obeyed it, were to be taught

Is there propriety in this language, in so using it always, "preaching the gospel" to sinners, 'teaching' saints? Let us examine:

Jesus taught and preached. [Matt. xi: 1.] The Apostles were commanded to "make disciples" of all nations, [Matt. xxviii: 19,] that is, "preach the gospel to every creature;" [Mark xvi: 15,] then immersing the believers, and then "teaching them to observe all things whatever I have commanded you." 'And daily in the temple, and from house to house, they ceased not to teach and to preach Jesus the Christ.'—Acts v: 42. "Paul, also, and Barnabas continued in Antioch teaching and preaching with many others, the word of the Lord."—Acts xv: 35.

Antioch had a big bill to pay, if it paid Paul and Barnabas and the 'many others' who taught and preached. [See also Acts xxviii: 31. Here we have a clear distinction in word as well as in fact. Of the fact there can be no doubt. No one can properly preach the Gospel to saints who have already believed and obeyed what is preached; and no one need teach unbelievers to observe what is commanded. They must first believe in the "great Teacher," before his commands would be of any importance to them. The scriptures never confounded or mixed up the passage in hand. Paul speaks of "going about," of "announcing the Gospel," and that is the subject matter. And all the illustrations must be taken with reference to those facts. The illustration cannot govern the facts, the facts must govern the illustration. The illustrations only point to one idea, the 'living,' and do not deter-

mine or illustrate what is to be done for 'the living.' That is to be found out from the facts; otherwise, those who planted vineyards must live on grapes; those who feed flocks must live on milk; and those who threshed must live on corn; and those who ministered at the altar must live on the things sacrificed. We would have as many things to live on as there are illustrations, if we are to look at each one separately and appropriate it to our purpose; but we are to look at the fact, the point aimed at by the apostle; and see that the illustrations go to that only.

How the "living" was to be obtained, is to be understood from other scripture. It is not detailed here. It is only enforced and illustrated by facts admitted by all. The result of the whole statement is, that those "who preach the gospel should *live of the gospel.*" But what is it to live of the gospel? The gospel is not like a vineyard that directly yields food for the physical man; or like a flock that directly yields milk for the shepherd. Then, to "live of the gospel" is something to be understood from the manner of living of those who preached the gospel.

The 'gospel' does not promise, or supply, the necessaries for one's physical wants. What then is it to 'live of the gospel?' It is not to be eaten and digested; it is not to be 'threshed' like the 'ox threshed the corn; and the thresher is not to be "muzzled," that he may take a bite as he goes along, as some seem to deduce from the illustration. To live of the gospel, then, is to have the living wants supplied, of those who preach the gospel, by those who have obey-

ed the gospel. This supply is to be given in a particular way or manner, as the scriptures afford us an example.

For the present, we will quote largely. It will do no harm to read carefully and together, all there is on this subject, in the two epistles to the Corinthians :

“ My answer to them who condemn me is this ; Have we not liberty, meat and drink ? Have we not liberty to bring about a sister, a wife, as the other apostles, and brethren of the Lord, and Cephas ? or, have I, only, and Barnabas not liberty to forbear working ? Who, at any time, serves in the wars on his own charges ? Who plants a vineyard, and does not eat of the fruit of it ? or, who feeds a flock and does not eat of the meat of the flock ? Do I speak these things as a man ? or, does not the law also say these things ? For, in the law of Moses, it is written, ‘ you shall not muzzle the ox treading out the corn.’ Does God take care of oxen ? Or does he command this chiefly for our sakes ? For our sakes certainly it was written ; because he who ploughs ought to plough in hope ; and he who threshes in hope, ought to partake of his own hope. If we have sown, for your benefit, things that are spiritual, is it a great thing that we reap your carnal things ? If others partake of this right over you, should not we, rather ? But we have not used this right ; but we endure all things, lest we should hinder the gospel of Christ. Do you not know that those who are engaged about sacred rites have their living from the temple ? And that those who attend upon the altar are partakers with the altar ? So, also, the Lord has or-

dained that those who preach the gospel should live by the gospel. But *I have availed myself of none of these things* ; nor do I write these things that it should be so done to me. For it would be better for me to die, than that any one should make my boasting vain. For though I preach the gospel, I have no cause for boasting ; for a necessity is laid upon me ; yes, alas for me if I preach not the gospel. For if I do this willingly, I have a reward ; but if unwillingly, an apostolic stewardship has been entrusted to me. What then, is my reward ? That while I preach, I may make the gospel of Christ to be without charge, in order that I may not abuse my authority in the gospel. For though I am free from all men, yet have I made myself a servant to all, that I may gain the more.—1 Cor. ix: 4—20.

“ Have I committed a sin in making myself lowly, that you might be exalted, because I preached the gospel to you without cost ? I stripped other congregations, taking wages to do you service. And when I was present with you and wanted, I was not a burden to any one ; for the brethren who came from Macedonia supplied my wants ; and in everything I have kept myself from being burdensome to you, and will continue to keep myself. As the truth of Christ is in me, this boasting shall not be silenced in my case, in the regions of Achaia. Why ? Because I do not love you ? God knows. But what I am doing I will also continue to do, that I may cut off occasion from those who desire an occasion, that in what they boast, they may be found even as we. For such men are



false apostles, deceitful workers, transforming themselves into the apostles of Christ, And no wonder, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also transform themselves so as to be like the ministers of unrighteousness; of such, the end shall be according to their works. I say again, let no one think that I am without understanding; but if so, even as one without understanding bear with me, that I also may boast a little. What I say, I say not according to the Lord, but as in folly in this same confidence of boasting. Since many boast according to the flesh, I also will boast. For it is a pleasure to you to bear with men of no understanding, since you yourselves are wise. For you bear it if one enslave you, if one devour you, if one take from you, if one exalt himself, if one smite you on the face."—2 Cor. xi: 7—21.

"For what is it in which you were inferior to other congregations, unless in this, that I did not burden you? Forgive me this wrong. Behold I am ready the third time to come to you, and I will not burden you; for I seek not yours, but you. For the children ought not to lay up treasure for the parents, but the parents for the children. I, indeed, will most gladly spend and be spent for your souls; though the more abundantly I love you, the less I be loved. Be it so, indeed; I did not burden you; but being crafty, I caught you by deceit. Did I over-reach you by any of those whom I sent to you? I exhorted Titus, and with him sent the brother. Did Titus overreach you? Did we not walk in the same spirit?"

Did we not walk in the same steps?"—2 Cor. xii: 13—19.

"Now I will come to you, when I have passed through Macedonia; for I intend to go through Macedonia, and perhaps I may abide with you, or even spend the winter, that you may conduct me on my way to whatever place I may go."—1 Cor. xvi: 5, 6.

"And in this confidence I intended to go to you before, that you might have a second benefit; and by you, to pass through into Macedonia, and to come again to you from Macedonia, and be conducted by you into Judea."—2 Cor. i: 16.

The meaning of the word 'conduct,' in this connection, may be learned from Paul's injunction to Titus:

"Conduct Zenas, the lawyer, and Apollos on their journey with care, that nothing may be wanting to them."—Titus iii: 13.

See, also, Acts xv: 3—5; Rom. xv: 24; 1 Cor. xvi: 10; 3 John 5.

It sometimes means to 'accompany,'—Acts xx: 38; xxi: 5.

The context must determine which is meant to "supply," or to "furnish," or to "accompany." When we note what is said of Paul by Luke, we have about all that is given with respect to this matter, in his relation to the Corinthian congregation, in the New Testament. When he first went to Corinth he found Aquilla and Priscilla, and,

"He went to them, and because he was of the same trade, he made his home with them and worked; for by trade they were tent-makers. But on every Sabbath he reasoned in the Synagogue, and persuaded the Jews and the Greeks. And when Silas

and Timothy came from Macedonia, Paul was confined to the work, earnestly testifying to the Jews the Christ Jesus."—Acts xviii: 3—6.

Reading these scriptures all together will show conclusively that the "one response" our brother gives to the injunction of Paul to the Elders of Ephesus, is not the one that should be given. Paul's "boasting," [1 Cor. ix: 15,] he confines to the region of Achaia.' [2 Cor. xi: 10.] The reason he cut 'off occasion from them which desire occasion,' in Corinth, [2 Cor. xi: 12,] was because he wished the "false apostles," [verse 13,] to be known that they might be found even "as we," [verse 12,] the Apostles, Paul and Barnabas, who never took from a congregation when present with them." Whereas, the "false apostles" brought the congregation into bondage, devoured them, took of them, exalted themselves over them, smote them on the face." [2 Cor. xi: 20.] And these things Paul never did; although he had the power to do so, "as an apostle of Christ," [1 Thes. ii: 6,] still he did in Corinth as in Thessalonica, he wrought laboring with his own hands, [Acts xviii: 2 Thes. iii: 9,] or received aid from other congregations; [Phil. iv: 16, 2 Cor. xi: 8, 9; and this he did "not because we have not authority, but that we might give ourselves to you as an example, in order that you might imitate us."—2 Thes. iii: 9; see also, Acts xx: 35. And he did not in so doing "fully use his authority in the gospel."—1 Cor ix: 18. No one else has this authority; that is, no one but an apostle of Christ. An apostle of a congregation has no such rights; and the apostle "never

asserts the obligation of the Christians to give of their goods to support one teaching them." [page 8.] He asserts it of their right as an apostle of Christ, [1 Thes. ii: 6,] but he never uses it; for the simple reason, that if he had done so, the same use would have been made of the fact which is now made of what he did do; when in fact he never did what the editor claims for him, so that he might "cast off the opportunity."

Paul thought it would "hinder the gospel of Christ," to take of Christians, when he taught. Now, people think it is the great system, to advance the gospel; that is, however, where Paul and they differ. Paul is right, nevertheless; and they are wrong. That this is what Paul meant here, is evident from his words and his conduct. If it were simply that he would not take at all, while in Corinth, from them or any one else, then he said one thing and did another. For when there he "stripped other congregations, taking wages" for the service he did them! [2 Cor. xi: 8,] and received from "the brethren that came from Macedonia," [verse 9,] while in Corinth; and preaching the gospel to them. He may have even gone further, so as to refuse to receive any contribution from them as from other congregations, when 'he departed' from them as at Philippi.—Phil. iv: 15. Which made them "inferior to other congregations."—2 Cor. xii: 13. Still, he intended to accept their services when he should winter with them, in being brought on his journey whithersoever he went; [1 Cor. xvi: 5] and in his journey to Judea. [2 Cor. i: 15.]

So, then, it falls back to the idea he

states in 2 Cor. xi: 8, that when "I was present with you, and wanted, I was not a burden to any one;" but when he should return to them after the writing of these epistles, he intended to exercise his right to their aid, and when "preaching the gospel in the regions beyond" them, [2 Cor. x: 16,] in being conducted on his journey whithersoever he went, during the winter he would make Corinth his head-quarters.—1 Cor. xvi: 5. There is one verse, [1 Cor. ix: 11,] which must not be over-looked: "if we have sown for you spiritual things, is it a great matter if we shall reap your carnal things."

This, to the "simple hearted who have been under clerical teaching, is assumed to be conclusive. What does it say? "We have sown;" did so in the past, when we preached the gospel to you, when you believed; is it a great matter, then, "if we shall reap" your carnal things? if you should hereafter, as a consequence of the service we did them, contribute to us in preaching the gospel in the region beyond. That this is what is meant is evident from what the Apostle did. And it is illustrated by the similar statement Paul made to the Romans concerning the contribution from Macedonia and Achai, for the poor saints at Jerusalem. "For if the Gentiles have become partakers of their spiritual things, they ought to minister to them in things pertaining to the flesh."—Rom. xv: 27. Did the Jews, therefore become the paid teachers of the Gentiles in consequence? or, did the Gentiles pay the Jews for their teaching, by this contribution? I think not; and no one would say such was the result

from that statement of it; and why say such is the result from the statement in 1 Cor. ix: 11? If it was a contribution, because they were 'in need,' (as the editor continually throws in those words,) then it was because they were the "poor of the saints" in Jerusalem, and not because they were their "teachers in need." If a man is in need, in want, as a poor man, he should not be excluded from the benefits which the "treasury" affords to the poor, because he has taught, or is a teacher in the congregation. But that is on account of his penury, and not on account of his teaching. "But when the teacher makes his hire the condition of his teaching, he degrades the calling (work) and hinders the gospel of Christ. (page 9.) Precisely; we are agreed at last! But what is the mental conception conveyed in the words, "condition of his teaching;" that is, a man who has talent and ability to earn his own living, "with quietness work and eat *his own bread*," [Thes. iii: 12,] and will not do it, but says to a congregation, "Now if you want me to teach you, pray for you, sing with you, read with you, visit the sick and afflicted among you, which is "pure religion and undefiled before God and the Father," you must pay me so that I can "give my whole time to the work." But if you do not, I wont teach; I will sit sullenly and sulkily by, in a corner, and criticise the brethren who may edify in bad English, and make mistakes in the grammatical construction of sentences or some mistake in quotation, or something of the kind. I am not going to do as I ought to do; earn my own living as well as my brethren

who are not as well instructed, or as able to fight or contend with the world as I am, and at the same time aid them to worship God in spirit and truth, exhort and comfort them, visit and aid the poor and needy, widows and orphans, sick and afflicted.

"I am too learned, too eloquent, have too much knowledge, too high-minded, too genteel, too refined, too elegant, too much regard for my tapering fingers, too much respect for 'the cloth;' I will be exposed too much to the temptation of a business life, will be tempted to cheat, to lie, to steal, may-be, if I see money in my way. How can I resist such temptations? How can I withstand the 'wiles of the Devil,' if they are thus thrown right in my pathway? Weaker, and less refined and cultivated brethren may be thrown into the midst of all these temptations, snares, and delusions; but it will not do for me. I must not fall, but if they fall, Oh! it don't matter so much, they are not 'before the people;' they are not representative men; they are only 'poor, miserable sinners' of laymen; and let them suffer. So I let them suffer, unless they pay me well."

God will call to account all such for violating his laws, making merchandise of the Christians, running in the way of Balaam for reward, and selling their talents, their character, their religion, their virtue, to the highest bidder, for "filthy lucre."

BETA.

Bad habits are the thistles of the heart, and every indulgence of them is a seed from which will spring a new crop of weeds.

### The Latter Half Volume.

With No. 26 will begin the 2nd Half Volume of the year. We will furnish from that number to close of Vol. for \$1.25.

We bespeak of our readers a little activity in laying the matter before their friends. Many failed to subscribe at the beginning of the year, for the lack of money. Induce them with as many others as possible to send \$1.25, and get six hundred pages of good religious instruction. The *ADVOCATE* is doing a good work. We can point not only to individuals and families, but to whole churches, now in good active working order, that have sprung into existence as the result of the Advocate's influence.

Not only induce brethren, but aliens, in communities where they are unacquainted with the pure Gospel teaching. It is a leaven that will work. Will all of our readers then aid us with one or more subscribers for the latter half Volume of the year.

Ed's.

### Church News.

*Bro. Sewell:* After leaving you and Bro. Ganó on Saturday at the Lebanon meeting, I went to Hebron in Rutherford County and delivered three discourses. The rain stopped our meeting. The brethren are in good order.

From there I went to Caneville. They are not organized there but are in good spirits, and are going to build them a house soon. Well, it is needed. I preached Thursday and Thursday night. Two intelligent young

ladies, Miss Adelia Huddleston and Miss Molly Smith, (both Methodists) made the good confession and were baptized. When we met on Friday beheld the door was closed and locked, but beheld I stood at the door and preached, and a good Baptist brother came forward and took position with us on the Bible alone; I then went to Alexandria, Decalb County, preached three times, reclaimed one brother and am now at home. I expect to start tomorrow for Bro. Callie Hamlin's, three miles from South Union, in Logan County, Ky., where I had a good meeting in February last, and organized a little congregation of 19 members. I desire to be with them one week, so as to include the second Lordsday in June, and at Shilo, in Butler County, third Lordsday, and at Mt. Sterling, in Todd County, 4th Lordsday.

Yours in Christ,

W. C. HUFFMAN.

*Near Enon College, Sumner Co., Tenn., June 8, 1870.*

*Dear Brethren L. & S.:* It has been a long time since you or the readers of the ADVOCATE have heard any thing from Bro. Hicks or myself. We are laboring, this year, over a large scope of country, where we only are left to defend the primitive gospel of our Lord. The foe is on every hand, confronting us with falsehood, to keep the people from receiving the truth. Yet I feel certain that if we had a few more of the right sort of men at home and abroad it would not be long till human tra-

ditions would give way like fog before the rising sun.

We have had no additions to the army of the Lord, as yet, but I think the day is not far distant when there will be a good in-gathering to the army of the faithful.

May the good Lord help us all to be faithful in the trust that has been committed to our care.

Your brothers in the one hope,

A. C. BORDEN and

ISHAM HICKS.

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#### Christian Growth.

Christians, when they have just obeyed the gospel of Christ are represented as "new born babes," and as such are commanded to "desire the sincere milk of the word," that they may grow thereby. In order to growth, physically, food, good nourishing food, is necessary. So, in order to spiritual growth, spiritual food is necessary. This spiritual food is furnished us in the Word of God. If we will but feast upon it we may grow. In order to man's full development, physical exercise, labor is necessary, as well as eating good food. So in regard to the spiritual man. We must not only, read the Word of God, and treasure it up in our hearts, but we must perform the required works. By thus acting, we may grow and increase in strength daily.

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Every act of sin is more injurious to him who commits it than it can possibly be to any other who suffers by it; it will return into the conscience and perform a strange work there.

## A. Campbell and Heresy.

In an article, with the above title, written by Mr. J. M. Carnes, and published in the *ADVOCATE* of May 12th, are some statements which I beg leave to explain, through the same medium, that has given them publicity.

In a sermon preached last year at Fayetteville, Tenn., I said that Mr. Campbell denied during much of his life the personal agency of the Spirit in conversion. That he afterwards modified these views, and quoted an anecdote in proof of this, which Col. Peebles, of Spring Hill, a man of known worth and name, authorized me to use.

I was introduced after preaching to Mr. Carnes. From what he says of me, and from what I thought of him, we at once struck up a mutual admiration society. He told me that the sermon alluded to by Bishop Soule, was not on the Spirit, but on Christ. I at once said, I would make the correction that night. This to my regret I failed to do from a mere inadvertence. I then expected to return to Fayetteville in a few weeks, but was prevented by the protracted illness of six months. It never occurred to me that a motive so contemptible and unprincipled, as a desire to suppress the truth would be attributed to my silence. I am a better judge of human nature than Mr. Carnes, for I saw in an instant, he was accurate and an exact man and believed him, in a matter about which I had positive evidence to the contrary. When he knows me better he will have more faith in me.

An inaccuracy in the anecdote

about Mr. Campbell, reminds Mr. Carnes of the ass kicking the dead lion. How is it, if this same ass, while yet living, is kicked in turn, in the same way, by a brother, as Mr. Carnes has kicked me? He has made several mistakes about my sermon. I did not call Mr. Campbell "the great heretic," but brayed loudly, that he was a man of mighty intellect, who in a lifetime effected what other men do in centuries. I did not say he denied the influence of the Spirit *in toto*, but was speaking of conversion only. I referred not to "one Dr. Peebles," but to Col. Peebles of Spring Hill. It does not occur to me to suspect a gentleman. I feel as sure as Mr. Carnes does, that he aimed to represent me exactly. Nor is my opinion of his accuracy any way impaired, by his failure to remember every point of a discourse, delivered a year ago. I hope that he, and all who have read his article, will find no difficulty in referring to accident a slight inaccuracy in an anecdote current fifteen years back. Especially as the matter is so unimportant, that it would be hard to find any motive for misrepresenting, beyond the desire of lying for the sake of practice.

In proof that Mr. Campbell denied the personal influence of the Spirit in conversion, I cite not "one Dr. Peebles," but "one" A. Campbell.

"All the influence of God's good Spirit, now felt in the way of conviction or consolation in the four quarters of the globe, is by the Word, written, read and heard." *Mil. Har.* Vol. 6th, p. 356.

In proof that Mr. Campbell did not entirely and always deny the per-

sonal agency of the Spirit in conversion, I quote from the same distinguished authority :

"I could not esteem as of any value, the religion of any man, whose religion is not begun, carried on, and completed, by the personal agency of the Holy Spirit." Ch. B. p. 289. A few pages after :

"Religious action is uniformly the effect of religious feeling, that is the effect of faith, etc. Faith is the same renewing principle of religion." Ch. B. p. 293.

Both of these quotations, are from a line of argument, aiming to prove that the Spirit operates only through the Word. But if there is a personal agency of the Spirit in the beginning of religion, if faith renews the soul in religion, and produces religious feeling, which in turn produces religious action, it is hard to see how Mr. Campbell's views differed from those, ordinarily received. And the frequent recurrence of such language will abundantly account for the widespread belief, that there was an important variation in his teachings with respect to the personal agency of the Spirit in conversion.

W. STODDART.

Mr. Campbell never denied the personal agency of the Spirit in the conversion of man, in the sense, that the Spirit as a person, exerted a specific influence or performed an office peculiarly its own, through its own chosen instrumentalities. He did at all times deny that the spirit acted immediately, without the intermediate instrumentality, of the Word or its appointments on the heart of man to convert that heart, before it could believe the Gospel. Does Mr. S.

suppose that all personal influence must be immediate and direct without the use of means ?

Can he as a person exert no influence save as he does it by 'immediate personal contact? Can he not through the intervention of words persuade and drive men, without immediate direct contact? So Mr. Campbell always believed and always taught that the Holy Spirit as a person exerted an influence, performed a work in the conversion of the sinner, but that work was performed, the influence was exerted through the words of the Spirit. The religious denominations of the age believe and teach it does its work directly without the intervention of words or arguments.

D. L.

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#### Restoring the Erring.

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*Bro. Lipscomb* : You tell us that the Christian who does wrong in passion and excitement under evil influences though he should act very wicked, is upon confession, to be restored to the fellowship of the Church. Your teaching on this subject I think is in keeping with the word of the Lord, for the good of all ages have sinned. But there remains yet a difficulty, not an imaginary one, but one that really exists. It is this :

When Christians coolly and deliberately persist in sin, and will not heed the admonition of the brethren, until the church is forced to withdraw from them "In the name of Christ," as commanded by the Apostle. 2. Thes. iii : 6. Can they be restored? We understand that by submission to the law of pardon they were added to the Body, and now as a legitimate

consequence of their disobedience to the laws governing that Body, they are severed from it. By what law may they be restored to their forfeited relation in the Family of God?

Yours in hope,

AMOS J. LEMMONS.

The theory of the above truth is plain. When the church exhausts all Scriptural means for the salvation of a violator of the law of Christ, and fails to restore him, he is lost. We do not doubt this. But in the application of it difficulties arise. Who shall say when the church has exhausted the means? We conclude we have exhausted them sometimes, when we really have not properly used them at all. When a church or its members go as a law-executing judge and inform the man of his duty, harshly reprimand him, summons him to trial in a spirit that excites his stubbornness rather than mellows and softens his obduracy of heart, and then in a heartless, official hangman's style, exclude him from the church with a self-righteous, pharisaical, "I am holier than thou" spirit, as is frequently done, not a single Scriptural means has been used, much less exhausted to save the erring brother. He should be admonished in kindness, he should be entreated in love, to forsake his sin for his own sake, not to satisfy the vindictive feelings of some one else. He should be forbore with, and prayed for with long-suffering and patient faith in prayer for himself. Even then who can say he has in the true spirit of Christ exhausted his kind forbearance and his earnest prayer to save a brother from hell, not to gratify the demands of some other's wounded feelings or

the pride of the church. These are not the motives that should lead us to remonstrate but love, pure unmixed love for the brother's soul. The very fact that a man afterward could repent and sorrow for his course and wish to be restored would be taken as evidence that I had not exhausted the resources of Christ for the salvation of my brother even though I had before felt sure that I had. Churches are too slow to admonish, too hasty to give over a weak and sinning brother. There is such a thing as refusing to associate with a disorderly brother yet still regarding and entreating him as a brother.

D. L.

From Christian Union.

### THE LAST TWELVE VERSES OF MARK.

Their Genuineness.

BY PROF. C. E. STOWE, D. D.

Having shown in a former article that the claim of the passage, Mark xvi., 9-20, to be a genuine portion of the original of that Gospel, rests on authorities more ancient and more reliable than the oldest of the now existing Greek manuscripts of the New Testament, I must next proceed to show with some minuteness what these authorities are, both that the reader may have the means of judging for himself in regard to their superior antiquity and reliableness in comparison with the oldest Greek manuscripts used by Tischendorf, in the Tauchnitz edition of the English New Testament; and that we may be able to use these authorities without further remark in reference to other passages omitted by Tischendorf.



This is a subject quite new to the majority of our intelligent and well educated readers, and the right principles of investigation should be settled at the outset of the discussion, and especially should the mind be disabused of the prejudice so natural to one who has not made this subject a special study, that the oldest existing Greek manuscript of the New Testament is, of course, to be received as the highest authority for the text.

*First authority*, the old Syrian translation of the New Testament, called the Peschito, the *simple* or *common* translation.

This has been pronounced by competent scholars the very best translation of the New Testament that has ever been made in any language. The language itself is almost exactly the vernacular used by Christ and the apostles; it was the vernacular of most of the earliest Christian churches, as of that of Antioch, where the disciples were first called Christians, and where missionaries were first ordained to be sent to barbarous regions; and the translation itself dates back to the very apostolic period. It has been the uniform tradition of the Syrian Church that their translation was given them by the sanction of the apostle Thaddeus, that it was made for them by Achæus, a disciple of Thaddeus, and that they had it in their churches many years before the close of the first century. Whether we are to receive this tradition as literally true in all its details may ever be doubted; but in the absence of all proof to the contrary, and with so much of internal evidence in its favor, as to the main point of it, to wit, the apostolic antiquity of the work, we

are perfectly safe and within bounds in concluding that, at least, the historical books of the New Testament were in circulation in the Syrian churches in this Peschito translation as early as the latter part of the first century. If so, then the Syrian Christians, the near neighbors and contemporaries, and relatives by language and race, of the apostles themselves, read this passage, the last verses of Mark's Gospel, without question, as a genuine portion of the Gospel of Mark, nearly three centuries before the oldest manuscript used by Tischendorf was written. Now take this in connection with the fact that no one knows either the origin or the history of the Tischendorf manuscript, while both the origin and history of the Syrian translation are known and well attested as to substance, and also the fact that an accidental omission, especially of the last leaf, is much more easily accounted for than an interlined interpolation, which, at that early period and in those circumstances would have been well nigh impossible, and any one can see that the authority of the Syrian translation must be, in this instance, altogether superior to that of the Greek manuscript.

To this add the authority on the same point of all the translations of the second and third centuries, and of more than five hundred Greek manuscripts, and the case is made out.

*Second authority*, Irenæus. He was born in Smyrna near the beginning of the second century, was the student of Polycarp, the celebrated bishop and martyr of that city, the disciple of John the apostle, and not

unlikely the very *angel* of that church to whom John directed the epistle in Rev. ii: 8-17, dictated by the Lord Jesus. He had resided at home and early went as a missionary to Lyons in France, where he suffered martyrdom in the year 202. In writing to a friend, Iconius, who was an elder in the church at Rome, he says:

"I saw thee when I was yet a boy in the lower class with Polycarp. I remember the events of those times much better than those of more recent occurrence. I can tell the very place where the blessed Polycarp was accustomed to sit and discourse of his familiar intercourse with John, as he was accustomed to tell, as also his familiarity with those who had seen the Lord. How also he used to relate their discourses, and what things he had heard from them concerning the Lord; also concerning his miracles, his doctrine; all these were told by Polycarp, *in consistency with the Holy Scriptures*, as he had received them from the eye-witnesses. These things I attentively heard, noting them down in my mind; and these same facts I am always in the habit of recalling faithfully to mind."

These expressions of Irenæus I have somewhat abridged for the sake of limit, but I have carefully given the full meaning.

Is not Irenæus better authority on such a point as that which we are now considering than an anonymous manuscript written nearly two centuries after his time? Yet Irenæus, in his great work on *Heresies*, III., 10: 6, writes thus: Mark says, in the end of his Gospel (Mark xvi: 19), "And indeed the Lord Jesus, after He had

spoken to them, was received up into heaven, and sat on the right hand of God."

*The third authority*, Hippolytus. Hippolytus was a scholar of Irenæus, the pastor of a church in the neighborhood of Rome, one of the most pious preachers and able writers of his time, and his works are still highly esteemed and widely read. In 1551, a statue of him with biographical inscriptions was disinterred near Rome, and in 1661 and 1832, important, long-lost writings of his were discovered, all of which excited great interest and enthusiasm. In his work on spiritual gifts there is this passage: "Jesus says to all at the same time, concerning the gifts which shall be given by Him through the Holy Spirit, 'And these signs shall follow them that believe,'" etc., etc., quoting the whole of Mark xvi: 17, 18.

We need pursue the subject no further, nor quote the later fathers, Augustine, Jerome, and others. So far as the weight of authority is concerned, is not the genuineness of the passage in question established beyond reasonable doubt? Tischendorf has no superior in regard to New Testament Greek *manuscript* authority; but as to the authority of *translations, church writers*, etc., which are more ancient than any of our existing New Testament Greek manuscripts, Lachmann is his superior, and Lachmann retains this passage as genuine. As to the internal evidence, without these verses how abrupt and awkward the closing words of the Gospel, "For they were afraid!" From the analogy of all the other Gospels we could certainly expect something beyond this, and common sense would teach the same.

## THE FIRESIDE.

### THE PARTING HOUR.

There's something in the "parting hour"  
Will chill the warmest heart—  
Yet kindred, comrades, lovers, friends,  
Are fated all to part;  
But this I've seen—and many a pang  
Has pressed it on my mind—  
The one who goes is happier  
Than those he leaves behind.

No matter what the journey be,  
Adventurous, dangerous, far,  
To the wild deep or bleak frontier,  
To solitude, or war—  
Still something cheers the heart that dares  
In all of human kind,  
And they who go are happier  
Than those they leave behind.

The bride goes to the bridegroom's home  
With doubtings and with tears,  
But does not Hope her rainbow spread  
Across her cloudy fears?  
Alas! the mother who remains,  
What comfort can she find?  
But this—the gone is happier  
Than one she leaves behind.

Have you a friend—a comrade dear!  
An old and valued friend?  
Be sure your term of sweet concourse  
At length will have an end!  
And when you part—as part you will,  
O take it not unkind,  
If he who goes is happier  
Than you he leaves behind.

God wills it so—and so it is;  
The pilgrims on their way,  
Though weak and worn, more cheerful are  
Than all the rest who stay.  
And when at last poor man, subdued  
Lies down to death resigned,  
May he not still be happier far  
Than those he leaves behind.

### Food for the Lambs.

*To a Little Lamb at Fort Worth,  
Texas:*

Your tender little letter of sympathy was forwarded by Brother and Sister Lipscomb, and after long travel found me. No painter does his work well, that fails to give the shadows as well as the bright places to

the picture. The great picture of life, to me has some dark places, but I am made to forget these by the cheer elsewhere found. The anxiety and care expressed forme in my afflictions, made them less severe, or rather strengthened me to bear them. Your earnest words took their place with others and made that part of the picture, where they stood very bright. You say that I love children. Yes, good children. I have many little friends throughout the country where I travel. They are Sallies, Marys, Marthas, Johnnies, Billies, etc., just like other children. Some of them call me uncle. But I have no real little nephew or neice. One little neice budded into life for me, but never bloomed. Fresh in the morn, it sparkled with the sunlit dew drop. All loved and cherished it. But ere the king of day had cleared the horizon, when our eyes were turned for the moment to other objects, the old worm mortality, with one fatal stroke cut it off and it drooped and died.

Almost all children are lovely. Sometimes parents spoil them by cultivating their pettish whims. I have seen them cry for the hymn book, the looking-glass, the album, and with these and many other things they were gratified until their little desires grow into unceasing demands. Then the little thing of beauty is transformed into an object most despicable.

Children in their simplicity, humility, unselfishness, and dependence, are selected by Christ as a type of the Christian, and he disapproved of any interference in their coming to him. One of the grandest pictures that stands out before my mind is the Savior of the world in the company of

children. Men have tried to paint it. I wish they would cease their vain endeavors to represent on paper or canvas, this and other Bible scenes. These are pictures of faith, not of fancy's brush. The word of God should stamp them upon every brain and heart. I heard of one of our great preachers who told a sister, publicly, as she came into church, to take her babe back home. I know they cry. On one or two occasions little fellows 'have out-squallied me, at church, and the Little Man is right noisy himself. But I love to see the whole, unbroken household at church, hence always tell parents to bring all the children, and leave all the dogs at home. Children seldom cry, unless something hurts them or they are spoiled. Once a month I meet the little children, and grown children, (some old people are but babes in Christ) and see what they have been learning during the month. We have no Sabbath (Saturday) schools. Christians do not keep the Sabbath. The Jews kept it as a day of rest. We, following the example of the early Christians, meet together on the first day of the week, called Sunday or Lordsday, not to rest, but to engage actively, in the service of the Lord, the central idea in which, or most important part of which is breaking bread. I have but little sympathy for Sunday-schools, to which the children dressed up in their Sunday fixings, are sent while the parents remain at home ignorant themselves and indifferent. I say indifferent, this is about the best word I can find. Who is commanded to bring up children in the nurture and admonition of the Lord? Is not the parent? God intended, no doubt, to build up the parent while he or she trained the child in the way it should go. But when this labor is entrusted to another, the real trustee shirks duty and a fearful remissness it becomes. Sunday-schools, in this respect, become scape goats to excuse lazy parents from what should be the most pleasant of all duties. They take pleasure in laying up treasure for their offspring, but how much more sensible to store their minds with heavenly knowledge and train them in wisdom's ways of pleasantness and her paths of peace. The church should be as a city set upon a hill and in case she fills her mission she will teach all teachable beings within the bounds of her influence.

- 1st. She should teach her own members.
- 2nd. The untaught children and all others who will receive information. Thus she will let her light shine.

You made, my dear little one, a favorable mention of the work I have done; besides, there have been frequent and complimentary allusions to the "Little Man" in the GOSPEL ADVOCATE. I do not know but that I should look to this and kindred sources for that which may ultimately neutralize if not destroy my usefulness. About the most effectual and shortest way to destroy a man or woman is to praise them. There are not many that can stand it. There are some very essential poisonous medicines. These should be handled with care. Should not be given or taken except the patient is in actual need of them. Praise is a very dangerous element. Sometimes a cura-

tive, but oft destructive. The steam engine has a governor, all machines have their regulators or balance wheels. So man must have his. The world puts on more praise, and flattery fuel, this kindles the flame of pride, but the good Lord attaches, in mercy, the governor or regulation, to wit: affliction, disappointment, etc. He has been kind enough to take cognizance of me, in this way though I fear I am not near humble enough. I am sorry, indeed sorry, that I cannot come up to the estimate the public have placed upon me. When I see the notice taken of my scrap work by the brethren and especially the little folks, I think then I will live a better man and thus be worthy of appreciation, and be more punctual in my visits to them, but frail humanity disappoints, even itself. But I want my life to be marked chiefly for the performance of duty. God made us, my Little Lamb, to do good. We can do more than we are wont to do. We are not the weeds of this world, but the grain. It is an easy matter to fall in love with one's self. We easily grow into the habit of excusing ourselves. How little there is to love and how little to excuse. But God loves us and here we base our hopes. The more I study myself the less I think of myself. The more I study the Lord the more my love grows towards him, the more my ideas of his greatness and goodness expand. The time was when men praised me, nothing tickled me more and I verily believed I had done something wonderfully smart. I have learned more of myself and the world. There are so many things undone, so many things so poorly done, so many Lots with a

fiery doom hanging over them and so few messengers of peace who will take them by the hand and gently lead them out of destruction, that commendations, however kindly intended, seem to be misapplied when bestowed upon men. After all when you and I have prayed to God and praised him, thanked and adored him, loved and served him, loved and cared for his disciples, instructed, warned and pleaded with sinners, we are nothing but "unprofitable servants, we have done that which was our duty to do." But this is enough. In this there is happiness, sweet peace of mind. It will comfort us as we travel the dark valley and the shadow of death and we will then realize that we are not alone. Where duty directs let us go and falter not. We are not free from disappointments. Spring opened, as Springs do in verdant beauty. The hills and hollows were made joyous and cheered by the varied notes of warblers and chirpers. All things seemed perfectly submissive to God and to be running in the channel intended for them, but man, yes, I say man, though, like his God, he can reason, yet in him, and through him and by him, the name of God is sported with as a by-word, his laws disobeyed, his counsel spurned, his invitations unheeded and sin, in all its multiform shapes, goes rampant through the land. I held the armor of heaven. I had by the kindness of my Heavenly Father almost ceased to be the "Little Man" and promised a glorious war for the Lord. I fear I trusted too much in myself. The first onset was an improvident one. I took cold and have been suffering from something like bronchitis

near eight weeks. I trust this light affliction will prove a speedy purifier and purge out the lurking pride from my heart and leave me, soon, a fit workman for the Lord with health and strength to do his will.

You say you would like to see me. Now do you know that I, in turn, have a great desire to see the little Fort Worth Lamb? I have been trying to figure you out in my mind but have no model that will suit the little Texan. Little Syddie and Sallie meet me at church and kiss me, little Ollie gives me flowers and answers Bible questions, but they are too small for copies of my photograph. Oh! could we continue children in innocence, humility, meekness, love of God and his word, throughout our days, then earth would be a paradise with childlike Adam and Eve in it.

In conclusion, I have but one living uncle, whom I have not seen for twenty-two years; he lives in your State, besides many, whom I led down into the water and buried with the Master, have gone thither.

Now should I make up my mind to visit these, (and it is nearly done) how will I know the Little Lamb at Fort Worth?

THE LITTLE MAN.

### FAMILY WORSHIP.

BY MRS. J. M. SMITH.

Why do so many step aside from this exercise, if they can? Why are members of the family so careless about it? Is it for want of genuine interest on their part, or is it the

want of interestingness in the exercise itself?

"My ideal of family worship is this," said my friend, "and yet it is easier to tell what it should not be, than what it should. Let it not be formal, or even if it be a form, let it be varied from. I have heard the same words used year after year, till the worship became purely mechanical.

Extempore prayer is very apt to drop into the same form of words. Only earnestness and watchfulness will prevent this.

Then family prayer is apt to be too discursive. It is hardly intended to take in the whole world; we may remember others as well as ourselves, but this is *family* worship.

In too many cases this comes from the fact that it is made the morning prayer of the head of the family. It takes the place of his *private* devotions! and 'must, therefore, of necessity be more varied than if it were just his petitions as priest of the family. Is this right?

And where prayer is of daily recurrence, I do not see the need of a full statement of doctrine, or confession of faith, nor of our telling the Lord about His laws and His governments.

We want to go to Him simply with thanksgiving for daily care, to ask for its continuance one day more, for our daily bread spiritual and temporal, to be kept from temptation and delivered from evil, and the same for family and friends.

I think they should be short, for children grow weary. You may say they should not, but they do, and you

can't help it. And yet, much may be said in a few words.

If our children came to us, or a man went to his sovereign, with as much circumlocution and irrelevancy as we have heard in prayers—somebody would be very much astonished.

X.

#### Anecdotes of Father Moody.

Meeting a beggar and taking out his purse, and finding it difficult to untie it—his wife having purposely made it so, to prevent his giving before a little reflection—He concluded that the Lord intended that he should give the whole. So he handed over to the beggar both his money and his purse.

Reminded, on Saturday morning, that there was no wood, he replied, I must go into my study; and God will provide for us." In due time a good Quaker called in, and inquired for Mr. Moody. When he appeared, the Quaker proceeded to say, "Friend Moody, I was carrying a load of wood to neighbor A. B., and just as I got obposite thy door, my sled broke down; and if thee will accept the wood, I will leave it for thee." It was accepted as a gift from the Lord.

While on his way to Boston on a certain occasion, he met in the morning, a poor man led to jail for debt. He ascertained the amount for which the unfortunate man was sent to prison, and paid it, though it took the last cent he had. The poor man was liberated; but Mr. Moody was in Boston, towards evening with an empty pocket. A kind friend who accompanied him told the people of Boston what had taken place. Before retiring for the night, Mr. Moody received

a sealed package. Upon opening it, he found just the sum he gave to the poor man in the morning. He turned to his friend, and said, "I cast my bread upon the waters in the morning, and behold, it is returned to me in the evening!"

One cold, frosty morning, a poor woman, shivering with cold, nearly barefooted, came to the door, telling a pitiful story, and asked for a pair of Mrs. Moody's shoes. Mr. Moody went to the bedroom, and took the only pair of shoes his wife had, and gave them to the poor woman.—Soon Mrs. Moody was about the house in search of her shoes; but they were not to be found. In due time Mr. Moody told her what had taken place. "Dear Mr. Moody," said she, "how could you do so when you knew they were the only pair of shoes I had in the world?" "O never mind it, dear wife! the Lord will send in another pair before night, I doubt not." Before noon, they made their appearance.

A wealthy parishioner held on to his corn, in a time of great necessity, to obtain a higher price for it. Mr. Moody announced as his text one Sabbath, "He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it." As he proceeded with his discourse, he applied it very closely to the guilty man who sat before him, apparently indifferent, looking him directly in the face. Mr. Moody grew warmer and warmer, and more pointed and direct in his remarks; but the guilty man only held his head the higher and put on still more careless airs. By-and-by Mr. Moody, imitating Nathan the prophet,

exclaimed: "Col. Ingraham, you know that I mean you; why don't you hang down your head?"—*Congregational Quarterly*.

*Bro. Lipscomb*: Please send me the small tract or pamphlet by Dr. Brents on Original Sin, Total Depravity, etc., and oblige.

*New Market, Mo., June 11, 1870.*

If the writer of the above will send his name we will comply with the request. It is strange how many letters come without name, Post-Office, or something of the kind necessary to comply with the request. Will writers please be more careful?

EDS.

### OBITUARY.

Our blessed old Brother William Moore, departed this life on 23rd of April 1870. His disease was dropsy. He was born in Lunenburg County, Virginia, on 24th of March, 1780. Moved to Wilson County, Tennessee, 1835, and in 1836 he moved to Sumner County, where he remained for ten years. He was quite wealthy, but being kind hearted and unsuspecting he was broken up by those who pretended to be his friends. He then moved to Davidson County, lived there two years. Then went to Smith County to live with his worthy daughter, Sister T. M. Burke and her Christian husband. By their teaching and example, he got to see the beauty and propriety of a Christian life, and on hearing the Gospel Plan of Salvation from sin, clearly set forth by our esteemed Bro. Jesse Sewell, he made the good confession and was immersed.

I have been intimately acquainted

with Bro. Moore upwards of forty years. He was a reliable gentleman before he obeyed the Gospel; afterwards, he so added the Christian graces to his character as to make him dear to all who knew him. He visited his son T. F. Moore in Georgia, last fall, died there and was brought by his request and buried in sight of where he first settled, in Wilson County.

To his dear children and friends I would say, let us live as he has done that we may meet him in Heaven for that is his eternal home.

W. C. HUFFMAN.

Good old Bishop Griswold, of Massachusetts,—it was in the days when Episcopal churches were no "higher" than others—once said to a clergyman who asked him why he was so often silent, when he had so much to say that was worth saying, replied: "I talked as much as anybody when I was young, and I said a great many foolish things that I have been sorry for; I have never been sorry for anything that I never said."

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Money as Honor.

We do not propose, at all, to respond further to Beta's articles. There is such a manifest determination to make us say what we did not say, to strain our language to mean what we did not mean, and force us to assume positions that we do not hold, and that are offensive to us, that we are satisfied further effort at investigation between myself and Beta will be fruitless of good. But we will define more particularly some points:

Honor, frequently in the scriptures, means money, material aid and comfort. We take it for granted no unprejudiced and candid mind can doubt this! Yet there is danger of being misled by this idea.

A simple payment of money for an equivalent received, is not honor. The simple payment of money for fair value received in labor, or as pay for any equivalent, is not honor. Money, as a mark of honor or esteem must come in a different manner, and from different feelings. Money paid to a laborer as an equivalent for labor performed, is not honor. Money paid for property to another, is not honor. The fact of the continuing to employ and pay for labor is indi-

rectly honoring the laborer. But properly speaking, to give money as honor is not to pay it for value received, but to bestow as an appreciation of merit. For instance, a man may have in his employ two workmen. They do equally as good work, both in quantity and quality, for this they receive equal pay. One of them is a more reliable, faithful, trustworthy man than the other. He does no more work, his work is no better done, but he is more steady, faithful, reliable and careful of the interests of his employer. For this, not unfrequently a bonus, a present, a gift, a higher salary is paid. Whatever is given as an appreciation of merit, is honor. Again, an inventor exhibits superior skill, and invents a work that will be of benefit to mankind, some public-spirited man, or company, or sometimes the government, bestows a bounty far above the money-value of the work performed, as a reward for meritorious skill.

Again, a man frequently engages in a work to benefit his fellow-man; he shows a disposition to do it far beyond his ability. In laboring for his fellow-man, he is impoverished, his

family grows needy, demands his time, and he cannot devote himself to the good of his fellow-man as he would desire, friends see him in his straitened condition, they contribute to his necessities to aid him in the work he is doing, not as pay, merchandise, barter, for the service he renders, but as means to enable him to do a work for his fellow-man. Who would call a reception of such means, merchandise? Who would say he was doing the work for the sake of this gain, when he received the means merely to enable him to do the work? We are sure no right-thinking man would so malign such a cause.

This is precisely the conditions of persons laboring with and for a church. The money they receive should never be either given or received as the consideration and equivalent for services rendered, nor should the serving be dependent upon the pay. To do this is to make merchandise of the gospel. But when one is engaged diligently in the service of the church, in teaching, caring for the poor, or preaching to those ignorant of Christ, and the wants of his family interfere, hinder, prevent the devotion of time needed, it is the privilege of those having this world's goods, of those who are taught, who receive of the teacher's spiritual things, to communicate to him teaching in all good things, to bestow of their carnal possessions, not as an equivalent for his time, not to pay the teacher for his service, but as an honor for devotion and holiness, as a means to enable him to devote himself to the work in which he is engaged. The apostle admonishes that none should engage in the work for the sake of

the aid received, but nowhere does he indicate that he should not receive aid to enable him to continue the work.

Again, the distinction is drawn between the teacher and the preacher. This distinction is much more imaginary and technical than real and practical. We do not mean that there is not a difference between teaching and preaching, but we mean the two works are always necessarily combined, to a greater or less extent, in the same person. He must do both works at the same time. The same commission of the Savior commands the apostles both to preach and teach: "Go teach (preach to) all nations, baptizing, etc., \* \* \* teaching them to observe all things whatsoever I have commanded you." The Bishop, too, must have a good report of them without, and "be able to convince the gainsayers." The Apostle Paul both preached and taught at Jerusalem. Acts xxviii: 31. See also Acts iv: 2; v: 42; xv: 35. And every single individual who preaches or makes known the gospel to unbelievers is bound to teach the believers. The reverse of this is also true. No bishop, overseer, elder or teacher ever taught the congregation without finding it necessary to preach to sinners and "convince the gain-sayers." Then the two works so intimately blend, that they cannot be disconnected and separated. It is folly, then, to say a man can receive pay for preaching but not for teaching. Owing to this necessary blending of the two works, the terms teacher and preacher are much more intimately connected than theorists would suppose.

The term most generally translated preacher, conveyed the idea of a first announcement of a fact to a people before ignorant of it. I need not say in that sense that we have no preachers in this country, at this day. But the instructing persons in reference to their duty and how to become Christians, is very frequently classed under the head of teaching in the New Testament, though it is usually called preaching in the sense of evangelizing. Preaching in the sense of evangelizing, is still done, but it is inseparably connected with the teaching of those brought into the kingdom of God. No teacher can do his duty without instructing the opposers and convincing the gain-sayers. No evangelist can do his work without instructing the converts how they should walk and deport themselves in the Church of God.

When you pay the preacher, then you feed the teacher. The works are distinct. They are necessarily to a greater or less extent blended in the same person. To say one must be supported in one work and not in the other, is to make a distinction where there can be no difference. It is merely a technical play on words. Wherever Paul preached, he taught; where and when he taught, he preached.

Are the Apostles proper examples to prove the right of teachers to receive aid? They are just as proper examples for teachers as for preachers. Again, they are just as pertinent examples to prove they should receive aid as to prove they should not. The chief argument against the reception is based on the fact that Paul said, "I have worked with my

own hand;" "I have coveted no man's silver, gold or apparel;" "I have been burdensome to none of you." They are very good witnesses when they testify to suit one position but when they do not, their testimony is not relevant.

But we conclude these matters. The principle of the Jewish law was that those who minister or serve in the temple, should live of the things of the temple; whoever spent his time in service, no matter in what that service consisted, should live of the things of the temple. They which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the Gospel should live of the gospel." Now, the word translated preach, here, is neither the word translated preach as a herald, making an original announcement, nor as converting persons to the truth, but a word that embodies this, together with the teaching connected with that gospel. The same word is used [Acts xiii: 5] "They *preached* the word of God in the synagogue of the Jews, and they had John also to their minister. Again, [Acts xv: 36,] "Let us go again and visit our brethren in every city where we have *preached* the word of the Lord and see how they do." Also, Acts xvi: 17: "These men are the servants of the Most High God, *which shew us the way of life,*" 17th verse, 'and *teach* customs,' etc.

There are then three different uses of the term preach:

- 1st. To announce an unknown fact;
- 2nd. To preach the gospel in its

facts, or to evangelize and convert sinners ;

3rd. To teach the whole truth of God through Christ, embodying the whole plan of salvation, from the first hearing of the Gospel to the perfection of the child of God.

It embodies both the preaching and the teaching. In this sense it is used when the Apostle says that the Lord has ordained that they who preach the gospel shall live of the gospel. Now, we do not believe it is right for any man to receive pay as compensation for preaching, or teaching, either. Nor do we believe it is right for him to make the reception of pay a condition of either preaching or teaching. To do so is to make merchandise of the gospel, is to preach for filthy lucre, whether he be teacher or preacher. But this differs across the whole heavens from a man devoting his time and talent, as he is able, to either teaching or preaching, or both, and receiving help to enable him to continue the work. If he is harrassed by the wants of his family, unable to devote the time that the community or the church need, to receive money, or food, or raiment to enable him to give the needed attention, is entirely in accordance with the teachings of the scriptures, and the examples of the apostles.

A man devoting his time to the care of the widow and orphan, to the ministering to the poor, nursing the sick, stands upon precisely the same footing. He is just as much a minister (servant) of the church, as the evangelist and the church that fails to aid any one doing its service, as he needs, to enable him to do the work required to be done, is recreant

to duty, and false to its obligation to God. This is given to the teacher because he needs, not as pay for his work.

The preacher receives, upon the same condition, not as pay for his work, but as means to enable him to do the work. The same is true of the deacon, deaconess, or any servant of the church. But a sensible, prudent congregation would not await until the man himself, his wife and children are hungry, starving or naked, and then ke out a dollar or two or a little bread to them as to profligate paupers. On the other hand, knowing what must be the result of the self-devotion, they will, as Paul commanded the churches, gather their bounty beforehand, and prevent their reaching that state of abject pauperism.

D. L.

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#### Conditions of Salvation.

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Our purpose, in this article is to show what baptism is ; that the inquirer after truth may know what he is to submit to :

Baptism, from the teaching of many, would seem to be any one of three things, just as the candidate may desire, to-wit, immersion, sprinkling or pouring. If some one of these actions is right, it is because the Greek word *baptidzo* means that. If all of them are right, it is because the Greek word means all of them. We must then apply to the Greek lexicons to see what it does mean.

Baptize is a Greek word merely Anglicised, but not translated. This Greek word, *Bap̄idzo*, as defined by all standard Greek lexicons, means,

literally and primarily, to *immerse*. Now all who know anything of words know that each of the words, pour, sprinkle and immerse, has a separate and distinct meaning that cannot be expressed by any other one of these words. Sprinkle can never mean pour, nor can pour ever mean immerse. Since no one of these words can express the meaning of the other, how is it possible for one word, (*baptidzo*), to express the meaning of all of them at once. Surely, this is an accommodating word. Each of these words is a specific term, which, at the same time it expresses an action, tells what that action is.

If the Savior had used some word that merely signified to *wet* a person, this would be a general term, and we would then be left to choose our own way of doing it. We might then sprinkle, pour or immerse, as we might choose.

Just as, for instance, if I were farming, and should have a weedy field of corn, and should employ hands, and say to them: "You must clear the weeds out of that field of corn." This expression is of general character, and the hands would be at liberty to proceed in the matter as they saw proper. They could plow the weeds out, hoe them out, or pull them out. Just so they got the weeds out, my directions would be obeyed. They might plow some out, hoe some out, and pull some, and still I would be obeyed. But suppose I should say, 'you must plow these weeds out,' then nothing else would obey my directions. Hoes would have to be kept out. But should I say, "you must hoe these weeds out," the same word that tells what is to be done,

tells *how* it is to be done. Just so with these words, sprinkle, pour and immerse. Any one of them commanded would necessarily exclude the others. Had the Savior said, "go teach all nations, sprinkling them, that is, sprinkling water upon them, then immersion or pouring could not obey that command. So, if he had said, pouring water upon them, then away with sprinkling and dipping.

Now, each of these three words has its corresponding word in the Greek. Sprinkle has *rantizo*, pour has *ekcheo*, immerse has *baptidzo*. So if the Savior had meant sprinkle, he had the very word to express it; and so of pour. But as a matter of positive evidence that he meant immerse, he used the word that means that, in Greek.

So then, since the Savior used *baptidzo*, which means specifically, to immerse, we can never obey him without doing that very thing. There are a few cases in the New Testament where sprinkling occurs, and in every instance, the word *rantidzo*, or some of its family, is used in the Greek. Neither sprinkle or pour ever comes from *baptidzo*, in the New Testament. Now if this word ever means sprinkle or pour, why did not our translators sometimes so render it? They all belonged to the sprinkling family. But it may be replied, that the King required them to transfer, and not translate that word. Then the question comes up, why did he not want that word translated? They were all sprinklers in that country at that time. If it meant sprinkle or pour, then they had nothing to lose, but all to gain, by so translating it, for

that would have expressed just what they were all doing. May we not then safely conclude that the king and his translators all knew that if they gave that word a literal translation, which would have been immerse, that it would kill off what they were doing? Doubtless they transferred the word to keep from giving themselves such a febuke as this would have been. By retaining the Greek, they knew it would work to their advantage.

But many have translated the scriptures since Jame's time, who were also of the sprinkling school; why did not they translate the word by sprinkle or pour? They were under no restraints. Why did not Wesley do it? He was a translator. How beautifully it would have chimed in with his practice, to have translated Acts ii: 41, thus, "Then they that gladly received his word were *sprinkled*; and the same day there were added unto them about three thousand souls." If the word means sprinkle or pour, a great blunder has been committed in not so translating it. But then, were they to translate by sprinkle or pour, they would come in contact with some of the allusions to baptism which can never be made to agree with sprinkle or pour. Such, for instance, as John iii: 5, where Christ says, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." The sprinklers themselves claim that the birth of water here spoken of, alludes to baptism. This being true, nothing short of immersion can in any way represent a birth of water. Hence to translate by sprinkle or pour would contradict the Savior.

Again, it would contradict Rom. vi: 4, where we are represented as being buried when baptized, and nothing in sprinkling or pouring that at all represents a burial. To keep out of these difficulties, and have some chance for their sprinkling, they prefer to transfer *baptidzo*, and not translate it.

Every scholar knows that it is impossible to work sprinkle or pour out of this word. A very large proportion of what is said by the opposers of immersion, only amounts to throwing difficulties in the way. For instance, we are told that it would have been impossible for John the Baptist to have immersed all that are represented as having been baptized by him. Suppose they were to show that he could not have immersed them, does that prove sprinkling or pouring? Certainly not, for they themselves admit that the word used to represent what John did, primarily means immerse. Hence that avails them nothing. But when they say that John could not have immersed them, they flatly contradict the word of the Lord, for that says he did;

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."—Matt. iii: 5, 6. Which shall we believe, the word of God, or those who dispute it; remembering that they themselves admit that *baptidzo* means immerse. Mark i: 5, is even more specific, if possible, and says they were baptized "in the river of Jordan."

Why should they be *in the river*, to pour or sprinkle a little water upon them. But they tell us that in Matt.

iii: 11, we have the same Greek preposition translated *with* instead of *in*. We have only to say in reference to that, that the same rule that requires *in*, in the one passage, requires it also in both. We have also in Mark v: 13, that the swine were "choked in the sea." Now, if the swine were in the sea when they were choked or drowned, the people were in Jordan, in the water, when they were baptized. And who ever heard of a large drove of hogs being drowned on dry land. Surely consistency is a jewel.

But while we are on the swine passage, we wish to connect with it the baptism of the Eunuch: "And he commanded the chariot to stand still, and they went down, both, into the water, both Philip and the Eunuch, and he baptized him."—Acts viii: 38. When we read that the hogs ran down *into* the sea, we understand that they actually plunged into the water, not that they simply went to the edge of the water and were drowned on dry land.

Luke, in giving this passage, says they ran "down a steep place into the lake, and were choked." Choked where? In the sea, of course. The word *down* carries them to the edge of the lake, and then the word *into* expresses the act of entering the water, and in the water they were drowned. So Philip and the Eunuch went *down*, and if the word "down" means anything, it carries them to the edge of the water. The word *into* expresses the act of entering the water, and in the water the baptizing was done. The hogs were in the water when they were drowned, as shown by Matthew and Luke. So, upon the same principle of reasoning, Philip and the

Eunuch were both actually in the water when the baptism took place. What business had they down in the water, if only sprinkling was to be done? But say they, this was a desert region, and not water enough to be immersed in. The ancient map of that country shows one or two streams of water that would have to be crossed in going from Jerusalem to Gaza. It is wholly without foundation for men to assert that there was no water there, when the bible and geography both say there was. Even Adam Clark admits there was plenty of water there, by saying the Eunuch probably baptized himself by plunging himself under the water, while it was done by Philips authority. I know not whence Clark obtained the childish notion, that the Eunuch baptized himself. But he shows clearly that he thought there was plenty of water there to immerse or plunge in, and that the plunging was done. And that one point is all we wish from him in the present case.

We are also told by the sprinklers that Saul of Tarsus was baptized in the house, standing up. These assertions are wholly gratuitous, for he himself tells us in Rom. vi, that when he was baptized he was *buried*. That ought to be sufficient. But here we are told that this was spiritual baptism, not water. This however, proves too much, for there is a resurrection taught in this passage as plainly as a burial. Also in Col. ii: 12, Paul says, buried with him in baptism, wherein also ye are risen with him." Hence, the burial and resurrection both take place in baptism. Now grant, for argument's sake, that this means spiritual bap-

tism. Then we are buried in the spirit and immediately raised out of it. A resurrection means an entire separation from whatever element we are buried in. When Christ rose from the grave, he was entirely separated from it. So when we are raised from the dead, we shall be entirely separated from the grave. When we are buried in the water, in baptism, we are immediately separated from the water, the element in which we were buried. Hence, the argument separates us entirely from the spirit, the moment the baptism takes place. This is a little more than I am willing to believe. Then let us have water baptism, and all is right.

Again, some base an argument upon the fact that in Rom vi, the present tense is used, "are buried," and then in a triumphant air, say, "I don't think Paul was still under the water when he wrote this," and thus try to bring the matter into ridicule. The Greek verb, translated "are buried," is in a past tense, and would be correctly rendered by past tense in English, thus, "Therefore we *were* buried with him by baptism into death." This rendering makes the passage clear. The apostle was telling what had already taken place, and he only spoke of it as he would of any other past event.

Again we are told that the jailor and his household were baptized in the prison; and that therefore they could not have been immersed. It is quite easy to say they were baptized in the prison, but to prove it to be true by the word of God, is quite a different thing. There is nothing in the entire passage to indicate such a thing. We will see:

"Then he called for a light and sprang in, and came trembling and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved?"—Acts xvi: 29, 30. Here the 30th verse declares he, (the jailor,) brought them, (Paul and Silas,) out. And certainly we are to understand by this that he brought them out of the prison, for that is where they were till he *brought them out*. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house." Now they are in his, (the jailor's,) house, while the preaching is going on. They first were brought out of the prison, and now they are in the jailor's house. Then next we have, "And he took them the same hour of the night and washed their stripes, and was baptized, he and all his straightway"—33d verse. Now where are they? They are out of the house now, certain. As to where they were when the baptizing was done, we pretend not to say, only that they were not in the house.

Here is the evidence that they were not in the house when baptized: "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house."—34th verse. This shows that when the baptism was over, he brought them *into* his house. This he could not have done if they had not been out of it. When once in a house, we never can come *into* that house again, till we go out of it. They were *in his house* when Paul and Silas did the preaching. When



the baptizing was to be done, "he took them." Now, if I were going to guess *where* he took them, I should guess he took them to the river that ran close by the city, as we learn from the preceding part of the chapter. But it does not matter where they went. He took them somewhere, and when the baptism was over, they came back *into* his house. Which shows, plainly as language can show anything, that they were not in his house when baptized; and thus that assumption falls to the ground.

This whole case is recorded just as a case of immersion would naturally be, and just as a case of sprinkling or pouring would not be; for why should they go out of the house for either of these actions? A small pitcher of water would easily have sprinkled that household. But even if we were to grant that they were baptized in the house, that would make nothing against immersion. Many have been baptized in private houses. Not long since, we immersed a lady in her own private house, and she was as nicely and completely buried as if we had been at the river, and we could have baptized a large household the same way, in a short time. Could not the same have been done there? But we have clearly shown they were not in the house. All they can do with this case is to throw dust in the eyes of those that don't study.

But why need we argue this question, when the most noted men of the sprinkling school themselves acknowledge, not only that the original word means immersion, but also that immersion was the ancient practice.

John Calvin says, "It is certain

both that the word itself of baptizing signifies to immerse, and that the right of immersion was observed by the ancient church."

John Wesley says on the 6th of Rom.: "*Buried with him*—alluding to the ancient manner of baptizing by immersion."

We might give scores of similar quotations from the Pedobaptist side of the question, but we think we need not.

No man claims direct testimony for sprinkling or pouring as baptism. No man dare claim that the Greek word for baptism means either one of them. No man has ever yet dared to translate that word by either sprinkle or pour. No reliable Greek lexicon extant gives either one of these words as a primary meaning of *baptidzo*. The circumstances connected with New Testament baptisms, such as going to the river; to Enon, where there was much water; going down into the water; coming up out of the water; all forbid everything like sprinkling or pouring. All the allusions to baptism by the apostles, representing it as a burial, as a washing, forbid the idea of such a practice.

Again, the historical fact that sprinkling never was general in any part of the religious world till about the thirteenth century, forbids such a practice.

It is also a matter of historical fact that the Greek church, which has had better opportunities to understand the original language of the New Testament than any people on earth, has always practiced immersion, and still does, to the present time. Only occasionally an individual can be

found who does not admit freely that immersion is baptism.

The first case of sprinkling or pouring that we have any certain account of in history, is that of Novation, about the year 251 of the Christian era. He was sick, and had the water poured all over him in bed. Not merely a little water poured on him, but the water was poured all over him, as history testifies. Cases of this sort were rare for several hundred years and never became general till about a thousand years after the first case occurred. We will let this subject rest for the present.

E. G. S.

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### TEXAS.

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*Brethren L. & S.*: Having a letter from Bro. W. F. Fulgham, of Woodbury, Cannon Co., Tenn., making some inquiries about this State, I will answer a few of them for the benefit of all such as may wish to move into this country.

1. The soil is of every variety, from the poorest to the richest.

2. The value of land depends on the improvements and situation. Improved lands, from \$8 to \$15 per acre, unimproved, from \$1, to \$5 per acre, is about the average price in this part of the State.

3. Timber is not in this county as plenty as in some counties, but more plentiful than in others.

4. Water is more abundant here than in some counties; and where wells cannot be had, good cisterns can be easily made.

5. Provisions have been plentiful and are now: Bacon, 15c per lb, flour 6c., corn meal 75c, per bushel, and

fine beef 5c per lb. The crop prospect for the present year is very good.

6. The Bonham Seminary for males and females affords better facilities for education than any other county in Northern Texas; and the congregation of Disciples, here, is as desirable as any in the State.

7. The society here is like society in other places, both good and bad, but the society of this place is fully equal to that in any other county town of its size in the State.

I could say much more on these subjects, but will not now, lest I shall seem burdensome to your readers.

The cause of Christ in this part of the country has all the opposition it has in any other place, and if the brethren and sisters would honor the Master in their lives, this opposition would result in great good. The people here are tired of sectarianism, and are fast taking one of two positions: The Bible alone; or, there is no truth in any religion.

If you think the above statements worthy of a place in the *ADVOCATE*, they are at your disposal.

Truly yours,

*Bonham, Tex.* CHAS. CARLTON.

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### Book Notices.

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We have received from the publishers, R. W. Carroll & Co., a copy of the *Life of Elder John Smith*, one of the pioneer preachers in the present great effort to return to primitive ground in Christianity. The book is neatly executed by the publishers.

The writer, John Augustas Williams, has certainly performed his

part well. The style of the book is interesting, and contents practical, giving, in connection with the actual life and labor of Bro. Smith, a number of interesting anecdotes and incidents, that give variety and life to the whole. We regard the book as being as sound as any book we have seen among our brethren. We heartily recommend the work to the brethren, and to all lovers of truth.

It is sold only by agents. Any who desire an agency can address the publishers.

We are authorized to receive orders for single copies, at this office, from those unable to get it through an agent. Price \$2 50. Postage 32 cents.

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### QUERY ?

*Brethren L. & S.:* As it seems to be a time of asking questions, permit me to ask one also:

If a brother will not pay his debt, how shall we proceed with him, seeing that Paul seems to forbid brother going to law with brother? Please answer this through the *ADVOCATE*, and oblige.

Yours truly,

A. A. ROBINS.

When a brother fails to pay a debt he should be dealt with precisely as with any other character of offence. Go to him and tell him his fault, expostulate with him and exhort him to his duty. If he refuse to hear you, take with you one or two other brethren, and if he neglect to hear them tell it to the church, if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

The difficulty is, churches seldom have the nerve to do justice, to act right. They usually try to patch up a sort of compromise to satisfy all parties, instead of insisting upon principles of right and justice. On this account a contempt is usually felt for church decisions and church actions, in such matters. A man, conscious of justice and right, had rather lose all than to have a compromise patched up, which decides nothing of right and justice, and leaves the stigma of doubt on his character.

When churches learn to enforce the laws of God, and do justice, and not merely patch up compromises, their actions will be respected, and the cause of God will be promoted.

D. L.

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### Commencement Exercises.

On the 9th of June we attended the commencement exercises of Hope Institute and Franklin College, which were quite interesting, and gave general satisfaction to the large audience assembled from various parts to witness the performances. The young gentlemen of Franklin College did well in their exercises. The young ladies of Hope Institute read compositions and enlivened the time with music. The reading was superior to that usually heard on such occasions. The valedictory was very impressively read by Miss Sophie Harsh. Five of the young ladies were graduates.

We would recommend these institutions to brethren and friends. Franklin College, conducted by A. J. Fanning, for young men; and Hope Institute by Mr. & Mrs. T. Fanning, for young ladies.

E. G. S.

### Should Christians Join Temperance Societies?

This question is one of more than ordinary interest, just at this time. Temperance Societies are spreading over the Southern States, thousands are joining them, and many Christians are among the number.

While some Christians have felt it their duty to join these Societies, and have done so, others have felt it their duty to keep out of them. And they have in many instances been blamed severely for not joining said Societies. While brethren who feel it their duty to keep out, have, in their turn, blamed those who joined. Thus hard feelings and trouble has sprung up among brethren, where harmony and peace should have prevailed.

I propose to offer a few suggestions on this question, inasmuch as there is an important principle involved here, to wit:

If it is right that some Christians should join these Temperance, or any other Societies, then it is right that all should join. If it is not right that some should join, then none have a right to do so.

First then, I suggest that the Church is designed to cover all the ground (good) proposed to be occupied by the Temperance Society. The principles of Christianity propose to renew, or recreate man, make him a *new creature*. If a man is intemperate, Christianity proposes to reform him. The School of Christ, the Church, proposes the full and complete reformation of every member of the body. And it proposes to do this *by the Gospel*, and not by the formation of any Society outside, and

independent of the Church. There were drunkards in the church at Corinth at the time when Paul addressed his first letter to the brethren there. Paul knew it too, but what does he do? He simply recommends a reformation *in the church*; shames them for their unchristian conduct, and calls upon them to reform. But while this is all true and while we may find no Scripture which directs us to unite with said Societies, may not the good Christian influence many men to join by first joining himself? may he not by this means save many of his own brethren who could not be reclaimed in the church? We answer that he may for a while succeed in reforming these brethren but very little confidence in the permanent reformation of any Christian who with the obligations of Christianity, of brotherhood upon him—with death in view, the Judgment bar and eternity just before him, could not reform in the church. If the Divine institution fails we have little confidence in a permanent reformation by the human. Again:

Temperance Societies are worldly institutions—entirely so, and Christians are commanded to “be not conformed to the world, but be ye transformed by the renewing of your mind.” Christians are therefore to keep themselves separate and distinct from all religious ceremonies of whatever kind, which are of the world—they are to be transformed, changed, renewed. While they were of the world, they might affiliate with these Societies—these world-religious bodies. Having given themselves to Christ, they are to conform to his will. And whatsoever we do must

be done in the name—by the authority of Christ. Col. iii: 17. That is we are to incorporate nothing into our religious services, which Christ has not authorized, and we are to do it, as Christians, because required or commanded by Christ. Then we add for a Christian to join these Temperance Societies is to conform to the world, even though by doing so he may reform some tipping brother in the Church. It is a tacit acknowledgement on his part, that he goes into the human institution to do or accomplish, what he failed to do by or in the institution ordained by divine wisdom for the complete and perfect reformation of man. It is an acknowledgement too that the Church of Christ is not sufficient of itself for these purposes, that Christ has not given us the best law, which he might have given.

But says one, will not your argument lead to the complete abrogation of all corporate bodies, schools, colleges, and Railroad enterprizes? Not at all. These are not, nor do they profess to be religious bodies. They hold no system of faith and worship. Schools and Colleges undertake to educate our children but make no claims to religion, as a body, and so with other corporate bodies named.

We do not object to Temperance Societies as such, only to Christians uniting with them. When they are conducted by the world, as institutions for the world and of the world, and viewed in the light of the good they do for society, in general, we say they are good. But the church is, or should be, better. Christian light should shine in the church, and whatever good they may, by the grace of

God, accomplish, must be done in the name of Christ, *because he is a Christian*, that Christ may be glorified, his Church honored, and his Cause in the world advanced. Let your light so shine, etc. (Christians.) Be temperate—Christians. The world is crucified unto—Christians. A peculiar people—Christians. The law of Christ is sufficient to make us wise *unto salvation*, able to make us *perfect* and thoroughly furnish us unto all good works. We think one of the main causes why Christians go into the Temperance Society for reformation is because the officers of the church have grown too lenient in their duty. They have to some extent, got into the mire with the sheep, hence the aversion to casting the first stone. There is not that strict regard for discipline, which should characterize the church, and it is therefore no wonder that members should become slack in duty, neglect the assembly of the Saints, and in their downward course, learn to drink to intoxication. If Christians did their whole duty, if they were the shining lights in the world which they should be, there would be no need of a Temperance Society for Christians or for the world, instead of the world making the Society a stepping-stone to the church as some Christians argue, they would come at once into the broad and glorious light of the church.

We have therefore made these suggestions, not for the purpose of disparaging these Societies, but to shame Christians who are forced for the sake of popularity, conformity to the world, etc., to join them. If we are Christians we should be all, and more than this Society can do for us of good.

J. T. P.

History and Teachings of Jesus and the  
Apostles.

CHAPTER XLVIII.

THE EMBRYO CHURCH

"And it occurred afterwards," says Luke,\* "that He travelled through cities and villages, preaching and publishing the good news of the Kingdom of God: and the Twelve were with him; also certain women, who had been cured of evil spirits and diseases: Mary, called Magdalena, from whom seven demons had gone out; and Joanna, the wife of Chuza, Herod's steward; and Susanna, and many others; who served him with their means."†

We may pause here to contemplate the Church of Christ in its embryotic state. We observe, that a nucleus is forming around the Light, which is shining in the benighted region of Galilee. This nucleus consists of disciples, followers of Jesus, men and women "called out" from the world, and attracted to Him who is to be the Head of the great *Ekklesia*, or Church of the Future. But we are not to expect this Center of attraction to remain always in the world; or that this primitive embryotic church will go on increasing to one vast assembly, never to be dispersed, scattered, or multiplied. I know that Jesus said,‡ "If I be lifted up, I will draw, (or attract) all men (or people) to me."

Jesus is, indeed the great Sun and Center of the spiritual universe,

around which all the lesser lights of the Church revolve. But Christians are drawn toward each other, as well as attracted to Christ, and therefore they naturally form congregations. At first, the organs of the spiritual body, called "*Ekklesia*" or Church, are not fully developed; but it will grow into an organism, as it yields to those formative influences which God has ordained for this purpose. Its organization being once completed it becomes *individualized*, and is capable of acting independently, or in conjunction with other similar organizations. It also becomes multiplicative; that is, it now has the capacity to repeat itself, by originating other similar bodies, and becoming a mother of churches. Thus each church should grow from an embryotic state to a state of organic perfection. This simple, natural, and I think purely Scriptural view of church "extension" and "organization," precludes the idea of church-combination, or consolidation. We might as well talk of combining the multiplied nations of the world into one nation; or uniting all the families of the earth into one family, as to advocate the general organization of the Churches of Christ as one vast Ecclesiastical combination.

But we must now turn from contemplating this interesting band of disciples, to notice a circumstance which forms an epoch in primitive Christian history.

MARTYRDOM OF JOHN THE BAPTIST—HEROD'S OPINION OF CHRIST—A CASE OF CONSCIENCE.

Matthew inserts between the "Discourse in Parables" and the Obituary of John, a statement about Jesus

\* Luke viii: 1, 2, 3,

† Here follows the Parable of the Sower, (chap. xxxvii.)

‡ John xii: 32

"returning to his own country." [Matt. xiii: 53-58: Mark vi: 1-6.] But this may be the same *visit* recorded in Luke iv: 15-30.

Jesus had now become widely known; for John had spoken of him to thousands of disciples; the Twelve had also announced his approaching reign; and Jesus had travelled extensively, and preached in many cities. The "Commonwealth of Israel" must have been shaken to its center, and the Gentile world must have been looking with curiosity and intense interest on what was at this time transpiring in the ancient land of the Prophets.

"At that time, Herod the tetrarch heard of the fame of Jesus; and he said to his servants: 'This is John the Baptist; he has risen from the dead; and for this reason the [spiritual] powers are working in him! For Herod had seized John, bound him, and thrown him into prison, on account of Herodias, his brother Philip's wife. (For John had said to him: 'It is not lawful for you to have her.')" And he intended to put him to death, but was afraid of the people, for they regarded him as a prophet." Mark says: "Herodias was angry with him, [or "mad at him,"§ as it would be expressed by some,] and wished to have him killed; but was not able; because Herod

feared John, knowing him to be a just and holy man; and he kept him safely. And having heard him, he did many things, and listened to him with pleasure. And a suitable day having come, when Herod, on his birthday, made a supper for his great men, his commanders, and the first men of Galilee; and the daughter of this Herodias [Salome] having come in, and danced, and pleased Herod and those who reclined at table with him, the king said to the girl: 'Ask me whatever you please, and I will give it to you.' And he swore to her: 'Whatever you ask, I will give you, even to the half of my kingdom.' "

Little did he think, in his infatuation, that his excess of pleasure was to be followed by such a bitter cup of sorrow. But how many men, under the influence of woman's artificial charms, have "lost their wits," and made fools of themselves!

How cruel-hearted was the adulterous mother of the charming young Salome! The girl goes out to consult her mother, and says: 'What shall I ask?' And she says: '*The head of John the Baptist!*' Then she [Salome] came in immediately, with haste, to the king, and made her request, saying: 'I desire that you give me, at once, in a dish, the head of John the Baptist.' And the king was exceedingly sorry; yet on account of his oaths, and his guests, he would not refuse her. And the king immediately sent one of his guards, and commanded his head to be brought. Then he [the guard] went and beheaded him in the prison, and brought his head in a dish, and gave it to the girl; and the girl gave it to

§ Clarke informs us, that Herodias' "first marriage was with Herod Philip, her uncle, by whom she had Salome; some time after, she left her husband, and lived publicly with Herod Antipas, her brother-in-law, who had been before married to the daughter of Aretas." No wonder this lewd woman had a grudge against John, after she found out Herod had been reproved for living with her as with a wife.

§ One translates: "had a grudge against him."

her mother. And when his [John's] disciples heard of it, they came and took away his body, and laid it in a tomb."

What a sad day that was! How Herod's conscience must have smote him! And what a reproach it was to have put to death a good man, whom he did not want to kill, but was forced to, as he thought, out of regard for a rash and foolish oath! Would it not have been better to break so rash an oath, than to commit so foul a murder? Let all be hereby warned against rash and thoughtless swearing, and also, against making rash and fulsome promises.

We find that Herod is haunted with the guilt of this foolish murder; for when he afterwards hears of the fame of Jesus, and the people saying, "It is Elijah;" "He is like one of the prophets," he says, "*It is John, whom I beheaded*;" he is risen from the dead." He was scared; conscience had made a coward of him.

What a lesson! Let all learn it well.

W. PINKERTON.

### The Holy Spirit Again.

On page 541 current Volume GOSPEL ADVOCATE, we find a notice of our *Tract* on the Holy Spirit by Bro. I. N. Smith, with regard to which we have a few thoughts to offer.

On the "Reception of the Holy Spirit" our Bro. thinks we are "not clear." If by this he means that we did not so express our thoughts as to make them easily understood, then we confess our want of ability to be more clear than we have been. It is our custom to use great plainness of

speech that we may be well understood on all subjects on which we write. But may it not be possible that our esteemed Bro. saw through a glass darkly because he did not take time to carefully study what he read from our pen? Our *Tract* is at least forty times as long as his article which we have read some half-dozen times, and yet we are not sure that we understand it; hence we are not quite sure that a single hasty reading was enough to prepare him to pass judgment upon the merits or demerits of our work. If he will carefully study and digest it from cover to cover, possibly his objections may disappear; if they do not he will at last see the positions we have taken. Though some eight or ten pages of closely written manuscript were devoted to a consideration of the question "*How do persons receive the Spirit*," yet he says, "If we receive him, we ought to be able to tell *how* and *when* we receive him," just as though we had said nothing at all on that branch of the subject. If we are in error our Bro. will not likely convince us by ignoring our proofs and arguments thus. If they are not satisfactory to him we respectfully invite him to meet and answer them. We beg to assure him that we are ready to exchange any error we have for any truth he can show us. We have no taste for controversy with the Brethren but if we *must* have it, we greatly prefer thorough logical discussion to mere fault-finding. But he says "Jesus said nothing about the Holy Spirit in his prayer, John 17." Truly this is overwhelming! He said nothing in his prayer about baptism and ma-



ny other things. Indeed he might find many other places where nothing is said about the Holy Spirit, but we presented many passages where something is said about it. We here reproduce a few to which we invite the special attention of our Brother,

"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 for he dwelleth with you and shall be in you." *Jonh xiv: 14, 17.* Will our Brother especially explain the words "Abide with you forever?" "He dwelleth with you and shall be in you." "There is one body and one Spirit." *Eph. iv: 4.* Will our Brother tell us where this Spirit is? Paul says the body is the church, *Col. i: 24.* Is the Spirit in the body or church? If so, and it is not in the *members of the body* where is it? If not in the body then is the Church or body living or dead? *Jas. ii: 26.*

"Ye also are builded together, for a habitation of God through the Spirit." *Eph. ii: 22.*

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you." *1 Cor. iii: 16.*

"What! know ye not that your body is the temple of the Holy Ghost which is in you." *1 Cor. vi: 19.*

If these passages do not teach that the Spirit dwells in disciples who are living stones in the temple or building of God, what do they teach? If that portion locating the Spirit in the disciples is not applicable to us, then is there a Spiritual temple in the world now? if so what is it and why

does not the Spirit dwell in the material composing it?

Once more: "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." *Rom. viii: 9*

11. Now does this passage mean anything? if so and it does not mean that the Spirit of God, Spirit of Christ, the Holy Spirit is expected to dwell in the disciples and by it their mortal bodies are to be quickened into life then what does it mean? Our Bro. quotes a part of this passage thus: "Now if any man have not the *Spirit of Christ* (not the Holy Spirit) he is none of his." Will he minutely describe the difference between the "Spirit of God" "Spirit of Christ" "His Spirit" as found in this passage and the Holy Spirit? We half suspect our Bro. to mean that we are to have tempers or inclinations *similar* to Christ. Is this all? If so, are our mortal bodies to be quickened by our own temper or inclinations? The passage says it is to be done by "*HIS SPIRIT that dwelleth in you.*" We wish our Bro. to be "*very clear*" along here for we are in great want of light if the Holy Spirit dwells not in God's people.

Finally: Paul says "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." *Gal. iy: 6.*

What can this mean? We respectfully suggest to our esteemed Bro., and all others, that it is quite unnecessary to object to our positions until these passages are explained in harmony with a different theory. While we respect the Bible as a revelation from God it must be free from contradictions and inconsistencies. These passages must not be contradicted by others but they must be *explained* in harmony with all others. If our Bro. would benefit us he must make thorough work of it. We would rather die by a single blow of the guillotine, than by periodical dissection with a scalpel.

But he says, "If Christians *now* receive him he does but one of nine things that Jesus said he should do, when the Apostles received him—'He shall abide with you forever.' If he does nothing else how does he benefit them?" Is there no benefit in being comforted? The Spirit does this. Is there no benefit in the fellowship of the Spirit? We may have this. Is there no benefit in being strengthened with might by the Spirit in the inner man? The Spirit does this. The Spirit helpeth our infirmities. Is there do benefit in this? The Spirit maketh intercession for us with groanings which cannot be uttered. Is there no benefit in this? One more question:

Is it well calculated to promote spirituality and devotion in God's people to banish the Spirit from the church? We respectfully commend this question to the prayerful consideration of the dear brethren everywhere.

Our Brother closes his article thus: "God, I think, never gave the Holy

Spirit to any man in order to benefit him; [Were not the Apostles benefited by being comforted?] but that he might be able to benefit others." He seems to make no distinction between extraordinary and ordinary receptions of the Spirit. If we believed what he teaches we would cease to charge our enemies with misrepresenting us on the subject of the Holy Spirit, and make them an apology.

We have so often requested our brethren to direct their notices of our writings to us at Richmond, Bedford Co., Tenn., that our replies might be published with them, that we deem it unnecessary to repeat it. Surely it would be better for both to appear together.

Respectfully,

T. W. BRENTS.

Aid for the Cause.

*Bro. Lipscomb*: At the request of Sister——I enclose you Draft on Chicago Ill. for \$50. This amount she wishes you to apply wherever you may think the Cause of Christ most demands.

Please acknowledge the receipt of it as soon as convenient and oblige

Your Bro. in Christ,

L. H. COLEMAN.

*Springfield, Ill., June 16, 1870.*

Success of the Gospel.

I baptized six noble souls last Lordsday near Pisgah. I love to see my neighbors turning to the Lord.

To God's naame be all the glory now and forever.

Truly your Bro. in the one hope,  
SMITH BOWLIN.

*Bell Buckle, Tenn., June 15, 1870.*

## THE FIRESIDE.

### DOWN THE SLOPE.

Who knoweth life but questions death,  
With guessings of that dimmer day,  
When one is slowly lift from clay  
On winged breath?

But man advances, far and high  
His forces fly with lightning stroke;  
Till worn with years his vigor broke,  
He turns to die!

When lo! he finds it still a life;  
New ministration and new trust;  
Along a happy way that's just  
Aside from strife.

And all day following friendly feet  
That led on bravely to the light:  
As one walks downward, strong and bright,  
The slanted street—

And feels earth's benedictions wide,  
Alike on forest, lake or town;  
Nor marks the slope—he going down  
The sunniest side.

O, bounteous Nature's everywhere?  
Perchance at least, one need not fear  
A change to cross from your love here  
To God's love there.

### Food for the Lambs.

### OUR NEW HOUSE.

"What is the matter?" I impulsively asked, as I saw about a dozen workmen busily engaged in tearing down one of the ancient mansions in the town of Greenville. As the dust of crumbling plastering rose to my view, and the noise of falling studding and rafters, the screaming of weatherboarding, ceiling and facings, sundered violently from their places where they had been on duty for many long years as guards against storm and cold, reached my ears, I felt inclined to say to the unconcerned, whistling, jolly carpenters "woodmen spare that tree." If even the

recollection of the "old oaken bucket, the moss covered bucket, the iron-bound bucket, that hung in the well" awakens feelings of pain and pleasure, regret and respect, what must be the effect at beholding the home of departed father and mother, the scene of childhood and youth, falling before the hired hand of the destroyer?

"What is the matter?" I asked, and was answered by the bang, lam, slam, see-saw, of hammer, axe, saw and crow-bar. On I passed, pondering and wondering. "What is the matter?" said I to the proprietor as soon as met and then learned the underworks of the house, as they are called, had given way, and it, being now unfit for use and having become dangerous to live in, had to give place for a new and safe one, I had to consent that it surely was the part of wisdom to exchange the old for the new, the falling for the steady, the unsafe for the safe. Though I could not commend a proposition to tear down a comfortable but out of date building, for a beautiful and stylish residence.

The children of this world are wiser in their generation than the children of light and the human family are wiser in matters pertaining to this life than in that which relates to eternity. Every son and daughter of Adam dwells in a very infirm and frail house. The sandy or earthly foundations of any of them may give way before any storm or at any moment. Some, time-worn, are now toppling over. Others melt away before our faces every day. Some, neglected, abused and misused show evident signs of decay. Many have lost their painted beauty. All will, before a

great while, become unfit for use, for being made of the dust, to dust they will return. Then what? Has the builder been employed to prepare a new and better abode? A few, with the mammon of unrighteousness have found friends who will receive them into everlasting habitations, but it is a sad matter, staring us right in the face, that much the greater number, are unconcerned and provide not for the future though the signs of the times are that they will soon be left unprotected whilst the troubles of eternity will roll right in upon them. Reader stop right now and think before you further go. The bone underpinning, the muscular studding, the nervous bracing of your earthly house can and may give way in the twinkling of an eye. When this is the case and you certainly see it thus, have you been, in conscious safety, passing the time of your sojourn here, in indifference to the facts before you? Can you longer do so? Are you not a thinking being? Then does not reason teach you, alarmed at the condition of your habitation, to be less concerned about time things and time houses and to apply to the builder for one enduring forever. Do you ask who is the workman and what is the house? Hear one of old speak: "We know if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens." Can all men speak thus? No. Can you speak thus? What would you take for such a house? Would you, Esau-like, sell it for a mess of red pottage? Some do it. Would you, walking in the footsteps of Israel, seek to exchange

it for the leeks, onions, garlic, cucumbers, fleshpots, the pleasures or riches of Satan's kingdom? Some do it. Could you gain the whole world and lose it, would you do it? Some men sell it at a less price. A house not made with hands!! Hands have made some firm houses. The temple of Diana one of the seven wonders of the world was made by hands, great mosques, temples, cathedrals, palaces, churches and mansions have emanated from such a source. Now would you not swap the house not made with hands for some of those of human origin? Some men do it. Let us ask the Little Man of the New Testament something more of this abiding place.

'Paul, what is the ground-work of your house?'

'Built upon the foundation of apostles and prophets, Jesus Christ himself being chief corner-stone.'

'Good! Who built it?'

'The building is of God.'

'Good! How long does it last?'

'Eternal in the heavens.'

'Good! What dwells in the new house?'

'Ye are the temple of God and the Spirit of God dwelleth in you.'

All men then dwell in an earthly and decaying house. God, the master-builder has promised to prepare a finer, better and more enduring house for them. This house will be incorruptible, immortal, suffer no decay. But many like the Babel builders erect high towers for themselves, but they are brick and mortar. Some of these found their hopes upon riches, others take pleasure for the base, the flesh, foul gluttony, and base appetite, are the beginning and end, of the fab-

ric of some human expectations. Pride a narrow cell, shuts out all danger and all true interest whilst many ascend the towery heights of ambition in quest of ease and peace of mind. But all these are shallow, shallow, sandy, sandy.

Would you, man, look heavenward there "other foundations can no man lay than that is laid, Jesus Christ." The new house must not only have the right foundation, but properly built and then attentively kept. A good house-wife brushes away all the cobwebs, scours up the greasy spots and dirt, washes away the stains, trash, motes and dust fly before the industrious broom, but when company is present, especially noted company, more care, more industry, more pains-taking is exhibited. Every house built upon the foundation, Christ, has the Holy Guest as an illustrious visitor. 1 Cor. vi: 19.

Indifference, unconcern, neglect of duty, bad habits, the cobwebs in the temple of God should not hang around. Sin should not leave a greasy or dirty spot in the Christian house, all the trashy pleasures, dusty riches fly before the purging, cleansing influence of pure and undefiled religion. Thus it would become meet and fit for the master's use and obtain at his hand, that renovation, at the resurrection, which would make it endure forever.

Reader again I ask, are you mortal? Are you going to die like your kin? Are you soon to move your abode and dwell in the Grave City? Is your house a safe one? Do you not fear the underworks and superstructure? Oh then death-doomed and grave-bound man, have you a

building of God not made with hands eternal in the heavens, to occupy when your earthly house of this tabernacle shall be dissolved? The old one is going and will soon be gone, go to work like the man of this world and have arrangements made for another world. Keep the temple of God pure. I leave you to your reflections. Think now for eternity, and act for heaven, do not wait until death draws nigh.

#### THE LITTLE MAN.

STAND UP.—Some time ago, we read an account of an occurrence on the Mississippi River, which suggests an important thought. As a steamboat was passing along, the pilot noticed a man floundering in the water and crying lustily for help. The pilot at once shouted: "Stand up! The water where you are, is not more than three or four feet deep!" The man obeyed, and to his own surprise and the merriment of the passengers, discovered the unmanly part he had been acting.

Thus it often is in life. People suppose themselves in great difficulties; their courage fails; their manhood forsakes them; they make everything a burden. They pour their lamentations into every ear they can reach; Despair seems ready to come upon them. But if they would only open their eyes, plant their feet firmly on the ground, stand straight up, and take a deliberate view of their situation, they would discover how imaginary were their fears, and how ridiculous they were making themselves in the sight of their beholders. To whine and complain, and to fail to make use of the powers given us,

and of the opportunities presented, is injurious to both soul and body. The cheerful heart, the firm resolve, the willing hand, and the calm trust in Christ, brighten the path of life, overcome its difficulties, and at length secure the great victory.—*Presb. Banner.*

### Boxing Children's Ears.

Boxing the ears of the children is condemned by a writer in *Good Health*, on sanitary grounds. Anxious parents must, therefore, look up some other mode of punishment, and we are not sure but it will be for the good of the parent to be restrained from what is not only a very handy means of summary discipline, but also, in not a few cases, a very ready way of giving vent to passion, which does both parent and child great moral mischief, aside from physical damage. This writer says: "Children's ears should never be boxed." The passage of the ear is closed by a thin membrane, especially adapted to be influenced by every impulse of the air and with nothing but the air to support it internally. What then, can be more likely to injure this membrane than a sudden and forcible compression of the air in front of it? If any one desired to break or overstretch the membrane, he could scarcely devise a more effective means than to bring the hand suddenly and forcibly down upon the passage of the ear, thus driving the air violently before it, with no possibility of its escape but by the membrane giving way. And far too often it does give way, especially if, from any previous disease, it has been weakened. Many children are made

deaf by boxes in this way; if there is one thing that does the nerve of hearing more harm than any other, it is a sudden jar or shock. Children and grown persons alike may be entirely deafened by falls or heavy blows upon the head.

### What the Strawberry Teaches.

BY THE REV. A. MCELROY WYLIE.

Did you ever notice how the strawberry plant grows? Then you have found that as soon as it roots itself vigorously in the ground, it sends out fine, wirelike runners in every direction; and these are the emigrants or pioneers, looking up a new country, or a new settlement.

Now look closely at one of these pioneers, and you will find, that at certain distances of about a foot, there appear little projections, like the feet of a caterpillar, and these turn toward the earth, and begin at once to take hold of the soil; while on the upper side of the runner you will see a little green-like bud appearing; then, a small unfolding leaf, to be followed soon by another, and another. These together go to form a new plant. Thus you will see them all around the mother, in every direction. She is helping the young folks set up housekeeping. While the little fellow is just putting out his feet and lifting up his head, the runner from the parent plant is bringing his food and drink all the while.

By and by the young adventurer begins to feel pretty comfortable and strong in the earth; the runner tells his mother that he is getting on

bravely, and that he will soon be strong enough to set up for himself. So, then, the old plant cuts off the pipe that has been carrying the daily provision, and lets the young able fellow take care of himself. Thus the work goes on. As soon as one plant gets to housekeeping it goes right forward, without waiting a moment to help on its neighbors; and I have no doubt if you have observed this beautiful work in your garden, you have exclaimed, "O, how many delightful lessons it can give us!"

Now, for a minute or two, let us go to school to this general favorite. Let the plant turn teacher and we will sit in the class.

"In the first place, I am just like"—(for we want her to speak in the first person)—"I am just like a real live church or congregation of Christian people. As soon as they get established, as soon as they have preaching and regular services of their own, they send out runners, just as I do, to look up new ground in needy places, and thus they want at once to start a new plant. Now this plant you call the mission-school—just so. The teachers come from the parent church; so do the money and the books, and other helps; the workers come over, and all aid in building up the school. By and by they are able themselves to go to housekeeping—to set up a church for themselves. Thus the work goes on. Churches are built in other needy places, till the whole city grows into a strawberry bed, green and beautiful in Christian life and work; now all are stronger and better for these earnest and loving tasks."

Now we will sit a little longer and

hear other lessons from our little teacher.

"Again,—we are the most sociable of all plants. You never see one of us growing selfishly alone. We must have neighbors. You will see us all drawing nearer to each other, the older always helping the younger, and those that *have* the most, always helping the most, and all this because we are ever, ever growing.

"Again,—you will never see any jealousy among us. You will not see one plant trying to root up another, but we try to occupy the ground so densely that we fairly do our best to shut out the weeds and the useless things.

"Again,—you will see that we are like real, earnest Christians, because we are the greatest *fruit producers* in the world. We can very justly boast of this great accomplishment, for no plant, or tree, or living thing, can, for its size and strength, carry such a weight of fruit. Then, too, our berries are very beautiful and very luscious. Everybody's eye delights to look upon the rich, soft, dimpled red, and their mouths water as soon as they see what a rich feast we can spread out before them. Then, while we are all called strawberries, we are not all alike, for we are varied by more than one hundred different classes; and so you Christians, while you have a great many names, yet you will all be loved and admired, if you carry great clusters of fruit ripening and sweetening in heaven's clear air and sunshine.

Then, too, our fruit is very valuable. Blackberry, gooseberry, whortle berry, currants, and all such, do not compare with us in lusciousness,

beauty, or worth. And Christian fruits are just as far above the best fruits of the world and the natural man, as our fruit is universally loved and esteemed as better than that of other plants."

We, in the class, can just see how our good teacher, Strawberry, can apply all these points.

She tells us that true, living christians bear much fruit. No other people in the world do as much as they, because no other people in the world love Jesus so much, and those who love him will *do* what pleases him, and he always went about doing good.

Then teacher-plant tells us, too, its fruit is beautiful.

So nothing is so beautiful as a true Christian life. Can anything be more beautiful than a bright, pure, beaming face, lit up all over with smiles from a loving heart? Can anything be more beautiful than a meek and forgiving temper—a spirit patient and modest, gentle and retiring, yet brave and resolute in duty? Can anything be more beautiful than a life that never forgets the comfort and good of others—is kind, generous, and thankful, always merciful in speech and conduct, always patient and submissive under injuries and trials? Can there be named anything more valuable and beautiful than these?

If they do not always bring the highest price in man's market-places, or in man's society, they do in God's merchandise.

For gold, and silver, and precious stones, houses, lands, and titles, rich garments, and jewelry, and even books, and worldly learning and ac-

complishments shall perish. All must disappear in the burning earth; but *Love* and all that love does must last forever, and all the jewels set in the soul by the grace of Christ, shall shine as stars in the crown of Jesus forever and ever.

All these and many more are the lessons that dear little teacher Strawberry, modestly looking up teaches us to learn.—*Christian Union*.

### A MISTAKE.

Many Christians imagine that, now since they have believed, they must draw their comfort from some other source, or in a different way from what they did at first; they turn their whole attention to themselves, their experiences, and their graces. Forgetting that the true way of nourishing these is by keeping their eye upon the cross, they turn it inward and try to nourish them by some process of their own devising.

### CREDIT.

The article in No. 23, entitled, "The New Baby and its Mother," should have been credited to the *American Agriculturalist*.

Ed's.

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When did Gentiles First Believe the Gospel.

Dear Bro. Lipscomb: I regret the publication of my letter, of May 7, in the ADVOCATE of June 9. It was designed as a private letter of suggestion. Had I intended it for the public eye, I would have modified it both in shape and style. But since it has gone forth, I will accept your invitation to re-consider the facts in the case. For you say: "There is sufficient in the facts of the case, independent of all Greek criticisms, to satisfy my mind in reference to the matter." Enough, say I, to satisfy mine, also.

Now, to spare me the task of writing, and you the labor of reprinting your list of facts, let the reader look first at yours, in the ADVOCATE of June 9, then at mine, as follows:

1. It is a fact that to Peter, the keys of the kingdom were intrusted.

2. It is a fact, that a time and place were fixed, in the purpose of God, for the use of those keys.

3. Touching the Jews, Pentecost was the time, and Jerusalem, the place.

4. Touching the Gentiles, some seven years later was the time, and the house of Cornelius, in Cesarea, the place divinely selected.

5. It is a fact that God made choice among the apostles that the Gentiles—as well as Jews—should hear the word of the gospel from the lips of Peter; for so Peter declares in Acts xv.

6. It is a fact that Peter did use the keys on each of these occasions, under the guidance of the Holy Spirit.

7. It is a fact that to Peter was given the authority to bind and loose on earth, at the epoch of Messiah's reign, accompanied by the promise that such initial act, on his part, would be ratified in heaven.

The keys being in Peter's custody, could the door be opened in his absence? Had the door been broken open, or unlocked with a false key, would God have sanctioned the illicit act? I think not. But he did endorse the alleged irregularity on the part of the refugee preachers at Antioch, for "the hand of the Lord was with them;" and he did sanction the reception of these Grecians into

the kingdom, for "a great number believed, and turned to the Lord." But, says one in his short-sighted zeal, why keep the Gentiles waiting seven long years for the blessings of the Gospel? In reply, I ask: Why keep the whole world waiting four thousand years for the advent of the Messiah? It is enough for us to know that God saw fit to determine the respective epochs, and to set metes and bounds to the several eras in the drama of time. Had we our way, we would doubtless hurry up things. We would crush sectarianism to-day; demolish Catholicism to-morrow; be after infidelity with a sharp stick the next day; and the day following, banish idolatry from the world we live in. And thus, in the brief period of five days, we would usher in the Millennium with all its hallowed bliss and glory.

But God is not pressed for time. Eternity is his time. Let us, then, hush the voice of murmur, and devoutly wait for developments. But to return:

The dispersion, consequent upon the martyrdom of Stephen, took place in A. D. 34. One year thereafter, Saul of Tarsus was converted. Three years later [Gal. i: 18,] he visited Jerusalem. The Grecian Jews seek his life, but the brethren send him forth to Tarsus. At Tarsus, A. D., 38, the historian leaves Saul for a time, and turns to Peter, who, that same year, A. D. 38, commences a tour throughout all quarters, including Lydda and Joppa, and ending with his arrival at Jerusalem, A. D. 41, having opened the kingdom in Cesarea, to the Gentile world.

But since Saul is soon to become

the hero of Luke's narrative, he now drops Peter, and recurring to events, which had transpired *before* Peter's visit to Cornelius, he lays the foundation for the future operations of Saul. Hence, having recorded [Acts xi,] Peter's trial, defence, and acquittal, at the 19th verse of that chapter, he reverts to the refugees, and taking up their history at the advanced point at which he had left it, he tells us they traveled as far as Phenicia, and Cyprus, and Antioch, preaching the word to none but Jews only. And deeming it quite important to put to record the interesting fact, that the labors of such of those refugees, as visited Antioch, were strikingly owned and blessed of God, he adds the next verse. Let us analyze that verse:

"And some of them"—not *some*, or a part of those who visited Antioch—but some of *those* who were scattered abroad; hence *all* of them that reached Antioch "were men of Cyprus and Cyrene, who, when they"—Who? The whole number of those that were scattered abroad? No, but such of them as visited Antioch. And who were they? Men of Cyprus and Cyrene, "who, when they were come to Antioch,"—one of the three points at which the refugees preached to none but Jews only, "they spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number turned unto the Lord."

Now, since the distance from Antioch to Jerusalem is less than 300 miles, by land, and scarcely more by water, tidings so deeply interesting to 'the sect everywhere spoken against,' could not remain long unknown at

Jérusalem. And no sooner is it announced at Jerusalem, that the word of the Lord had achieved a signal triumph at Antioch, than the model church deputed Barnabas, "a man full of the Holy Spirit and faith," to visit Antioch, in order to push forward the work there inaugurated. The result of his visit was another addition of "much people unto the Lord."

As preparatory to another benefit for Antioch, Barnabas now goes to Tarsus in search of Saul. Now, I ask, why did Barnabas go to *Tarsus* in quest of Saul? Plainly, because a short time before, the brethren had sent Saul from Jerusalem to Tarsus, and Barnabas expected either to find him there, or there to learn his whereabouts. Hence, I conclude that all these events, from the arrival of the refugees at Antioch, up to the return of Barnabas from Tarsus, accompanied by Saul, transpired *before* Peter's visit to Cornelius, A. D., 41. Three years would afford ample time for all these occurrences, even including the "whole year" that Barnabas and Saul assembled with the Church at Antioch, "teaching much people."—Acts xi: 19—26.

When Luke says, "they that were scattered abroad, went everywhere, preaching the word," he can not mean they *all* went, *en masse*, to each point for he says they were *scattered*. Hence, his meaning must be that the several points mentioned were visited, each by different portions of the *scattered* saints. The portion that visited Antioch were men of Cyrene and Cyprus, who preached to none but to Jews only, here styled Hellenists, (*hellenistas*.) because the Hellenistic

element predominated in the Jewish community at Antioch. These men of Cyrene and Cyprus, being Hellenists themselves, and finding, therefore, a more ready access to the Hellenistic ear of that community, achieved a signal victory for the banner of the cross.

Now, since it is not recorded that any others preached at Antioch, if we put *Hellenas*, (Greeks,) in the text, we thereby restrict the preaching, at that point, to the Gentiles only. For if we recur to the preceding verse for proof to the contrary, we are stopped by the declaration that at Phenicia, Cyprus and Antioch the refugees preached to none but Jews only. Hence, to put *Hellenas* in Luke's mouth, instead of *Hellenistas*, (Grecian Jews,) is to involve him in self-contradiction, and to inaugurate irreconcilable conflict between his two statements. But allow him the use of *Hellenistas*, and all becomes, at once, lucid, consistent and harmonious. The character of God is freed from all liability to censure for having indorsed a palpable violation of his own programme; the apostles are no longer involved in difficulty touching the reception of the Antiochian converts; and Luke is no longer made to contradict Luke, as the use of *Hellenas*, (Grecian Gentiles,) compels him to do.

Having first classified Phenicia, Cyprus, and Antioch in the same category, and then having affirmed, of that entire class, a *universal* proposition, that is, that the refugees preached to none but to Jews only. Luke then singles out Antioch, not as an exception, to take it out of the class to which he had assigned it, but as

one eminently distinguished, in that class, above its fellows, by the signal success of the enterprise at that point, attended by the evident manifestation of the divine sanction and approval.

And since Antioch is soon to become the great radiating point of missionary operations, from which Barnabas and Saul are to set out upon their several tours, and to which they are to return and report results, all of which had transpired *before* Luke wrote the book of Acts, it seemed good to the Holy Spirit and to the historian to record the fact, that at Antioch a suitable nucleus had been formed—approved of God and indorsed by the apostles—around which a large congregation would soon be gathered to push forward the noble work, upon a scale commensurate with the magnitude of the heaven-born enterprise. For these, and like reasons, Antioch is individualized in Luke's narrative, not as an exceptional case, but as one standing, head and shoulders, above its associates, in the divine programme. Nor is this a solitary example of the kind, found in Luke's narrative. In Acts iv; 34—37, we find a parallel case. Having recorded the fact that as *many* as possessed lands or houses, sold them, and laid the proceeds at the Apostle's feet; then, because *one* of the "many" is soon to act a conspicuous part in the Christian enterprise, Luke singles out that one, not as an exception, but by way of eminence, that the reader may, at once, know who Barnabas is, why, and by whom his name was changed from Joses to Barnabas, etc.: "And Joses, who, by the apostles, was surnamed Barna-

bas—which signifies, son of consolation—a Levite, of the country of Cyprus, having land, sold it and brought the money and laid it at the apostles' feet."

From all the promises before us, we conclude, then, that no Gentile was converted to Christianity, *prior* to Peter's visit to Cesarea. And this conclusion is in full harmony with the purpose of God.

But our brother Lipscomb has reached a different conclusion. His major premise is the opinion that the phrase, "some of them," means some of the party that reached Antioch, instead of some of the *scattered* saints. If there is any ground for this opinion, I confess I do not perceive it. His minor premise is the opinion that *Hellenas*, Grecian Gentiles, instead of *Hellenistas*, Grecian Jews, was the word employed by Luke.

In my judgment, all the facts in the case, as well as the weight of authority, are clearly against that opinion. Then, his conclusion must fall to the ground.

Now, if there were two sets of preachers at Antioch, as Bro. L. supposes, one preaching to none but Jews only, the other to none but to Gentiles only, and if converts were made by both parties, then a very important question, not easy of solution, presses itself upon our attention. It is this: Were the Jewish converts inducted into the kingdom *instantly*, and the Gentile converts left out in the cold—so to speak—for seven long years? Or, were both parties ignored together, and alike debarred from all privileges of citizenship, on account of the alleged irregularity of *some* of the preachers?

Bro. Lipscomb thinks the Gentile converts were left, as sheep without a shepherd or pasture, for seven years; but touching the Jewish converts at Antioch, he expresses no opinion.

Now, at the hazard of being charged with supposing our Bro. Lipscomb "egregiously mistaken," we will, with his permission, suggest that he largely over-estimates the time that elapsed between the visit of the refugees at Antioch and the visit of Peter to Cornelius, in Cesarea. True, it was seven years from the martyrdom of Stephen to the conversion of Cornelius, but then, the refugees "were all scattered throughout the regions of Judea and Samaria, before they reached the province of Phœnicia, whence they visited Cyprus and Antioch. Now, these sojournings may have occupied one half of the seven years.

Again, Bro. Lipscomb is of the opinion that Barnabas was sent to Antioch *after* Peter returned from Cesarea. The facts clearly indicate to my mind, that it was *before* Peter went to Cesarea.

Bro. L. thinks the Apostle neglected these Antiochian converts for seven whole years. I believe they sent Barnabas as soon they heard the welcome news.

In all these items I think our brother is mistaken.—I will not say "egregiously," for I do not like that ugly word.

Finally, in deputing Barnabas to Antioch, the apostles make no allusion to any irregularity, nor do we hear a syllable on the subject from Barnabas himself. Not a whisper is uttered by any one, touching any conflict, at Antioch, between Jew and Gentile, during the whole period of

brother Lipscomb's seven years; nor one word of apology from any apostle for detaining these noble-minded Gentiles in the kingdom of Satan. And even when, years afterwards, in the council of apostles and elders at Jerusalem, the subject comes up, and Peter claims the honor of having been the divinely chosen one, by whose mouth the Gentiles were to hear the word of the gospel, he makes no allusion to this alleged exception; nor does any one else remind him that this honor is justly due to certain poor refugees who had been driven by the ruthless hand of bigotry from their church and their homes.

Now, upon the hypothesis, that the converts at Antioch were Gentiles, whose divine acceptance had been so signally attested, it was every way right and proper, that some solution of the two-fold irregularity should have been alluded to on some fit occasion. It seems to me that something of the kind was due to the apostles themselves, to the cause they had in charge, to the Antiochian converts, and to the harmony of history. But the utter absence of any such allusion, either in the book of Acts, or in the epistolary writings, corroborated as it is by the facts in the record, is, to my mind, proof conclusive, that these converts were Grecian Jews, and not Greek Gentiles.

A. B. WALTHALL.

P. S.: In my former articles, I notice that *Hellenas* and *Hellenists* have, in one instance, exchanged places. I suppose it was an oversight of my own.

A. B. W.

Franklin, Tenn.

OVER.

We have no desire to extend a discussion on this point, as no practical question is involved in it. We refer our readers to our former article, adding only the suggestion that it matters not to our position whether the "some of the persons preaching," refers to all who were scattered, or who reached Antioch, or not. It does not enter the question at all. Those men of Cyprus and Cyrene, when they came to Antioch, preached to the Grecians also. That is, at other places they, or others, spake only to Jews, here to Greeks, also. Nor does the time they reached these affect the question, only they did it before Peter preached to Cornelius. Peter was only authorized of God to open the door to Gentiles. Hence, the apostles did not recognize these until after God had accepted the Gentiles. So, at least it seems to me.

D. L.

#### How Co-operations are Operated and Reported.

*Brethren L. & S.:* In reading the *ADVOCATE*, we observe many reports of co-operation meetings; some from our own beloved State, (Texas,) and we are made to wonder in reading them, on two accounts:

1 Because in all my reading in the "Bible," I have never observed one single report from any evangelist of that day, and we profess to do and teach nothing without a "thus saith the Lord," which is, in this case, wanting.

2 Because we see so few reports from Texas, do you suppose that there are no more *so-called* co-operation meetings appointed and held in

Texas, than are reported? Nay, verily, we have lived a long time in Northern Texas; planted the first Christian congregation in all this part of the State, and have been a close observer of men, and things in general, for some twenty-four years. In N. Texas there have been, to my knowledge, nine so-called co-operation meetings appointed and attempted to be held in this and surrounding counties, in a brief space of time, and only one report ever made, as we have observed. Some of these, when first published, convey to the inquiring multitude the idea that there will be a great number of Big Preachers present, to preach on subjects often named; when the preachers named know nothing about the meeting; and if they knew, would take no part in any such unlawful gatherings.

The reason there are no more reports, is because these meetings do not accomplish the object that the men that got them up, designed to accomplish. Now, we think that they that engage in such meetings should make their regular reports.

There was such a meeting appointed to be held in the Christian Church at Mantua, to include the 2nd Lord's day in May. It was first published at said church, as was said to settle a difficulty between two preaching brethren. For which settlement the brethren were generally anxious, as it was doing great injury to the cause.

On the day the meeting commenced, we saw published in the *McKinney Messenger*, (a secular sheet,) the first announcement of said meeting, with the names of some eight or nine preachers, with subjects on which

most of them would preach, suggested by the man who got the meeting up. His own name was amongst the first.

When the meeting met there were in attendance some three delegates from a church where the man of the meeting was, and is, employed to preach. They said that they were sent there to attend a co-operation for evangelizing purposes. Others attended to settle the afore-mentioned difficulty. No other delegates were sent. No preacher was there only the author of the meeting. But the announcement drew out a large crowd to hear him, many of whom, otherwise, would not have attended.

Now, to all such maneuvering we are opposed.

1 For the reason above stated, because it is all unauthorized by the book of God.

2 Because such publications as above referred to, make a false impression on the brethren generally. For it seems from such that all the preaching brethren are engaged in such meetings; which is far from the truth. There are many good and true brethren that have nothing to do with such meetings. They are always for the benefit of a few, at the expense of the many.

We are appraised that the curious will ask many questions, and to save the trouble of answers, we have written this notice for the following reasons:

1 The writer is one of the Elders of said church, at Mantua, and thinks he has the right to make a report of any meeting held there.

2 Because said meeting was out of order and should not have been ap-

pointed without the knowledge or consent of the elders.

All of which we submit in truth and kindness to all it may concern.

In conclusion, we do say, should any one shoot a shot-gun, blunder-bus, or rifle, we do not use fire-arms of any kind. But we have been long learning to use a sword, and would not shun a contest with any man of our age, for we always try to keep the old Jerusalem blade bright and keen.

J. B. WILMETH.

*Pleasant Grove, Texas.*

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Church News.

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*Bro. Lipscomb:* On last Lordsday one that was immersed in Lebanon took membership with us; one united with us from the Baptists, and one from the world. I can assure you we are quite elated, although we received quite a whipping from a Baptist Preacher that day. After ridiculing the different denominations he closed his very eloquent discourse by saying that "the Campbellites were as happy when they came out of the water, as a hog in a roasting ear patch."

Hoping that nothing will prevent your being with us at our protracted meeting, I remain your

Sister in Christ,  
MARIE L. CRAM.

*New Middleton, Tenn.*

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The chief art of learning is to attempt but little at a time. The widest excursions of the mind are made by short flights, frequently repeated; the most lofty fabrics of science are formed by the continued accumulation of single propositions.—[Locke,

## Evangelizing.

*Bro's. L. & S.*: In the 21st number of the *ADVOCATE* we have the Jackson plan of Evangelizing to commence in September on a money basis which I hope will work well among the rich for they are all that have any money to spare. The poor class of people cannot operate much in the money system. I say money system for that is a money system that will not operate without money.

Now as we ought not to be idle while poor sinners are perishing I propose a plan that I would like to see tried from now till the great Trenton Meeting. It is a plan that all truly regenerated men and women can operate in to some extent. It is a plan of love and not of money. Then let us consider that we are not our own, that we belong to the Lord and all our time and talents belong to Him and He says, "If you love me keep my commandments." We claim to be the children of God our Heavenly Father; then if we are, let us go to work for our Father as good and obedient children in that way that we think we can do the most good and look to our Father for pay in his own way and not to our brethren for their Green-back. I say let every member go to work and see how much he can do for the Cause of Christ and the good of souls from now till the Trenton Meeting. O, brethren remember our blessed Savior, how he loved us, how much he has done for us, and never charged us one dime, and can we say to Him we will not return any of this labor of love unless the brethren pay us? O remember that He was the Prince of Heaven, the Heir of immortal glo-

ry, perfectly independent, perfectly happy, and yet He so loved and sympathized with us in our lost condition that He even laid aside His Royal Crown and His Heavenly robe and became poor that we through his poverty might become rich. Remember that we are healed by his stripes. Remember Him in the Garden, sweating great drops of blood for us. Remember Him agonizing upon the cross for us. Remember He died that we might live; O remember that He was a man of sorrow and acquainted with grief that He went about all His days doing good and did not charge one cent, and can we not now in return work a few months for him and trust him for pays. My opinion is when we trust money to Evangelize this world, we are trusting a broken reed. We believe the Lordsday is the proper day for the worship of God. Now where is the preacher with a heart full of the love of God, with the care of souls hanging about him, that would charge for preaching a sermon on the Lordsday? And furthermore, if the brothers and sisters do not attend meeting and help the preacher all they can by singing and praying he will be very apt to have a cold meeting. Now tell me if you please who is to pay the singers and prayer-leaders and exhorters, will the preachers pay them?

Now brethren, hush about money and go right to work. If all brethren and sisters will spend as much time in the Vineyard of the Lord as their occupation and the requirements of their families will admit, the delegates will not have to go up to Trenton next September empty, but will go with the report that there is the



greatest revival going on that has ever been in West Tennessee, since the country was settled?

Now brethren we would like to see some of you at Scott's Hill as soon as crops are done, but if you can't come in this spirit don't come at all.

WILLIAM HOLMES.

#### Correspondence.

*Bro's. L. & S:* We are greatly favored at this place by the best talent of the Baptist Church, brought here for the purpose of setting the people right on what they call Campbellism, but how much success is secured by all these and other efforts has not yet been made known. One thing is clear, there is something that causes the greatest alarm.

Not long since we were treated to a discourse on Acts ii: 38, by a Mr. Harris, who was once said to have been sent out to preach against Campbellism in some counties south of this place. The course pursued by this Ambassador of Christ (?) here was strange to us, but doubtless usual to himself. He is certainly called to the work of misrepresenting some one, contradicting himself, to convert sinners and build up Saints. This Mr. Harris, and all others of the same class, either know, or do not know, that they misrepresent those to whom they refer. If he does know, then he does it through malice, and is condemned by Christ; if he does not know, the people, the church, or the Lord (?) has sent out a man unqualified for his work.

The first position of Mr. Harris was: "There are not any nonessentials in the religion of Christ." Have

not our fathers, B. W. Stone, A. Campbell, W. Scott, Joel H. Haden, the Palmers, Smiths, Mortons, and all the host now battling, or that have crossed the flood, done this very thing against "all sorts of men preaching all sorts of doctrine," and for this, suffered more than any other people in modern times? He then spent some time in showing that some things are not vitally important. This was an effort. How this differs from non-essentialism he did not attempt to make appear.

His next position was, the blood of Christ was shed for the actual remission of sins. This proves more than he intended. How this fails to save all he did not think it necessary to inform the people. It occurred to him before long, that repentance was vitally important and if this did not exist it was like piercing the brain. What is repentance? At one time it is sorrow, and then it is not sorrow. One thing is certain, reformation is not repentance. Who affirms it is? Do you know? Whatever repentance is, "it brings the person into salvation." The person being now saved, what can be the use of faith, since the Baptists and Pedobaptists say it follows repentance? This, Mr. Harris did not show. But he has a death-blow to deal on something that troubles him and his friends: "he that believes on the Son hath everlasting life." There now, the thing is now dead; or will, or must, or ought to die! Alas! this spirit will not down and it must have another blow that will prove fatal beyond doubt. This is for the remission of sins, for the actual remission of sins. This means when understood that the people vul-

gally nicknamed Campbellites teach *baptism alone for the remission of sins*. The writings of the whole Christian brotherhood may be searched and in vain for any such teaching. Then there is another argument! "For" is rendered by the Am. B. U., "unto." Baptism to the penitent believer in the Lord Jesus for the remission of sins is at last dead, twice dead, plucked up by the roots! What shall we say of poor Dr. Hackett, of Newton Theological Seminary, who taught this miserable doctrine? He did not know anything compared with this great Mr. Harris and all his class. Yes, Doctors Belcher, Crowell, Hinton, Lynd, and Orchard the Baptist Historian, and all others, who speak as they did on this subject, are all of them heretics in the judgment of this Mr. Harris. Well, there is a little comfort in this state of things. "The Campbellites" are at last in good company! But how can such men be orthodox when they teach baptism for the remission of sins, and when we teach the same, we are guilty of teaching the most damnable of all heresies? Will some of their Scribes explain? Light is needed here and badly needed.

"Baptism cannot be for the remission of sins, for justification would then be of works." Then faith and repentance which bring pardon for the same reason would be by works, (obedience to the command of Christ) in the same sense in which baptism is a work. This objection lies with all its force against all their methods of justification for which they say they have a divine warrant. This they deny. We deny on sufficient grounds that the objection is valid against the

teachings of Christ and his Apostles.

The Scriptures teach one plan of saving sinners. This is *God's exclusively*. This plan embraces the means of procuring and the means of enjoying pardon. The means of procuring have been the same for all ages, places and people, but the means of enjoying God's salvation, or pardon, have not been the same for all ages, places, and people. Faith has not had the same *object*; repentance has not been for the same sins, and obedience has not been to the same commands. Since the day of Pentecost spoken of in Acts ii., Christ the Son of the living God, is the object of faith; repentance of sins, the most condemning of which is not believing in the Christ; confession of the Savior's name, believing in the heart; and baptism into the name of the Father, and of the Son, and of the Holy Spirit, have been proclaimed as God's means of the enjoyment of pardon. May all the wretched sons of want find here peace and joy in the faith and the obedience of faith.

CHA'S. CARLTON.

Bonham, Texas.

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#### Providence and Law.

*Bro. Lipscomb*: I understand you to teach that the babe in Christ, attains to the measure of the stature of fullness in Christ by conforming to the spiritual Hygiene, just as the infant, in nature, attains to the perfection of manhood by conforming to the laws of health.

Now does not this exclude everything like providence in the development of the Christian life. If so,

then is there much false teaching. For instance, I heard not long since, a minister discoursing from the text: "All things work together for good, to those that love God," say that "God had taken his wife to call him to a closer walk with him." With my knowledge of the facts in the case, this looked to me like charging God with folly. In the first place, he could not appropriate the text unless he loved God. If he loved God he kept his commandments. If he kept his commandments he did not deserve the chastening. In the second place, his most estimable lady had no promise of eternal life, and I could not see the fitness of calling a noble sinner into eternity unprepared, as a means of extorting the obedience of a derelict professor. Is God glorified by service extorted under lash? Must it not be free-will to be acceptable?

Again, more recently, at the funeral of a young man, who but a few days previous, was perfect in health, full of hope, bright in promise, and loved by all, the preacher said "God had taken him from earth." I could but exclaim within myself, is it possible these disconsolate parents have, in obedience to the most sacred promptings of heaven's implanting, been, all these long hours of anguish and solicitude, fighting against God, in trying to save their lovely son? Is the law of God infallible in prompting the parent to care for the infant, and blind in loving the youth?

I want to know if we live under a dispensation of law or chance? Do you answer of law subject to divine interposition? Then for Heaven's honor let some one explain the law of interposition. If the interposition

is arbitrary, capricious or flexile it would as well be fortuitous. The effect on man is the same. On the contrary, every instance of interposition recorded was for some specific purpose expressly declared or clearly cognizable. Yet in these times of false medication and cowardly shrinking from the consequences of our actions, our ministers come unblushingly to our relief by charging the responsibility on God! God, who has done everything possible to impress man with the sacredness of life and the necessity of preparing for death, is made to take the life of the unprepared wantonly! I know we deserve the chastening. I know our improvement is a legitimate consequence of the fact. I am satisfied he who is not warned would not be through one rose from the dead. But, that God should thus snatch away the most hopeful without "a hope," for the benefit of ill-deserving survivors, involves the superlative of contradiction. It is as if we should say, he punishes the innocent for the guilty. It is making him depreciate the efficacy of the sacrifice of his Son by sacrificing our sons.

Besides, if these cases are so easily pronounced upon would it not be best to call in a committee of ministers. They underwork physicians. It might prove a great saving in many cases.

After all I may be at fault. They believe Job and kindred case proves the doctrine, and this their application. If so I have strayed, and need some gentle hand to lead me back, and pray that you will favor the readers of the ADVOCATE with the true teaching on the points involved.

CLEER.

We certainly believe the Christian babe is begotten according to the law of the Spirit of life in Christ Jesus that he grows and develops his character through compliance with the laws the Spirit has given for his growth and development, just as the child physically grows through compliance with the laws regulating his physical growth and development. But this in our esteem is very far from excluding providence from the development of the Christian life. Indeed this is the way, the only way, in which man can fully place himself under the providence of God. God is in and through his laws carrying out his purposes, blessing the obedient and faithful, cursing the disobedient and the unbelieving. His laws are the means and limits of his providence. Many attribute nothing to God that he does through law—many recognize nothing as his providence unless it is done without law. We believe all the providences of God are directed and controlled by law. Some because they do not comprehend the law conclude there is no law. In one sense God's laws control every event of the universe. Man's laws are imperfect and do not reach every case, so there are special cases that no law reaches, controls or provides for in the operations of human society. Men judging by the operations of human laws talk of special providences, as though there were exigencies in the workings of God's laws that were unforeseen and unprovided for by God. But there are no such cases, so there are no partial or special providences in the workings of God's laws. Every case, every exigency was foreseen and pro-

vided for by his perfect law. We do not see, understand or comprehend these laws or their length and breadth, hence many cases occur that seem to us uncontrolled and guided or not reached by law. The difficulty is with our short-sighted ignorance not in the lack of sufficiency in the law of God.

Again our brother's conclusion in reference to the fact that God could not chasten the man that loved him, is in direct contradiction of the Scriptures. "If a man love me, he will keep my words and my Father will love him, and we will come unto him and make our abode with him." Jesus, John xiv—23. But Paul, Hebrews xii : 6, says: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as sons; for what son is he whom the father chasteneth not?" Our brother's mistake it seems to me arises from the fact that he fails to recognize that our love and obedience are both very imperfect. In spite of our warmest love, we forget God at times. When we have done all we are unprofitable servants. The frailties, infirmities and evil surroundings of the best of men, cause them to fall far short of perfect obedience and too often forget their obligations to God their Father. His chastisements come in to remind us of our dependence, of our waywardness and to bring us back to God. God then may chastise one who loves him, tries to obey him, yet through the frailties of humanity continually falls short, yet whom God loves and chastens in order to keep him humble and true. These things are all done

in accordance with fixed laws although these laws are unknown to us. Blessing in answer to prayer is always in accordance with fixed laws. But these laws are not understood by man further than in the Bible they are revealed to us and we must accept what is revealed to us in faith, and act on it as a fixed and unalterable law of God.

While too we are always unwilling to say, God did this act for the one purpose or another, we can see how God could take an innocent person's life to punish the evil doings of his children. Refer to the case of God taking the child of David and Bath-Sheba on account of David's sin. See ii Samuel xiii: 14. We can still more easily see how God can destroy the wicked, (God does not call the wicked, noble or innocent in the sense we use these terms,) and in destroying the wicked, punish his unfaithful servants and bring them back to a more faithful walk in his laws. God often punishes his forgetful servants with the same stroke that he destroys his enemies. The Bible is full of illustrations of this. Babylon was destroyed, Judah punished by the same stroke. Absalom destroyed, David punished by the destruction of the wicked Absalom. The noble (?) sinner, may have sinned beyond the bounds in which repentance was possible. It is often done by those we improperly call noble, often by those we regard as hopeful, but whom God knows to be hopelessly given over to hardness of heart and reprobacy of mind. God may see fit to destroy such and by the stroke that destroys the rebel sinner, punish the indifferent child.

We see no injustice in this. We only see injustice in letting our false worldly ideas of nobility and innocence, wrongfully accuse God when he strikes down pleasant, polished worldly wicked rebels against him, the very class that with the least excuse or ground do the greatest injury to the Cause of God, by making a rejection of that cause respectable in the eyes of the world. We learn to look with allowance and approval upon that which God severely condemns. Polished, refined, educated, amiable rebellion against God is as objectionable to him as the coarsest, most debauched and outbreking. It is the most effective in destroying and corrupting his cause. That lady, so amiable to us, that youth, so promising to the world, may have appeared to God as hardened, hopeless sinners. God may have destroyed them, and in doing this punished his negligent children.

Yet on these subjects of God's purpose we never presume to speculate and only express a possibility in harmony with much of his revelation.

There is some law of God I doubt not controlling in the death of every individual, yea in their birth too. No man is born by chance, no man lives by chance; the hairs of our head are all numbered, and not a sparrow falls to the ground without our Father's care, no man dieth by chance, God is present in every law blessing or cursing. He in his wisdom has so arranged it that the working of his physical laws will be a means of correcting, chastising, benefitting and blessing his children as they require, and of punishing and destroying his enemies.

Under these laws there is the privilege given to man of exercising his will and then the exercise of his will under the workings of his laws shapes and controls his destiny. For instance, man sinned. God's law said he that sinneth shall die. God in his law did not say man should sin. Man sinned of his own choice, then God through his law said man must die. In this sense God is the author of all that comes to pass that is beyond the control of man. In the sense of violating the law, and exposing himself to the penalties of the law, man is the cause of his own death.

So it is in regard to the deaths of individuals. God has certain laws of health, which cannot be violated without death. Man either in his own person or that of his parents violates the law of God. God, ever present in his law executes the penalty on the violator. Man brings about his own death but God is the author of it and inflicts it through his laws. We should simply realize that God is ever present in his laws and his appointments. Through them he blesses the humble, he casts down the proud, he destroys the wicked, chastens the erring, remiss child, and saves and honors him who is prepared for such blessings. His all-seeing eye provides that through the workings of his regular law every case is met, precisely with the treatment that is good in his sight. Hence "all things work together for good to them who love the Lord." It is in this sense too that the Lord says, "I form the light and create darkness; I make peace, and create evil; I the Lord do all these things," Isa. xlv : 7. Again, "shall there be evil in a

city and the Lord hath not done it?" Amos iii : 6. Evil in these passages are used not in the sense of sin, but the evil is the punishment, affliction or destruction that comes through God's law on account of man's violating the law.

If our brother will carefully consider these things, and realize that in the sense here indicated God is the author of all evil as well as all good that comes to human beings—that he is ever present in his laws, that he does whatever is done through his laws, he will be able to harmonize the idea of God's dealings with the world with the most complete and perfect justice at the same time with the freest liberty and responsibility of the creature man. And while we repeat that we would never dogmatically affirm that God does this or that for one purpose or another, where he has not revealed his purpose, and even recognizing that a double end is accomplished in his works, still we insist it is in perfect harmony with the spirit of revelation, with the style of Scripture to say that God takes this one, that he destroys that one, and in these afflictions, he affects the courses of the living. It is true he does the good or evil to them, as the result of their own courses coming in contact with his laws, still it is God. Indeed his providences are so arranged too, that the same stroke that curses an enemy blesses a child. The same stroke that hardens a rebellious heart, mellows, purifies, refines and elevates a trusting child, the working of the same law, the same stroke that sends a rebel to hell, carries the child to Abrahams bosom. So that God, in one sense, preserves, blesses

saves, or afflicts, curses, destroys, in another sense we do these things ourselves. Let us continually strive to realize that God is not a far-off, distant, indifferent God, but that he is an ever near, loving, kind and tender Father, overruling all things for good to his children that are true, but punishing the disobedient with destruction from his presence forever.

D. L.

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#### Death of Bro. Fillmore.

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Bro. A. D. Fillmore, well known as the author and compiler of several musical works, a good and true man, who consecrated his talents both as a musician and a teacher to the advancement of the Cause of Christ, died June 5th, at Milford Ohio, in the 47th year of his age.

D. L.

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#### A CHANGE.

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Our friends will hereafter find us on the second floor, instead of the third, in the same building, No. 37½ Union St., as heretofore. Will our friends remember this. We are not so difficult of access.

EDS.

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#### Scriptural Authority for Letters of Commendation.

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*Brethren L. & S.:* We see in ADVOCATE No. 18, a communication subscribed 'Delta.' This article purports to be a response to our call in No. 11, in regard to letters of commendation. As the author has failed to let us know who he is, we have only a short response to make. If

we ever have denied, or do deny the fact that Paul in his general epistles to the different congregations commended many of the brethren and sisters, or deny that the brethren commended each other, (in the primitive days of the church,) when they could accomplish good for the Messiah's kingdom by so doing, we are most assuredly extremely ignorant of the New Testament scriptures. If we have, or do refuse, (in this present day,) to commend the brethren, when, by so doing, we could accomplish much good for the cause of our Lord, we are unworthy the name of Christian. These are facts with which we have long been acquainted. As touching this matter, there are other facts, as we learn from the Apostle Paul.

In the days of the apostle there was such a thing as individuals commending themselves among themselves, and measuring themselves by themselves; which thing Paul says is unwise. We also learn from this great Apostle, that the greatest commendatory epistle that any one can have is the fruits of his own labor. With these facts, and others before us, we are bold to deny most emphatically, the scriptural authority for the present custom in requiring members, (when emigrated,) to produce a letter before they will receive them, and, on the other hand, receive them simply from the fact that they can produce the letter.

Such a practice, we look upon as being unwise in the extreme, and the result of much evil to the churches. It is an evil from the fact that it gets us into the habit of granting a thing to be the truth without examining the

testimony, or receiving things as evidence, that are no evidence. This habit, we think, is dangerous in the extreme.

If there comes unto us a stranger justified with a letter or letters from both known and unknown congregations or brethren, and we have no means by which we can test the genuineness of these epistles, we can only entertain such, and patiently wait for the developments of his Christian character.

We have a very poor opinion of the Christian character that stands alone on the beggarly foundation of a scribbling of paper carried in one's own pocket. We think that we have said sufficient, and in as plain terms as we are able, so that 'Delta,' and others, may know of a certainty what we are denying.

If we have misrepresented the custom, we are willing to be corrected.

If Delta desires us to present the negative of this matter, in contrast with his affirmative, his own true name and place must accompany his communications.

There are some things in his article that need a special notice, but we defer it for the present.

T. S. LINDSLEY.

*Butler's Landing, Tenn.*

(From the Nation, New York.)  
The Church's Present Work.

In the first and second century, a man proclaimed his faith in Christ by his morals, and the principal vices of paganism were of a nature to make the line between the church and the world very broad and distinct. Those vices were cruelty and licentiousness.

A body which made love the basis of their dealings with their fellows, or which practiced chastity as one of the most solemn of obligations, therefore readily became conspicuous and influential. Every member of it was a missionary, and helped it to conquer the world by the mere spectacle of a 'godly, sober, and religious life.' In short, the Christian faith was largely spread by contrast. . . . The difficulty is, however, that "the world" which it has to deal with is no longer the world which the apostles and evangelists went to work on. Its vices have greatly changed, and so have its virtues. What with the influence of Christianity and the growth of civilization, cruelty may be said to have 'disappeared, or to be held in the greatest reprobation; licentiousness, though far from extinct, has greatly diminished, or is veiled.' Many of the stronger passions, such as hate and revenge, have lost a great deal of their force. . . . The vices of our time—that is, of a commercial and scientific age—are fraud, chicane, falsehood, and over-eagerness in pursuit of material enjoyment, and skepticism as to the existence of anything higher or better. The political corruption of which we complain is only one of their manifestations. There is nothing coarse, or violent, or striking about them, however. . . . The complexity of modern commercial operations is so great, the line between what is fair and what is foul is so faint, the legitimate rewards of enterprise and foresight so hard, very often, to distinguish from the gains of improper concealment or evasion, that it is often very difficult for a man to say him-



self whether he is acting honestly or not, and much more so for a bystander. The result is that the Church itself contains all kinds of people, and its existence is no longer a protest, as it once was, against the sins of the day. Great numbers of the knaves of our time—that is the equivalent of the fornicators, and adulterers, and gluttons, and lovers of gladiatorial shows, against whom the early Christians testified in blood and tears—are in the Church, and even active in it, and call themselves “Christians” as a help in their business; and their presence, great and small, has robbed the Church, we do not hesitate to say, of a large portion of its powers as a reformatory agency. If it is ever again to play the part it once played, as an organization, in purifying human society, it must devise some means of making its membership really a sign of pure living, that is, not simply of abstinence from vices which are no longer in vogue, but of vices by which we are all tempted a thousand times a day. We do not now find it hard work not to attend prize-fights or to avoid gross impurity, but we do find it very hard to avoid lying, cheating, and stealing because their rewards in honor and profit were never before so great.

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#### Institutions of the Age.

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*Bro. Lipscomb*: I will offer a few thoughts for the consideration of Christians, relative to the various institutions of the age, which have some great and good man as their founder, perhaps a Christian and perhaps not. One thing is certain,

Christ Jesus was not their author. Our Savior says in language unmistakable, that, “I will build my Church.”—Matt. xvi. Now, if we can find out how members were received into the Church, how they then acted after being admitted, we learn how members of the same church should be received and should act now. For, to be consistent with the Christian religion, they must act now as then.

I simply wish to know how they can harmonize the church and the world? For these institutions are no more than worldly institutions. Their works do not correspond with the actions of Christians. For instance, we find that they, (the saved, being added to the church, continued steadfastly in the apostle’s doctrine.

James says, “Pure religion and undefiled before God the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.” I cannot see how a Christian can be consistent in participating in and belonging to these institutions. I must confess that I am considerably puzzled to know how members of the body of Christ can pay out money for the advancement of these popular institutions, but can give nothing to the Church of God.

If asked why they don’t take the *ADVOCATE*, they will reply very readily, that they are too hard run, it is too high. And this is an opiate which affords immediate relief. Well, brother, why don’t you take the *A. C. Review*? Well, my objection to that is, it is published away yonder in Ohio; if we had one published here we would take it. We want one that

will give us the news of our own State." Now, this may satisfy some, but I know better. Bro. C. Kendrick threw out a bait, and these same worldly-minded, half-way Christians did not bite, nay, even nibble at the bait. Now, they are able to take Pomeroy's foul sheet. It is not published too far off for them. They are not so hard run as not to take this and Mrs. Godey's Ladies Book, with all the abominable fashions to corrupt their families.

Not only so, but the Church was designed to be superior in every respect to all the man-made systems in existence. And we should remember that as well as we can possibly do, we are but very imperfect and unprofitable servants.

Yours in the one hope,

B. P. SWEENEY.

*Cotton Gin, Texas.*

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#### Goals of Fire.

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During the revolutionary war lived Peter Miller, "a man of great learning, and highly respected by the first men of the revolution." He was the leading member of an humble community of Baptists, located in Lancaster county, in the State of Pennsylvania. Adjoining, or near to this community, lived a man who distinguished himself for very base conduct toward the society to which Mr. Miller belonged, and treason to his country. On the latter charge he was arraigned, convicted and sentenced to death, and his property confiscated to the United States.

No sooner had this been announced than Peter Miller, with motives which they who know experimentally

what it is to love their enemies are alone able to appreciate, set out on foot to visit Gen. Washington, at Philadelphia, for the purpose of interceding for the man's life. He had an interview with the General, and stated his petition; but in answer was told with characteristic decision, that much as Washington esteemed him, the prayer in behalf of his unfortunate friend could not be granted. "My friend!" exclaimed Miller, "on the contrary, I have not a worse enemy living than this same man." "What!" rejoined Washifigton, "you have walked sixty miles to save the life of your enemy! That, in my judgment, places the matter in a different light; I will grant you his pardon." The pardon was immediately made out and placed in the hands of the disinterested petitioner, who, without losing a moment's time, proceeded on foot to Old Chester, fifteen miles distant, where the execution was to take place on the afternoon of that day. Miller arrived at the spot just as the man was being conducted to the scaffold, who, seeing Miller with his long white friar-robe and tall staff in the crowd which had assembled to witness his death, remarked to a bystander; "There is old Peter Miller; he has walked all the way from Ephrata to have his revenge gratified to-day by seeing me hung." These words had scarcely been spoken when he was made acquainted with the very different nature of Miller's visit. The criminal's life was spared.

"Not rendering evil for evil, but contrawise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."—*Observer.*

## THE FIRESIDE.

### TOILING.

How many weary steps to take  
Before the race is run !  
How many milestones yet to pass  
Before the journey's done !  
How many toilsome steps to climb  
Before the height is won !  
And yet, with tenderest love and care,  
The Father leads us on.

How many hours of patient toil  
Our faithfulness to test !  
How many burdens yet to bear  
Before the hands may rest !  
How many crosses—ere they lie  
Calm—folded on the breast !  
Yet toil and burden, cross and rod,  
Divinest love hath blest.

How fierce the battle, ere we win  
The conqueror's robe and palm !  
How sharp the wounds before they feel  
The healing drops of balm !  
How loud the Babel sounds of strife  
Before the evening psalm !  
And yet, o'er all, the Heaven extends  
Its soundless deeps of calm.

So, step by step, we take the height—  
A patient, pilgrim band :  
We lift the burden, bear the Cross,  
With worn but willing hand ;  
And bend to hear, amid the strife,  
The Master's calm command ;  
Content, dear Lord, if *Thine* at last  
Our finished work shall stand !

#### To the Little Folks.

“Is it true, that the members of the Church of Christ are opposed to temperance?”

How can they consistently be opposed to temperance? They claim to be governed, in all their moral and religious duties, by the Bible alone; and the Bible enjoins temperance. It is commanded as a Christian duty. It is laid down in 2nd Peter i: 6, as one of the excellent virtues that make up the Christian character.

“Then why did that preacher

abuse the members of the Church of Christ so; the other day; and say that the reason they refused to join the Temperance Society was because they loved whisky so well?”

I cannot tell why he spoke in such terms. It is not true, and he ought not to have said it. It certainly was not his love for truth and justice that caused him to say this. He may have been prompted by his malice or his envy, or both, but certainly not by anything that was good.

“He said we oppose temperance—try to influence persons not to join the Society.”

I pity any one who is weak enough to believe this. It appears difficult with many to appreciate the claims the Bible has upon Christians. Paul says, (2nd Tim. iii: 17) that by the Scripture “The man of God may be perfect, thoroughly furnished unto all good works.” Then temperance being a good work, Christians need only the instructions and admonitions of the Scriptures to engage in it. The person who becomes a Christian and takes the Bible alone for his guide, occupies the highest position on earth. He has the only perfect and infallible rule for every good work. If he cannot be temperate in this sphere, it would be vain for him to descend and join some human society to become so. If he cannot do good and influence others to good in this high position of purity, it would be worse than vain for him to stoop to any human stratagem to accomplish it. If a person cannot be and do all that is good, lovely and desirable, as a member of the household and family of God, is it reasonable to suppose he

could succeed better by descending to an alliance with the world?

As a *worldly* institution, a temperance society is a good thing; and if a man cannot be persuaded to be a Christian—which embraces temperance, not only in drinking, but in every thing, and embraces everything else that is good—I would say, let him join a temperance society, by all means. It may save him from much harm. But *human* religionists do not appear to understand this. And why? Because they do not appreciate the claims of the Bible.

A Methodist, a Presbyterian or a Baptist has no higher claims for his religion than man. Hence, he sees no impropriety in attaching himself to any human institution for the purpose of doing good. It is true, by so doing, he virtually says the man-made religious society to which he belongs is not sufficient to accomplish the good he wants; but then he is only impeaching the wisdom of the man that founded his religion; and there is nothing very serious in that, for who expects perfection in man? Not so, however, with him who belongs to the Church of Christ. The Founder of his religion is all-wise. In it is embraced all that is good. Ample provision has been made by this great Teacher for *every good* work. Then the member of Christ's Church cannot attach himself to a human society to accomplish some good work, without impeaching the wisdom of his Master. Neither can he consistently engage in such a human enterprise, when he is commanded to do "all in the name of the Lord Jesus." He considers it his duty to honor God in all things. If he should be

the humble instrument in doing good, he desires that God shall have the glory. In the first place, he has refused to dishonor God by embarking in a human religion, and taking upon himself a human religious name. And, secondly, he does not wish to honor man rather than God, by bestowing his labor in a human organization.

It should not be a matter of wonder that these advocates of human religion think strange that we run not with them. Men who bind themselves to human creeds, and "teach for doctrines the commandments of men," and think they are serving God in so doing, doubtless think we look very uncomely when they view us from their angle. Great allowance should be made for such persons; but to indulge in envious vituperation and malicious slang towards their neighbors, they are truly to be pitied.

My little folks, do you not see how little temperance these people exhibit? While they cry out enthusiastically for temperance in the use of spirituous liquors, they use the most intemperate and abusive language, become intemperantly malicious and vindictive, and overstep the bounds of truth in speaking of those who never learned them in anything. Little folks, of such advocates of temperance beware.

UNCLE JOE.

REPROVE mildly and sweetly, in the calmest manner, in the greatest term; not in a haughty or imperious way, not hastily or fiercely, nor with sour looks, or in bitter language; for these do beget all the evil, and hinder the best effects of reproof. They do certainly inflame and disturb the reproved

**FEED THE LAMBS.**—Don't think a child hopeless because it betrays some very bad habits. We have known children that seem to have been born liars and thieves, yet have we lived to see those same children become noble men and women. Whatever else you may be compelled by your circumstances in life, to deny your children, give them what they most crave and need—plenty of love.

Twenty Dissuasives from Despondency.

1. If you are distressed in mind—live; serenity and joy may yet dawn upon your soul.

2 If you have been happy and cheerful—live: and diffuse that happiness to others.

3 If misfortunes assail you by the faults of others.—live; you have nothing wherewith to blame yourself.

4 If misfortunes have arisen from your own misconduct—live; and be wiser in future.

5 If you are indignant and helpless—live; the face of things, like renewing seasons, may yet happily change.

6 If you are rich and prosperous—live; and enjoy what you possess.

7 If another have injured you—live; the crime will bring its own punishment

8 If you have injured another—live; and recompense good for evil.

9 If your character be unjustly attacked—live; that you may see the aspersion disproved.

10 If the reproaches be well founded—live; and deserve them not for the future.

11 If you are eminent, and ap-

plauded—live; and deserve the honors you have acquired.

12 If your success be not equal to your merit—live: in the happy consciousness of having deserved it

13 If your success be beyond your merit—live in thoughtfulness and humility.

14 If you have been negligent and useless in society—live; and make amends.

15 If you have been active and industrious—live; and communicate your improvement to others

16 If you have spiteful enemies—live; and disappoint their malevolence.

17 If you have kind and faithful friends—live to protect them.

18 and 19. If you have been wise and virtuous—live; for the benefit of mankind.

20 If you hope for immortality—live and prepare for it—*Selected.*

John Randolph among the Boys.

A correspondent of the *Central Presbyterian* furnishes reminiscences of his school days more than fifty years ago. The celebrated John Randolph, then at the zenith of his power as a leading member of Congress, had three wards (nephews) at the school (that of Rev. Drury Lacy, Prince Edward county, Virginia,) at which he used to be a frequent visitor. The writer says:

“It was Mr Lacy's custom to hear his boys recite their Latin and Greek grammar lesson before breakfast, and I have known Mr Randolph more than once to come from Bizarre, two miles, and enter the school-house by sun-up. At nine o'clock, the school

was formally opened, when all the boys read verses about, in the Bible, until the chapter was finished. Mr. Randolph seemed always highly pleased with the exercise, read his verse in turn, and with Mr. Lacy would sometimes ask questions. On one occasion while reading one of the books of the Pentateuch, he stopped a lad with the question:

"Tom Miller, can you tell me who was Moses' father?"

"Jethro, sir," was the prompt answer.

"Why, you little dog, Jethro was his father-in-law."

"Then putting the question to four or five others by name, not one of whom could answer, he berated them soundly for their carelessness and inattention in reading, saying: "When you were reading last week, William Cook read the verse containing the name of Mose's father, and have you all forgotten it already?"

"Just then a young man caught the name, and unable to repeat the verse of the Bible, repeated apart of a line from Milton—"The potent rod of Amram's son," etc.

"Ah," said Mr. Randolph, "that is the way you learn your Bible—get it out of other books—what little you know of it"—and with an exceedingly solemn manner and tone, added; 'and so it is with us all—and a terrible proof of our deep depravity it is, that we relish and remember anything better than THE BOOK.'

"The very utterance, simple as it was filled every one with awe and made him feel guilty, while at the same time it imparted a reverence for the Bible which was never felt before,

and which, from one mind at least, will never be effaced. Mr. Randolph was so pleased, however, with the young man who quoted from his favorite author, that in a short time—as soon, perhaps as he could get it from Richmond—he presented him with a beautiful copy of Milton's *Paradise Lost*, with a suitable inscription in his own elegant handwriting

◆◆◆

THE LIFE STRUGGLE.—The world knows no victory to be compared with victory over our own passions. The struggle of life is between the flesh and the spirit, and one or the other finally gains the ascendancy. Every day and every hour of the Christian's life is this contest going on, and sad it is to think how often it is that victory is declared in favor of this earth with its sinful passions. The Apostle Paul, after having labored long and earnestly in his Lord's service—after having done more for the spread of the truth than all the other apostles, still felt that he was a human being, liable at any time, through the weakness of the flesh, to lose all. "I keep under my body," says he, "and bring it into subjection, lest after I preached the gospel unto others I myself should be cast away." If this watchfulness was needful on the part of this aged and long-tried servant of God, what care and diligence ought we, my brethren and sisters, to exercise, lest we should lose all in an unguarded hour? Our pathway though life is thickly set with snares for our feet. The seductions of passion, the allurements of vice, things to arouse our anger and stir up our heart's feelings, await us at every turn of life's devious ways, and blessed, indeed is

that man or that woman that meets them all without harm.

WARM YOURSELVES.—There are many persons who, if they could, would sit by the fire and draw in its heat without exertion or trouble. And so they may, when they are so feeble as to be incapable of labor. But if one be in good health the physician says to him; “Stir abroad. Rouse the energy of your system by exercise. Work, walk, climb. Let your blood be your stove!”

There are many Christians who use meeting as lazy and dainty people use fires. They go to them to be warmed, and suck in without exertion a certain moral stimulus, not wholesome because derived from no exertion of their own. Their pastor should say; “Go out and work! Create your own feelings! Life in earnest is the best feeling for the soul. Bring to the prayer-meeting feelings which you enjoy. Do not forever sit before the fire. Work and warm yourselves.”—*Christian Union*.

#### A Bad Foundation.

Passing along the street the other day, I saw a crowd collected around an unfinished building. I stopped and soon learned that the sidewall of the house had fallen in and killed two men, and wounding several others. The question passed from lip to lip, “How was it?”—“Why did it fall?” “Who is to blame?” “The cause is plain enough, said a man, evidently a builder pointing to the base of the building, it had a *bad foundation*—too weak by half for such a wall.”

I passed round the front; it was tall and stately, of beautiful red brick,

with white marble cappings and ornaments—altogether a fair and noble house and, but for the terrible gap, pleasant to look upon.

With a sad heart I went on my way. Two souls gone to their last account, and wounded sufferers left to drag out weary days and nights, all because somebody laid a bad foundation. What folly, nay, what guilt, thus to endanger human life! Ah! yes, it is not only a thoughtless, but a wicked thing to lay a bad foundation and yethow many every day are guilty of it!

The school boy who is only quiet when the teacher’s eye is on him, who will get the answer of his problems by the “key,” or from an other boy’s slate, instead of working them out himself; who will break the rules whenever he can do so without being punished; or who will spend the day in the street playing truant when his parents think he is at school, is laying a bad foundation.

The girl who is careless and untidy as to her dress, who is in too much haste to set her room in order neatly and thoroughly, is laying a bad foundation.

Worse still, the boy or girl who is ill tempered or sullen when asked to assist at home, to fetch a pail of water or a stick of wood, to amuse the younger children or rock the cradle; the boy or girl who says, “I don’t want to,” when such little services are needed, or goes grumbling to do them, is laying a bad foundation.

The boy who is tempted by the open shop on Sunday, to spend his missionary money and yield; who is tempted on a bright day to take a walk, a ride, or a sail, instead of go-

ing on Sunday to school, and yields, is laying a bad foundation.

The boy who turns over for another little nap after he is called in the morning; who thinks "it will do just as well tomorrow" when there is anything unpleasant to be done, forgetting that tomorrow never comes, is laying a bad foundation.

All these little boys and girls are *builders*, and *character* is the structure they are rearing. Ah, there are thousands who make sad mistakes; idleness, delay, want of resolution, dishonesty in small things, Sabbath breaking, drinking, falsehood, theft—these are laid in the foundation.

Fatal errors they often prove. Later in life, what should be the strong and noble character of a man, beautiful to contemplate, falls with a sudden crash that buries him forever from their respect of good men, and leaves his soul a wreck for eternity.

Little builders, lay your foundation firm, and sure and strong. Look well to the little weak places; make them secure. Ask daily help from God, and he will aid you to build a good and true character, such as even his pure eyes may look upon with pleasure.—*Child's Companion*.

—Many persons who appear to repent are like sailors, who throw their goods overboard in a storm, and wish for them in a calm.

It was a wise saying among the ancients, that the way to vice lies down hill. If you take but a few steps, the motion becomes so impetuous and violent that it is almost impossible to resist it.

Things of value are preserved with care. The wise man has taught us a fine lesson—"keep thy heart with all diligence, for out of it are the issues of life."

A good conscience is sometimes sold for money, but never bought with it.

A little girl was asked why she was working so very hard. She replied: "My candle is almost burned out; and I have not got another." Life is a candle burning out. Sometimes there is a thief in it, a disease consuming it more quickly; or it may be blown out, suddenly extinguished; and we have not got another.

—Children of God, like lillies of the valley, flourish in lowly situations.

A young lady examining her class at Sunday-school asked, "What is the pomp and vanity of this world?" A little girl looking up in her face, very innocently said, "The flowers in your bonnet."

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THE  
GOSPEL ADVOCATE

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NASHVILLE, TENNESSEE, JULY, 14 1870.

*From the Baptist, (Memphis,) June 4, 1870.*  
"THE DEBATE."

Mr Graves' Answer to Mr. Fanning's  
"Second Reply."

I now perform an act that Mr. Fanning's friends must admit to be *magnanimous*. I allow my readers to see every sentence of Mr. Fanning's reply, and my comments, *notwithstanding Mr. Fanning has not permitted his readers* (those of the GOSPEL ADVOCATE, through which he replies) *to see either my twelve propositions or his answer to those propositions, or my review of his answers.*

He chooses, for some reason, to leave his brethren in 'outer darkness' as to the propositions I have submitted to him for discussion, while I have, from the beginning of my correspondence with him, given my readers every word that has passed. I desire to deceive no one. I build no subterfuges. I seek the open plain. I offered, and still offer, fair, plain, unambiguous propositions, covering all the principal points of difference between Campbellites and Baptists,

and if they are not accepted and no debate is had, the world shall know whose fault it is.

I re-publish Mr. F.'s reply to my letters, with but a few brief comments, for I cannot be beguiled into an endless written correspondence, *unless a written discussion is agreed upon between us*. If Mr. F. prefers a written one, he shall be accommodated.

\* \* \* \*

REMARKS No. 1.—I waited upon "our chosen friends" from 1868 until 1870, when they were as far from having agreed upon affirmative and negative propositions embracing our denominational differences, "as when they first began." The time had come, fully come, to force you to accept fair issues or to decline, and therefore, putting the correspondence of "our chosen friends," who had so signally failed, into a parenthesis, I addressed you personally. With you I only have had to do thenceforth, and shall have to do henceforth. I proposed to you twelve propositions—six for you 'to affirm and six for you to deny. They covered the *whole ground* of differences between our respective denominations, and were

so fairly stated that your own brethren have confessed to it, and up to this date you have not presumed to deny their fairness or that they contained distinct and important issues!! You now say a full and exhaustive discussion of *three* subjects will be quite sufficient! To whom? Not to me—not to Baptists—not to the world. If a public debate is to be had, let all the issues that you constantly discuss before the public, and all the claims you and your people so dogmatically put forth, be brought forward and discussed. Here I stand.

\* \* \* \*

REMARKS No. 2.—From all this special pleading and “beating of the brush,” I recall the attention of my readers to the only proposition Mr. Fanning proposes to discuss, viz.: his Bro. Fall’s which was rejected by Dr. Ford in the correspondence and by myself in my Letters, because of its *palpable and confessed* evasiveness. If it means anything, it means that the Holy Spirit employs the word of the apostles, *and the word of no one else*. I said, therefore, supply the adverb “only,” and I will accept it. But Mr. Fall and Mr. Fanning both say no, for in the debate he should claim *that the Holy Spirit operated through the words of others than the apostles!!* Will not this suggest the thought to every one that that long correspondence was conducted by Mr. Fall to *prevent* a debate and yet boast a victory?! I am willing for the scholars and intelligent men of the age to judge between Mr. Fanning and myself touching the fairness of my proposition in regard to the Spirit. Will all examine the proposition

I submitted in place of his evasive one?

\* \* \* \*

REMARKS No. 3—Mr. Fanning comes nearer accepting the issues in regard to the remission of sins than upon any of the subjects proposed. I will affirm:

That the justification of a sinner before God, is conditioned upon a cordial faith in Christ only.

Let Mr. Fanning say, in so many words, that he will deny, and this issue is made up.

I understand Mr. Fanning to express his willingness to affirm,

“That the Scriptures teach that the pardon of past sins, in the case of a penitent believer, is conditioned upon baptism, as administered by the authority of the Lord Jesus Christ.”

I unhesitatingly declare that I will deny that the Scriptures do so teach.

\* \* \* \*

REMARKS No. 4.—I understand that Mr. F. agrees to deny that the churches planted by Christ and his apostles were Baptist churches. I have pledged myself to affirm they were, if no other proposition is accepted by Mr. F.

“On this subject, Mr. Fall submitted the following:

“The Scriptures teach that the bodies known as Christian congregations, are congregations of Jesus Christ.”

“This proposition I consider quite sufficient. We hold that when penitent believers submit to Christ in baptism, it is their privilege to assemble together to keep the ordinances of the Lord, and that these assemblies are churches of the Lord Jesus

Christ. This you deny, and the issue is as plain as it can be made between us."

REMARKS No. 5.—I do not, as I have declared from the beginning, accept this proposition. I cannot deny that Christian congregations are congregations of Jesus Christ. I am not a candidate for the lunatic asylum, nor can I suffer myself to be imposed upon and palpably stultified before the world.

\* \* \* \*

REMARKS No. 6.—I cannot be persuaded or driven from the true issue. Mr. Fanning may deceive the ignorant and credulous touching the history of Campbellism, but he will find it another thing to face history.

\* \* \* \*

Will Mr. Fanning deny "that the congregations known as disciples are human societies?" If he is willing to meet this issue let him accept my first proposition found among the six I proposed for him to affirm, as he intimates a willingness to do, in the last clause.

\* \* \* \*

REMARKS No. 7.—Since Mr Fanning questions my veracity, I will support an additional affirmative, viz.:

That the representative teachers and proclaimers of the Current Reformation have advocated and practiced open communion with other denominations.

Mr. Fanning will say if he will deny this in public debate.

\* \* \* \*

REMARKS No. 8.—I will, to suit Mr. Fanning's taste, put the proposition on apostasy in his own language, and call upon him to affirm it, viz:

"The Scriptures teach that a man who is in Christ, a pardoned and saved man, may renounce his Savior and be lost or go to hell."

Mr. Fanning will affirm. I will deny. This is agreed upon without farther controversy.

I now present the twelve propositions I proposed to Mr. F., and will mark those I understand agreed upon by him:

To Talbot Fanning, President Franklin College, Tennessee—DEAR SIR:

Will you affirm:

1. That all the Churches of Christ had apostatized from "the faith once delivered to the saints" and the order of the gospel when Mr. A Campbell and his coadjutors commenced the proclamation of the principles of the Current Reformation, as it was then called?

*I will deny.*

Will you affirm:

2. That the organizations which they originated were true churches of Christ, and constitute to-day "The Christian church," or "The Kingdom of Christ visible?"

*I will deny.*

Will you affirm:

3. That the baptisms of Baptist churches are unscriptural and null?

*I will deny.*

Will you affirm:

4. That the pardon of sin in the case of a penitent believer is conditioned upon immersion, administered by the authority of Jesus Christ?

*I will deny.*

*Accepted.*

Will you affirm:

5. That the Scriptures teach that a man who is in Christ, a pardoned and saved man, may renounce his Savior and be lost or go to hell?

*Accepted.*

*I will deny.*

Will you affirm :

6. That in conversion to Christ, as well as in sanctification, the Holy Spirit employs the words of the apostles only ?

*I will deny.*

I will affirm :

1. That the churches organized by Christ and his apostles were Baptist Churches.

*Will you deny ?*

*Accepted.*

I will affirm :

2. That "Campbellism" is the proper term to denote that system of religion originated by Mr. A. Campbell and his coadjutors, and that "Campbellites" is the appropriate name to designate the people who embrace that system.

*Will you deny ?*

I will affirm :

3. That the Scriptures teach that it is the duty of the unbaptized to pray for pardon, mercy and salvation.

*Will you deny ?*

I will affirm :

4. That Repentance and Faith is the gospel order of these requirements.

*Will you deny ?*

I will affirm :

5. That the personal presence and operation of the Holy Spirit are necessary to the regeneration or new birth of the Sinner.

*Will you deny ?*

*Accepted.*

I will affirm :

6. That the scriptures teach that the immersion of a believer in water, by a legally qualified administrator, in the name of the Trinity, and membership in a Christian church, are the divinely appointed prerequisites to the Lord's Supper.

*Will you deny ?*

Respectfully submitted,

J. R. GRAVES.

,To which I now add as above indicated;

I will affirm :

7. That the representative teachers and proclaimers of the Current Reformation have advocated and practiced open communion with other denominations.

*Will you deny.*

I will affirm :

8. That Mr. Campbell and his coadjutors did originate and organize distinct religious societies which they called churches.

*Will you deny ?*

*Accepted.*

Now, Mr. F. may be unwilling for the readers of the GOSPEL ADVOCATE to see my propositions—but my subscribers will, I trust, take special pains to get their Campbellite neighbors to read this, my reply.

Mr. F. may take months to reply to this. But when he does, let him frankly accept or deny these propositions.

J. R. GRAVES.

Third Reply to Mr. Graves.

FRANKLIN COLLEGE, }  
June 24th, 1870. }

MR. GRAVES :

Your answer to my "Second Reply," published in the *Baptist*, of the 4th, I did not see for two weeks after its publication; but I am now glad to devote a few minutes to your second answer.

My wish is, to bring our correspondence, in regard to "*The Debate*," to a satisfactory conclusion. For your professed "magnanimity" in letting your readers see my "*Replies*," no doubt my brethren will be sufficiently thankful. But your statements that you "desire to deceive no one," "build no subterfuges," "seek

the open plain," and "offer unambiguous" propositions covering the principal points of difference between the Disciples and Baptists, they may be slow to see as clearly as you seem to do.

Your declaration that, "If no debate is had, the world shall know whose fault it is," may afford you some present comfort, but I doubt if there is even a sensible Baptist in the country who does not know that all the "subterfuges and faults" are at your door.

You know, just as well as you know your right hand from your left, that my brethren are desirous to hold a fair discussion with the Baptists. We desire no victory over our fellow-creatures, but our confidence is, that a free discussion of our differences cannot fail to profit our people.

Your remark that you "cannot be beguiled into a written discussion, unless it is agreed upon between us," is gratuitous. It is still a matter of record, that some eighteen years ago, with quite a flourish of trumpets, you proposed to discuss in the *Tennessee Baptist*, the subject of "Remission," but after the publication of a few preliminary essays, you concluded that "discretion was the better part of valor," and closed the matter without the semblance of an explanation. No one, I presume, who is acquainted with you, presumes that you are disposed to debate with the disciples, either by pen or orally. Time, however, will prove who is sincere.

I do not imagine you can influence any intelligent person to believe you speak the convictions of your heart, when you assert that Mr. Fall engaged in the "correspondence with Mr.

Ford to prevent a debate." It surely cannot be that you believe Mr. Fall is the character of man you represent him to be.

With these well-intended suggestions, I will briefly notice the fourteen propositions you have submitted.

But before doing so, I must remind you that if you really understand what is considered fair between equals, it would be quite sufficient for you to shape only half the propositions for debate.

In regard to the 1st, in which you wish me to affirm, "That all the churches of Christ had apostatized" at the opening of the present century, permit me to repeat, that, while A. Campbell and coadjutors have taught that all sects and denominations belong to the apostacy, we have maintained that Christ has had a true church on earth from the day of Pentecost, and our effort has been, not to form another heresy, but to get back upon the rock and help others to get upon the platform of the primitive church.

2. We are satisfied to maintain that the congregations planted by A. Campbell and brethren, are churches of Christ. You deny, and the issue is admitted.

3. We have not taught "that the baptisms of Baptist churches are unscriptural and null." I am willing, however, to discuss the proposition that, "the baptisms of Baptist churches, so far as they are peculiarly Baptist, are unscriptural and null. I have, however, hoped that many baptized by the Baptists looked more to the teaching of the scriptures than to the mystical preaching of Baptist preachers, regarding what

they call a direct regeneration of the spirit before faith, and that they might really obey the Gospel, in spite of the false teaching of a bewildered priesthood.

4. The question "that pardon of sins, in the case of a penitent believer, is conditioned upon immersion administered by the authority of Jesus Christ, (as stated by P. S. Fall,) I would not change, and I am glad to see that you are satisfied with it.

5. The fifth, as modified by me, in regard to apostacy, I am pleased to know is satisfactory to both of us.

6. While I am not pleased with the proposition upon the subject of the spirit's work, as proposed by you, if you will so modify it as to read, "that in conversion to Christ, as well as in sanctification, the Holy Spirit operates, not directly, but through words only," I will accept it.

#### BAPTIST PROPOSITIONS.

1. That the churches organized by Christ and his apostles were Baptist Churches," is satisfactory.

2. Your affirmation claiming the right to call us "Campbellites," and our religion "Campbellism," I accept.

3. Your third, in reference to the right of aliens to pray to God, in the name of Christ, before baptism, for the salvation of the soul, I accept.

4. If it is your intention, in your fourth, merely to defend the dogma of repentance before faith, I accept it.

5. Your fifth, in regard to spiritual influence, I accept.

6. If you will modify the clause, in your sixth, which reads, "Membership in a Christian church to en-

title one to the Lord's Supper," so as to read, "membership in a Baptist church to entitle one to the Lord's Supper," I will accept it. This is very sound Baptist doctrine, and I presume you will not object to a change in general harmony with the views of most Baptist sects.

7. Your seventh, touching the charge of what you call "open communion" amongst my brethren, I accept.

8. Your eighth, charging my brethren with the sin of originating and organizing a new order of things, I also accept.

Now, Sir, when our friends see these things, they will anxiously ask, "What next?" We have very nearly agreed upon every proposition. Perhaps no true debaters ever agreed more fully as to issues. The question, as every one must see, then, is, "Will there be a debate?"

If you mean business, it occurs to me the time has arrived for you to name a friend who, in conjunction with a friend I will name, shall select a distinguished citizen of Tennessee as President of the board of Moderators. It will be legitimate for the moderators to determine the order in which the questions shall be discussed, the rules governing the disputants, the terms of publishing the debate, and all other questions bearing upon the subject.

Should you now impose other conditions, it will be regarded as conclusive evidence that you have no disposition to discuss differences between the Baptists and Christians; and in adopting such a course, from my present stand-point, I shall feel relieved from all obligations to give the

subject of a debate between us further attention. Should you, however, manifest a temper indicating a desire to discuss our differences, I trust you will find me most cheerful in giving the subject that attention which its importance demands.

Respectfully,  
T. FANNING.

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OBITUARY.

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Died suddenly, June 4, 1870, Bro. Alfred Scott, of Williamson county, in the 56th year of his age. Bro. Scott was a member of the Church of Christ for over 30 years. He was a pleasant and accommodating neighbor; a good citizen; a very kind and affectionate husband and father; ever kind and pleasant in his family. We have known him personally for many years, and while we do not pretend to say that he was without fault, we think there are but few men as nearly clear as he. We deeply sympathise with the surviving members of his family. He survived his wife, Sister Amanda D. Scott, a little over four years, who was also a devoted Christian.

Sister Scott died of consumption, and in the full exercise of the faith of the Gospel of Christ. The hope of a happy home in heaven cheered her last moments, and greatly palliated her suffering. Brother and Sister, you have left us; but we weep not as for them that have no hope. God grant that we all may so live on earth that we may at last live together in heaven.

E. G. S.

*Brethren L. & S.:* I am requested to write the obituary of Bro. W. P.

Allen, of Lee county, Ala., a member of Shady Grove congregation. Bro. Allen was born in Virginia, and raised in Lincoln county, Ga., and married his first wife in Abbeville, S. C. He made a profession of Christianity, at the age of 22, among the Baptists, but for years opposed many things that they taught and held in the Baptist church, not in the Bible. At length, when the primitive gospel was preached and a congregation organized near him, he embraced the truth as it is in Christ, in the year '69, and died May 21st, 1870. He was 76 years, one month and three days old.

He died as he had lived for 54 years, in the full confidence and faith of his Lord's word, fully relying on the word of God as able to do all things that it promised. His illness was about two months, but confined to his bed only a few days. He died of dropsy of the heart.

He said, a few minutes before he died, to the Doctor and others, that if he had breath he would tell them how to enter the kingdom, "But," said he, "I have only a few minutes more to stay. There is a small stream to cross, and then I shall be in the promised land. He was a good husband, a loving partner, a kind neighbor, and a faithful, constant and devoted Christian.

The country has lost one of its best citizens; the community one of its best inmates; and the Church one of its best members. The wife, the church, and the country are left to mourn their loss of him. But may all take warning and try to imitate his example in life, in living right, in order that they may die right. May the Lord help us all to do our duty, is my prayer.

Carrollton, Ga. A. C. BORDEN.

Review of a Sermon Delivered by Rev. E. Petri, April 17, 1870.

When at Franklin Ky., a few days ago., we obtained a copy of a discourse, delivered at that place not long since, by Rev. E. Petri, a Baptist preacher, the object of which is to give "some reasons" why he could not "unite with the Campbellites upon the Bible." We propose to examine a few things in this sermon.

Mr. Petri, like many others of our opposers, persists in slanderously calling us "Campbellites." He knows that we as a people, have never acknowledged that name. He knows moreover, that the name is offensive to our brethren, and that they have always regarded it as nothing less than a wilful slander on the part of our opposers, and especially from those who know that we disavow it.

This, Mr. Petri well knows, for on 6th page of his sermon, we have the following: "Appeal after appeal has been made lately to all Christians in Franklin to unite upon the Bible with those, who style themselves par excellence, 'Disciples,' and who hate above all things, to be called 'Campbellites.'"

This sentence speaks for itself, and forcibly shows the spirit, or state of mind and heart, that dictated and uttered it. We make no comment, further than to say we envy not the piety that prompted it. All who know anything of us as a people, know that we have ever esteemed brother Campbell as a great and good man, but that we acknowledge no earthly leader. Even ordinary politeness and respect, to say nothing about Christianity, would require of our oppo-

nents, if they speak of us at all, to call us by such names as we ourselves acknowledge.

On the subject of union, he says on same page:

"Not a century has passed in which some new error has not been grafted upon the doctrine of Christ; and no error, however grievous, has ever been taught without finding adherents; and this, far from being a token of God's approbation, is but a proof of the depravity of man. Denominations after denominations have arisen, all claiming to hold the true doctrine of the Bible. While these differences are deplorable, yet they are unavoidable; and every effort at union has added to disunion. Whenever man's wisdom has sought to effect a union upon the Bible, God's blessings have failed to accompany the effort, and it has invariably resulted in the origin of a new sect, and has therefore effected the opposite of its endeavors."

We have neither time nor space to answer the insinuations in the above concerning our errors, and their adherents; and their depravity, etc. But he has some strange thoughts in regard to union, which we notice briefly.

While admitting that these differences are deplorable, he says they are unavoidable. Mr. Petri may be very wise, and knowing, but a wiser than he, one divinely inspired, has commanded the very thing to be done, which Petri thinks cannot be done. Paul in 1 Cor. i: 10, says: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that



ye be perfectly joined together in the same mind, and in the same judgment."

Now if Mr. Petri is right, then Paul commanded an impossibility. Not Paul merely, but God. Not only so, but Christ prayed for an impossibility, when he prayed that all that would believe on him through their (the Apostle's) word should be one, that the world might believe that the Father had sent the Son. If union is impossible, Christ and the inspired apostles knew it, and they therefore prayed for and commanded a thing which they knew to be impossible. Would they have done so? Who dare say so, except Mr. Petri? If he would have obeyed one single command given by Peter, he would never have penned or spoken the above. The passage is, "If any man speak, let him speak as the oracles of God." 1 Pet. iv: 11. Had Mr. Petri done this he would have spoken with Christ and the Apostles, not against them, as he has done. He also says, that "every effort at union has added to disunion." In the sense in which Mr. Petri used this, perhaps what he says is correct. He no doubt used it in a denominational sense. Every effort to unite upon a denominational basis, will forever be unsuccessful. But that is not the kind of union spoken of in the New Testament. If Mr. Petri will receive it, I will inform him that our effort at union is upon the word of God. We are trying to get religious people everywhere to abandon all creeds and confessions of faith, and all human names, and all human platforms of every character, and to unite upon the Bible, and that alone, for our en-

tire rule of faith and practice; to take the Bible names; as Disciple, or Christian, and no other. Our author says, we are better known by the name *Campbellite*, because it "embodies all the peculiarities of their (our) system of theology." This is the reason why that name as applied to us, is so great a slander, because that by giving us an unscriptural name, they have some show to accuse us of having a peculiar system of theology. I hereby respectfully inform the gentleman that we have no such system as he speaks of. If however he wants to call the Bible a system of theology, then that is ours; we have no other. But he says, "Whenever man's wisdom has sought to effect a union upon the Bible, God's blessings have failed to accompany the effort, and it has invariably resulted in the origin of a new sect, etc." This declaration is literally true. *Man's wisdom* will always fail. It is man's wisdom that tries to unite the religious world upon human and denominational platforms, and we are quite ready to admit that all such efforts will multiply sects. We would however have him know that he is entirely mistaken in the above insinuation that we are operating upon man's wisdom. Will he say it is man's wisdom to believe on Christ, and to repent? etc. Surely not, for then we are only acting upon God's wisdom since he has told us to do these things. So when we are trying to effect a union upon the word of God, we are only doing what God has commanded to be done, and what Christ prayed should be accomplished. This is trying to effect a union by the wisdom of God, and not

of man. On 7th and 8th pages he says, "and we should be thankful to God, that he has not made salvation depend upon the exercise of the mind in a correct interpretation of his commandments, or in other words, upon church membership, but that he has based it upon faith in Jesus." Wonder if he will say faith only. If so, then he flatly contradicts the word of God, for that says, "Ye see then how that by works a man is justified, and not by faith only." Jas. ii: 14. This is the only passage in the Bible that speaks of justification by faith only, and it denies the doctrine. Then surely he don't mean to say that. But will he on the other hand venture to say he means faith in Jesus, perfected by obedience to his commands? If so, then we are all agreed. One of these positions he certainly must take. If the former, he contradicts the word of God. If the latter, then we will shake hands and be one. But then we know he does not mean faith, perfected by obedience, for that will always make persons members of the church or kingdom of Christ, and he would have us believe we can be saved without church membership; hence we will have to leave him in contradiction with James, and let the people decide which they will believe. Again on 8th page he says: "The sympathetic appeal for union, made to Baptists by Campbellites is frequently strengthened by the assertion that there is really but very little difference between the two. This is false; the only point of agreement between the two, is found in this: that both consider immersion alone as baptism." This is rather a singular statement.

Let us see. Those people that he in his 'piety (?) is pleased to denominate Campbellites, believe heartily that Jesus is the Christ, the Son of the living God. According to his statement above, Baptists do not. The disciples believe that sinners must repent, or perish. Baptists do not, if Mr. Petri tells the truth. In a word; the disciples believe in an humble and earnest obedience to the Gospel on the part of the sinner in order to be saved, and that every step of that obedience must be directed by the Holy Spirit. The Baptists do not believe this, according to Mr. Petri. In the name of reason then, Mr. Petri, what do Baptists believe? Better cool down, and not make such rash, unguarded statements. Everybody that knows anything about the Baptists and Disciples, knows better. Mr. Petri now goes on and gives some five or six reasons why he cannot unite with the disciples upon the Bible, which we will briefly consider: "I cannot unite with Campbellites upon the Bible.

1. *Because they sap the very foundation of the structure of salvation by denying the fundamental truth taught in the Bible, (i. e.;) Total Depravity.*" Fundamental, according to Webster means a primary or foundation principle. Hence Mr. Petri regards Total Depravity as a primary or foundation principle in the structure of salvation. I confess that I am somewhat at a loss to understand what this sentence means, because it is not very easy to determine what he means by total depravity. He refers to a number of passages that are used to express the character of men that had acted very wickedly; such as the

antediluvians, who according to the word of God had corrupted their way upon the earth. Read Gen. vi: 12. We have never denied that these people were wicked; but they 'made themselves wicked by their own bad conduct, when they could have done otherwise. Noah did do otherwise, and was saved. He also quotes from Jeremiah xvii: 9: "The heart is deceitful above all things, and desperately wicked, who can know it." This was spoken by the prophet about six hundred years before Christ, and just about the time God carried his own people, the Jews, into captivity for their wicked doings. This language only expresses the character of these people, after they had, as Isaiah says, "Chosen their own ways," and God was then choosing their delusions, and bringing their fears upon them. Isaiah lxvi: 3, 4. Nobody denies that these Jews were wicked at that time. He has thus far mistaken himself, if he supposes we ever denied these things. He uses one passage however, by which perhaps we can determine his meaning. That is John vi: 44; page 9. "No man can come to me, except the Father which hath sent me draw him." He says the "Total Depravity or absence of true virtue or the incapability of volition of the heart is shown," by this passage. By depravity then, he means that the sinner is unable to receive the word of God in his heart and obey it, without an "immediate" operation of the Spirit of God upon him, to open his heart. We are certain that this is his meaning of "Total Depravity," because he says, in his third reason, 12 page: "Because they deny that the Holy Spirit acts immediately upon the heart of the sinner, (i. e.;) apart from the word," etc. (We thus unite his first and third reasons together, because they are so intimately connected, that we cannot well examine one without the other.) From these quotations, we can be at no loss to determine what he means by total depravity. He introduces Lydia's case as an example of the immediate action of the Spirit upon the heart of the sinner, and then says 14th page: "As the Lord opened the heart of Lydia, so he opens every heart that receives the truth." Hence the doctrine of total depravity is the foundation of abstract Spiritual influence. They are twin sisters, either both true, or both false. If we are correct then in our conclusions of what he means by depravity, we do deny it, most positively, and will give some of our reasons. The passage above quoted from the 6th of John, is about as strange on that subject as any passage he has presented; and it, taken in its connection is very far from teaching such doctrine. If he had only taken the 45th verse with the 44th, a part only of which he quoted, he might have been saved the trouble of torturing it, so as to get total depravity out of it. The 45th verse is as follows: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the father, cometh unto me." This verse fully explains how the father draws men. The Savior said, "Go teach all nations," "Preach the Gospel to every creature." Thus the Father draws them by teaching them his love and goodness in the death of his Son.

When people are thus influenced by the Gospel to come to Christ, they are drawn by the Father. After God has done his part in sending the teaching, the people on their part have to *hear and learn and come*; and this coming means the obedience man is to render to the Gospel of Christ. Now Mr. Petri, why quote a piece of a verse, and then guess at its meaning, when the very next verse explains it? You *guess* the Father draws them by an "immediate" action of the Holy Spirit upon their heart. The Savior says it is by *hearing and learning and coming*. Read a little further next time. This passage taken together, teaches that the sinner, instead of being totally depraved, is able to do all that the *word* of truth requires, without any direct operation. Mr. Petri also, guesses in regard to the opening of Lydia's heart, that it was done by a direct operation of the Spirit. There is no need of thus guessing at it, when the facts in the case are, that an inspired apostle was there, specially called there to "preach the Gospel unto them," and whose work was to open the eyes of the people and turn them from darkness to light, the very work that was done for Lydia. Not only does Mr. Petri differ from the Bible, but he differs widely from J. R. Graves and Dr. Ford, who take the position that the Spirit operates only through the truth.

In the *Baptist* of June 26th, 1869, Mr. Graves gives an account of a sermon delivered by Dr. Ford, and gives one of the Dr.'s propositions as follows: "The eternal Spirit opens the heart and mind, and does this, according to his own laws, governing mind." Graves then comments upon it thus: "Does it by bringing facts, truths before the mind and heart." "He opens the heart by the instrumentality of his word, the sword of the Spirit. Baptists have been represented as teaching that the Spirit acts on the heart without means—without the word—it is a misrepresentation." These men both teach that the Spirit opens the heart through the truth. The New Testament teaches the same thing. Now let Mr. Petri settle the matter with the New Testament and his brethren. Let him show us one single example where the Holy Spirit ever went without the word and opened any one's heart in apostolic times, and we will at once yield the point. Lydia's case will not do. Therefore we must still deny both these dogmas of man's devising; "Total Depravity" and the "immediate action" of the Holy Spirit. Mr. Petri's second reason is, "*They pervert the biblical order of things by placing faith before repentance.*" We should like to know where he learns that repentance comes before faith. He certainly never learned it from the Bible; for Paul says "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Heb. xi: 6. Repentance is certainly one of the steps the sinner is to take in coming to God. No one who believes the Bible can deny this. But this step cannot be taken without faith, according to Paul. Mr. Petri says it can. We prefer to believe Paul. So he, instead of our brethren, perverts the "biblical order of things." The trouble with Mr. Petri is, that what the Bible calls faith, he calls a

mere assent of the mind. He says this assent of the mind opens it to the reception of Truth, and that from this assent, repentance springs. Just let him call this faith, and the difficulty all vanishes. He also assumes that faith is a direct gift of God. If he had only read John and Paul on this subject, he might have been saved the trouble of an assumption, John xx: 30, 31, says: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; 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." Here the apostle says these things are written that *ye might believe*, not that God might give them faith, for then what need have we for the word, if God still has to give us faith directly. But Paul also says, "So then faith cometh by hearing, and hearing by the word of God." Now to understand how faith comes by hearing the word of God, we only need read the commission as recorded by Mark xv: 15-16, and all is plain. "Go into all the world, and preach the Gospel to every creature, he that believeth and is baptized shall be saved." The Gospel is preached, and written, the people hear or read, and believe. This is heaven's order. Then repentance, confession and baptism follow. Hence if we *did not* put faith before repentance, we should pervert the "biblical order of things." Faith is that which prompts us to obedience, and at the end of obedience, God saves us. Hence whenever the sinner believes the Gospel strong enough to obey it, he has saving

faith, and there is no other faith that will save.

In the fourth place he says he cannot unite with us: "*Because they teach baptismal salvation, which I believe to be equivalent to trusting in a covenant of works and to declaring the sacrifice of Christ imperfect.*" Now why does he say *baptismal salvation*? Does he mean to say that we teach that baptism alone saves men? That is what his language means, or it means nothing at all. He knows perfectly well that we teach faith, and repentance, for he admits that much, in this very sermon we are now examining. Then he knows the accusation in the above language is incorrect. Then why does he use it, except to prejudice the minds of the people against us. This accusation, and calling us Campbellites, as he has done throughout his whole sermon, were never prompted by the spirit of Christianity. They come not from that charity that "thinketh no evil;" nor is it prompted by the golden rule, given by the Savior, Luke vi: 31: "And as ye would that men should do to you, do ye also to them likewise." We will leave the people to judge what spirit prompted these things. We teach just as the Bible does, that baptism is a positive command of God, and that it is "for the remission of sins," but none of us ever taught that baptism alone would save any one; and this Mr. Petri well knows. But why should Baptists be so afraid of baptism for the remission of sins? They generally contend, and we suppose Mr. Petri does also, that John the Baptist set up the kingdom, and from him they have their name, although

they have translated it out of the New Testament. John the Baptist taught baptism for the remission of sins. Mark i: 4. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Read the same in Luke iii: 3.

It is strange to me that they will build on John, and then deny his doctrine. If they build on him and take his name, we think they ought to take his teaching. And if they can fellowship John, why should they refuse to fellowship us for preaching the same thing? We teach just what is taught in the Bible on this subject; no more, no less. Hence if Mr. Petri is willing to take the Bible, and that alone for his guide, he can come on. We require nothing that the word of God does not require.

His fifth reason is, "Because they believe that a child of grace may apostatize and finally be lost." Yes, Mr. Petri, we do believe this, and we could not believe the teachings of God's word and not believe it. When the Bible teaches us that nearly six hundred thousand men of the Jews, besides women, apostatized, fell in the wilderness and never entered Canaan after they were all alike saved, we believe it. When the word of God refers to the fall of these people, and in an immediate connection says, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it," we also believe that Christians may "come short" of heaven, and that they certainly will, unless they continue to serve God faithfully to the end. Paul teaches that there was a chance for him to fall away and

be lost, after preaching to others. Some sort of beings called angels in the New Testament fell, and we believe if they fell, men "may" fall. If there is any one thing more fully taught in the Bible than any thing else, it is that christian must hold out faithfully until death, or be lost. Then we expect still to believe this, and teach it as earnestly as anything taught in the Bible.

We have thus examined Mr. Petri's sermon very hastily, and left out many things that deserve notice, but could not without making this article longer than we desired.

That our readers may be benefitted by the above, is our sincere prayer.

E. G. S.

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#### BOOK NOTICES.

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We have received from the publishers, J. B. Lippincott & Co., the first volume of the life of A. Campbell, by R. Richardson. It is a model of excellence in mechanical execution. But the chief recommendation of such a work is in the excellence of its matter. The work has been well and faithfully performed.

The first volume embraces much concerning the immediate ancestors of A. Campbell, especially his father, who was so intimately connected with his own early religious instruction, and the movements of his after life. The early life, the surroundings, the influences that moulded his character, the successive steps that he took in his career, together with the influences affecting and affected by, his course and teachings are all carefully and faithfully presented. The leading objects and

motives, together with the controlling principles and central truths of the great religious movement of the century, looking to the restoration of the Christian religion in faith and practice, as it came pure and perfect from the hand of God, is clearly and fully set forth.

In the life of A. Campbell, we have the presentation of the principles in their workings in the mind, that are presented so clearly and fully in their practical establishment in the excellent life of Jno. Smith. The two works are very greatly complements of one another. A. Campbell and his father expounded the principles from the scriptures in their beauty and harmony. John Smith in his own plain and humorous style adapted them to the comprehension, and enforced them upon the faith of the common people.

The true spirit of the restorative movement is presented in these two works. They both embrace very greatly a history of this religious movement. The work of biography has been well done by each of the authors. They are timely. At this day, in the popularity of this movement, its original simplicity, purity and earnestness are very greatly lost sight of. The study of these two works must do incalculable good in restoring and re-inspiring the church with the true life and spirit of these early devoted, self-sacrificing men of God. The style of each is fascinating and engrossing to the thoughtful student. We heartily recommend to every young Christian, especially, the purchase and study of these works. They would do great good if read by those not yet Christians.

Much more can be learned of the true teachings of the Bible from the developments of these teachings in the life of these thinking, working men than in any mere theoretic disquisition on scripture truths.

Both books are sold by agents. One published by J. B. Lippincott & Co., Philadelphia. The other by R. W. Carroll & Co., Cincinnati, O. Orders will be received at this office for the life of Jno. Smith, from those not in reach of an agent. Price 2 50. postage 32cts.

#### MANFORD AND SWEENEY DEBATE.

—We have a copy of this debate on Universalism. It is a neatly bound volume of 411 pages. Two propositions were discussed:

1st. "The Bible teaches that all who leave this world sinful, will finally be reconciled to God and saved."

2nd. "At the coming of Christ, yet future, the world will be judged and the wicked sentenced to endless punishment."

Bro. Sweeney is a clear-pointed, good debater. Mr. Manford is a shrewd quibbler. But Universalism, so utterly contrary to the order of God and the constitution of the universe, as manifested both in revelation and nature, is itself a quibble of Infidelity, and should always be so treated.

Bro. Sweeney has met the quibbles of Universalism in this book, and exposed them pretty well. We think, too, that Mr. Manford has presented them in their strength.

The book can be had by addressing J. S. Sweeney, Chicago, Ill.

DEBATE BETWEEN CLARK BRADEN, of the Church of Christ, and G. W. RUGHEY, of the Methodist church.—This is a volume of nearly 700 pages, closely printed matter. With the book came a request that it should not be reviewed, unless thoroughly read. We have not time to read it just now, so we merely announce its reception, at present. It is well spoken of by many, as being a thorough and exhaustive discussion of the differences between the Church of Christ and Methodism.

It is published by Franklin & Rice, Cincinnati, O., for C. Braden.

A BOOK OF SERMONS—By J. T. Walsh, Newberne, N. C., is a volume of 346 pages, containing 18 sermons. All by the author, save two. Several of the sermons are on speculative questions, and, as far as we have read, are treated in a speculative manner. Sermons on 'The Nature of Man,' 'The State of the Dead,' 'The Nature of Future Punishments,' are not likely to very greatly benefit man. Other sermons of the series are more practical in their character, and, although lacking in earnest force and practical power, so far as we have read them, are sound and clear.

Published by R. W. Carroll & Co., Cincinnati, O.

D. L.

A Good Teacher Wanted.

MONTGOMERY, TEXAS, }  
June 24th, 1870. }

Bro. Lipscomb: By request of the Trustees of this place, I write to ask your aid in securing a good teacher. A good opening is presented that

will amply support a good teacher, who is a graduate.

Applicants should address,

W. N. LINTON.

Montgomery, Texas.

Letters to Young Ministers.

No. XXVIII.

HABIT.

Dear Brethren,—A hunter told of an adventure with an owl. He was out one cold morning in search of game. Casting his eyes into a hollow he saw a little owl. The little thing looked cold and feeble; so the hunter took it in his hands. He did this partly out of pity, and partly from curiosity. The bird seemed quite gentle, making no effort to escape. Finding itself in the hands of its new friend, it reached out one of its pedal ornaments and clasped very firmly a forefinger on one of the hunter's hands. This movement added nothing to the comfort of the finger thus victimized, the other hand of the hunter came to the rescue. But the owl, as if anxious to teach a valuable lesson to its captor, so soon as his other hand came near enough, with its other foot clasped the other forefinger of the hunter. There the sufferer was, captured by a little owl, and scarcely able to help himself.

Now, brethren, this may be a very old story to begin a grave letter with, but let us see what good there is in it. That little owl is a symbol of *habit*. As the huntsman first got the owl, so we first get the habit. As the owl next captured the huntsman, so our habits capture us, when once we found them. As the hunter knew not how to rid himself of the contemptible



little owl, so we find it extremely difficult to throw off the power of the habit, when once it lays hold on us. Would it not have been best to let the owl alone? Is it not best for us to avoid the formation of evil habits?

Let us have a partial catalogue of the evil habits a preacher may carry into the pulpit.

1. Long introductory exercises. Some preachers will read the longest chapter in the Bible, sing the longest hymn in Mercer's Chuster, and then pray for thirty minutes by the watch, before sermon. If they did this only once a year, it would be bad enough, but they do something like it continually. No wonder their congregations prefer to come into the house after the sermon begins. As a rule, the exercises coming before the sermon should be brief; "short and to the point," is the motto in such cases.

One word, in passing, about public prayer. If the petitioner has anything to ask of the Lord, let him ask it; but let him not undertake to tell the All-wise One a hundred new things. Again let us address the throne of grace by a *prayer*, and not a fine speech. Lastly, a congregation will not fail to notice it, if the preacher uses the *same* prayer every time he appears in public. Preachers ought to be so used to prayer, and so full of it, that they will never have to use old set forms anywhere, or on any occasion.

Apologies before preaching. These are miserable. An explanation is sometimes demanded from the preacher, but away with apologies! They are no part of the preaching, and nobody wants to hear them. And yet some good brethren are so much in the habit of apologising that they

seem unable to start a sermon without it.

8. Long sermons. It is allowed in a *great* man, on *special* occasions, to preach long sermons. It may be proper for common men to preach ninety minutes in a place where preaching is seldom heard. But for ordinary preachers—young ones in special—to occupy more than an hour in a sermon, is not all allowable. The hearers will show the preacher, by their uneasiness of manner, that he is wasting breath. And yet, many common men fall into the custom of preaching sermons of unbearable length. And once they establish the habit, they are not to be redeemed from its power. Perhaps the best remedy for a youth, who is inclined to detain his hearers too long, would be to send him to hear one of those long-winded old brethren.

4. Loud preaching. It would be a great favor to some brethren if some one could convince them that most people are blessed with tolerable hearing. It would save so much air and lung force! A story is told of two Scots that were boasting of their respective preachers. Each maintained that his pastor excelled. At last one of them, growing highly excited, exclaimed, "*Why man, my preacher can bellow like a bull!*" There was another case much like this famous one. A brother had a little congregation in a room some fifteen feet square. He preached a long sermon to them, and at the *top* of his voice which was no mean altitude. When the preacher was through, he was asked why he preached so loud? He could not, he said, preach in any other way. Here was habit; and in the case of the

Scotch preacher also. This habit prevails among our Southern ministers very extensively. For many reasons it should be avoided.

There are some minor habits of a disagreeable character to be guarded against. One man acts in the pulpit as if he had St. Vitus' dance, or as if he were defending himself against a small swarm of bees. Grave, calm people do not see any use for fits as an accompaniment to a sermon!

Another good brother cannot well get out a long sentence without an "I say," to it; or, if he avoids the "I say," he will find much use for the little word "ah." For instance, "David, the king "ah," went into his own house "ah.'" This all comes of habit, and can be overcome by the young man without much effort. There used to be men who were troubled with a great accumulation of saliva while preaching. This was rather unfortunate; because to stop preaching to spit, is not the most refined of actions. But there was another item attached to the performance. *The spit had to be rubbed out with the foot.* It is to be hoped that the spitting and the rubbing have pretty well gone out of fashion.

Of course it is exceedingly necessary for a young man to establish the right habits, because his habits will either *make* him or *ruin* him. This is true of habits in great matters. In smaller ones, they help and polish, or else they retard and render uncomely.

In college life our young ministers are in great danger of forming highly injurious habits. College manners are not pious manners. There is a free-and-easy, worldly air about our

best institutions, as far as known to the writer, that makes an impression on the young man, whether he desires it or not; and it is an impression opposed to genuine piety. This must be warned against, and the habits of true piety established, or else, while the young man learns how to preach, he will *unlearn* how to live. The preacher is naught without a life to match his sermons.—*Religious Herald.*

W. M. D.

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### Success of the Gospel.

*Brethren L. & S.:* Including the third Lord's day in this month, I held a meeting for the brethren at Pinewood, Hickman county, where we had sixteen additions to the good cause.

The brethren here meet on Lord's day for worship, and, though few in number, have been faithful, and the result is, they have been blessed in the conversion of their neighbors and friends.

I trust all the children of God, everywhere, will soon learn that it is not only a duty to meet on Lord's day, but a privilege which they should highly prize.

I have had several additions at other points.

Your Brother,  
F. H. DAVIS.

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THE NAME JESUS.—Most names in the Bible are given because of some characteristic or circumstance connected with the person named: So the name Jesus means Savior, and we are told was given him, "for he shall save his people from their sins." What Christian does not love the name Jesus?

## THE FIRESIDE.

### A PRAYER.

Give me, O God a tender heart  
To sorrow with the sad,  
An ever ready heart to join  
The glad song of the glad.

Let me with loving pleasure hear  
Another's praises told,  
And may no envious thought or wish  
Within my heart unfold.

Let me be glad when others wear  
Sweet grace of form and face,  
And gladder, still within their hearts  
The higher gifts to trace.

Let me rejoice whatever good  
Is to another given,  
Be it to win the self-same prize  
My eager hands have striven.

Give me a heart to pity those  
Who wander from the right,  
And tender, gentle hands of love  
To lead them to the light.

Oh, make me strong to help the weak,  
Forgiving, patient, pure,  
And let me, Lord, my every cross  
For thy dear sake endure!

—S. S. Scholar

### FIRST AND LAST.

Just come from Heaven, how bright and fair  
The soft locks of the baby's hair,  
As if the unshut gates still shed  
The shining halo round his head.

Just entering heaven, what sacred snows  
Upon the old man's brow repose,  
For there the opening gates have thrown  
The glory from the great white throne.  
—Harriet Prescott Spofford.

### Food for the Lambs.

#### THE SICK.

I have been visiting the sick. What I saw and heard made a deep impression upon my mind. It is no disadvantage to know the premonitory symptoms of any disease so that we can take early steps towards a

cure. But as an "ounce of prevention is worth a pound of cure," by telling of some very dangerous maladies, some may never suffer from them. One man, whom I saw, was suffering from rheumatism greatly. He seemed to bear his affliction with resignation. Another lay prostrate upon a bed from which he will never arise in all probability. He has passed under the burning sun of three-score years and ten, and over. The frosts of many winters have lodged upon his head. Yet much dreaded old age, will not remove him from time. Disease had taken hold of him as an easy prey and there his aged companion and family sat, in silence and sadness, awaiting the departure of their honored head from the troubles of earth.

I have some strange tastes I suppose. One of this world's admirable objects is the venerable White-head, bowing under the immense weight of years. There is too much behind for pride to raise the haughty hand, too much before for complaint or fear. I shall become old soon if I live. I do hope I shall have a white head, and when my time comes to be gathered to my fathers, I earnestly pray not only that full of years, but full of hope, I can stand on the stormy bank of Jordan, cast a long look back, over the wilderness of sin, sorrow, sickness, trouble, trial, turmoil, through a life of denial, and perfect submission to God's will, and then a Caleb, with Jesus for my Joshua, at peace with men and my God, travel across the waters into the promised land.

Another beauty is the babe, slum-

bering in innocence, over its future cares, and sins.

But I saw a sicker man than either of these. He was not old like the other two. The blood flowed through his arterial and venal ducts in perfect order. His muscular powers were all the same as in days gone by. Strange to say his nervous system calmly discharged its functionaries. He was not speechless, though he talked out of his head. At least a sensible head would not originate such ideas as he gave utterance to. Still I would not call his disease brain fever, congestion of the brain, meninges or headache. It is more an affection of the heart I fear. He walks about and is quite active in every-day business though he is weak morally and inattentive to matters eternal. He can see very well pecuniary interests, but perfectly blind to that which concerns him most. He can hear when called to dinner, but deaf, totally, to the calls of repentance. He can feel the emotional stirring at the party, the vibrating action of catgut strings, arouses a responsive beat in his heart, but moral paralysis seizes him when duty to God comes before his eyes. His disease may be named duty-phobia. He farms generally. Knowing his spiritual infirmities, I went to see him, in turn with other sick and asked immediately for his moral health. He frankly confessed, "I have been doing wrong." Whilst I could not approve the wrong he had done, I still could commend the confession. Most persons regard confession as a duty, whilst, in reality, it is also a privilege, and along with the enjoyment and exercise of

which there is associated promises, I John i.

But when I asked if he was not going to reform, report to the church, ask forgiveness, he answered, at first, evasively, and then, when pressed, came out and said:

"Not now."

"Well" said I, "if your crop gets in the grass, what do you do? Do you wait awhile?"

"Oh no, I clean it out immediately."

"Is it not of more importance to you to clean the grass of sin out of your heart than your crop?" I asked again.

"Oh, I have some weak places and keep doing wrong."

"If there are some bad places in your fence, where stock get over, what then?"

"I mend them up."

Just so a man should do, who has places in his heart, through which Satan enters. (And few there be who are free from such evils.) Let all Christians know that he is a very bad old beast to break over such places as he can and he oft attempts to jump high places. Mend up the fences, children, mend up. When the weeds and grass begin to grow, it is no time to say, I will not clean out now. I'll wait awhile. When the foul growth of sin takes deep root in the heart and begins its stunning influence, then it will not do to lie idle, for every day this fertile soil is penetrated still deeper and the branches spread themselves with heart to surrounding objects. It is a mistaken notion in men in the church or out of it that sin or sinful habits will be more easily overcome, at some time in the fu-

ture than at present. Now is the best time afforded man for reform. Every-day weeds and grass grow, the more difficult to uproot, every day disease of any kind preys upon the human system, the more difficult to resist or break up. Sin is the worst of all sickness. Like leprosy, it taints as well as destroys. It spreads rapidly and is most easily cured in its first stages. Do not forget that. I brought down my pen to write it contagious, it is even so and more, it is epidemic. Now it is nonsense for the truly pious, trusting in their pristine virtue, to visit the house of mirth or other haunts of sin, expecting to come away unstained. 1 Cor. xiii. The love of pleasure, if allowed to grow, will tarnish the most brightly polished Christian. So there are but few precious metals in the Master's house, which can stand the corroding power of the cares of this world or the deceitfulness of riches. Were I to spend one year in a grocery, or for the same time visit a ball room, theatre, circus or other places of like character, I have no idea I would come out unscathed.

„Vice is a monster of so frightful mien,

As, to be hated, needs but to be seen;

But, seen too oft, familiar to the face,

We first endure, then pity, then embrace.”

Sin may be specific, individual, local, contagious or epidemic. It is communicated to families, neighbors and even nations. Frequently men in the full enjoyment of vigorous health, tamper with it, make unnecessary risks and exposures, and they almost invariably suffer for so doing. He that exposes himself to the company of drunkards, defamers of God, foul mouth jokers, tattlers, slanderers, gossippers, pleasure hunters, the

covetous, idlers, the unclean, thieves and liars may just make up his mind, to be more or less effected, and forty-nine out of fifty cases it will prove to be more. Unhealthy association will result in moral contamination. The end of sin is death, James i: 15. This is the Second Death. Rev. xx: 14: THE LITTLE MAN.

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### Playing for Keeps.

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There was a large bunch on Martin's side, and when he ran something chinked.

“Ah! I know!” said Dr. Gabriel, coming up to him. “Somebody has a pocket full of marbles.”

Martin looked up astonished. He thought his grandfather must be a conjurer.

“I know it,” said he. “So I have. But I didn't think you were there. I didn't see you.”

“Where is *there*?” asked Dr. Gabriel.

“Why, out on Miss Peachy's sidewalk, don't you know? That is the most hunkydory place on the street for marbles; it is so smooth. And I had all the luck this morning,” replied Martin rattling his pocket with an air of satisfaction. We played for keeps, and I began with five and left off with thirty. See here? Isn't that pretty good? he continued stopping and emptying his pocket on the sidewalk.

“Pretty good, pretty good, Master Martin,” replied Dr. Gabriel, patting the boy on the head. “I didn't know that I had so smart a grand-son. “But that is hardly as good as a man done on a Mississippi steamer one morning before breakfast.”

"At marbles?" asked Martin, his little face sparkling with interest.

"N—n—o, not marbles exactly. Same thing though. He was *'playing for keeps'*," and what do you think, Martin? He began on a suit of old clothes and a dog, and left off with a handsome house, a splendid carriage, and pair of horses, three shares in a coal mine and three thousand dollars in gold, Wasn't *that* pretty good?" concluded Dr. Gabriel, in a triumphant tone.

"Why, but grandpa, gambling is wicked. It was just the same as stealing the money and things away from the other man," persisted Martin, shocked at his grandfather's light tone.

"I suppose some people would call it so. I dare say your father has some such opinion. He is a minister, and rather particular, you know. And yes I suspect it was rather hard for the man's partner to lose all his property in the morning. Made it a little bad for his wife and children. He had a very nice woman for a wife, as I heard, and several quite young children, beautiful children too. But then all the luck happened to the other man. I can't see for my part why it wasn't just as fair and right for one boy to get all the marbles. I suppose the other boy hates to lose his marbles, but the luck is against him, and he has to stand it."

Martin walked the length of a whole block before he spoke again. Then he said:

"Grandpa what became of the man who lost all his money and things?"

"He felt so ashamed and dismal that he blew his brains out, and when his wife heard of it she went crazy.

The children had to be sent to the poorhouse."

"Why, Grandpa Gabriel! What a dreadful thing! Didn't the other man feel awfully?" asked Martin in horror.

"I don't know. Gamblers lose their feelings after a while, pretty much. I suppose he thought it was in the way of luck. But anyhow the money was a curse to him," said Dr. Gabriel. "God has ordered the world that we must pay somehow for whatever we have, or get no good from it. This property, coming so suddenly into the hands of a man who had not earned it, turned his head. He spent it all in less than a year, and died in a drunken fit."

Martin did not speak for a long time: then he said in tone full of awe,

"Do you think, Grandpa, just playing marbles for keeps, makes a boy likely to do such things as that?"

"I think," replied Dr. Gabriel, "it is the first step on the same road. A boy might not go the whole length of the road, but he would be a good deal surer if he never started on it."

Martin went on home without another word, but all day long he kept thinking and thinking of what Doctor Gabriel had said; and the next morning when he went out to Miss Peachy's side-walk with his bag of marbles in his hand, he had made up his mind.

"Not for keeps," said he, when the game begun. "I won't play for keeps."

"Oh, how mean!" cried the other boys. "He is afraid he will lose his marbles."

"Tisn't that, either," answered Martin, flushing up. "Grandpa says it is the same as gambling, and doesn't

believe it is right; neither do I."

"Oh ho! Mart is setting up for a minister! How was it about getting our marbles yesterday? That was all right wasn't it?" sneered the boys.

"I didn't think anything about it then," returned Martin, bravely. "Here they are, each boy can take back his own marbles. I don't want to keep them."

Martin had a very hard struggle in his boyish heart before he could bring himself to say this; but he had asked the Lord to help him, and when one is sure the Lord is on his side, he can do anything.

But "the first stroke is half the battle," and it seemed that making up his mind was harder than any thing else.

The boys all knew that Martin was more likely to win than to lose marbles, and now he had freely given up those he had already won, they could no longer say he was stingy or mean.

"Well I don't care," said Jacques Simoneaux, "I had just as soon play *not* for keeps as anyway."

Boys are so much like sheep, that they all follow the one who started first.

"I too," "I too," said they all.

And there was no more "playing for keeps" on Miss Peachy's side-walk for all the rest of the season.—*Congregationalist*.

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### Marriage and the Sabbath.

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Vestiges of eden are rare; yet two institutions have survived the wreck and have come down to us, witnesses of that happy and perfect condition in which they originated. These are the marriage re-

lation and the Sabbath. As the bunch of grapes from Eschol was a visible testimony to Israel of the fertility of Canaan, so do these divine appointments remind us of the felicity of Paradise.

*The marriage bond* lies at the foundation of domestic happiness, is the source of home joys and the pure affections, without which the world would be far more blank and miserable and wicked than it is.

Paradise lingers with us, in a measure, in the sweet and sacred reservations of the family.

The other memorial of Eden is the Sabbath—God's revelation to himself of a share of the time measured out by men by the celestial clock-work—the motions of those heavenly bodies which are for times, and for seasons and for days, and for years, And while the hallowing of one day in seven was an assertion of God's right and authority, and a memorial of his creative work, it was, at the same time, a rich benefaction conferred upon mankind. With what surpassing loveliness must that first Sabbath have been invested! With what splendor must they have issued forth as a bridegroom from the chambers of the east, and how must the primeval earth have rejoiced in his radiance! The rivers and lakes reflect in his gladdening beams; the bright-hued flowers open their petals; the birds make the groves echo with their sweet melodies; and the parents of our race, untainted by breath of sin, bow down in loving adoration and glorify their beneficent parent. No jar or discord mars the full harmony; no sound of strife or wailing; nor groan, nor shriek, nor sob, nor curse vexes the air, but

one grand, thrilling universal chorus of praise and love ascends to the King eternal, immortal, invisible. And even now, what is so redilient of Paradise as a calm, bright Sabbath morn, when nature has just put on her robes of vernal beauty, and the busy world, hushed and peaceful, enjoys a bright respite from care and toil.—*Bishop Lee, of Delaware.*

**Books Sent.**

FOR THE MONTH OF JUNE.

- J P Halloway, Gilmer, Texas, 26 hymns and 27 tracts.
- Thos Gafford, Greenville, Ala, 1 tract.
- J J Blankenship, Rome, Tenn, 1 Gospel Preacher.
- G D Beasley, Rome, Tenn, 4 tracts.
- Dr. I. J. Wilkerson, Rome, Tenn, 1 hymn book.
- T. S. Linsley, Butler's Landing, Tenn. 6 tracts.
- D. A. Mills, Florence, Ala., 1 Brown's Con. and two tracts.
- J. T. Morris, Payson, Ill, 1 tract.
- W S Vestal, Aberdeen, Miss, 27 tracts.
- J S Lamner, South Pass, Ill, 1 tract.
- J P Gillem. Byrne, Tenn, 1 Anderson, 1 Cam on Bap., 1 hymn.
- J T Carter, Forks of Elkhorn, Ky, 1 tract.
- Jesse Brown, Clifton, Tenn, 2 tracts.
- A J Roberts, Clifton, Tenn, 1 tract.
- Mollie Montague, Clifton, Tenn, 1 tract.
- Geo Duncan, Clifton, Tenn, 1 tract.
- Elder Swift, Scott's Hill, Tenn, 1 tract.
- Judge Morris, Waynesboro, Tenn, 1 tract.
- J W Sparkman, " " " "
- D Adams, Pine Apple, Ala, 49 tracts.
- P F Lamar, Athens, Ga, 37 tracts.
- F. P. Perdue, Atlanta, Ga, 37 tracts.
- Wm Holmes, Scott's Hill, Tenn, 17 tracts.
- J C Keller, Bainbridge, Ky, 2 Brown's Con.
- Thos. Gafford, Greenville, Ala., 3 tracts.
- A Ricks, Tusombia, Ala, 20 hymns.
- J M Barnes, Strata, Ala, 49 tracts.
- N W Smith, Jonesboro, Ga, 37 tracts,
- J S Haverner, Barnwell C. H., S. C., 49 trs.
- J R Jones, Benton Ky, 4 tracts.
- Victoria King, Claybrook, Tenn, 1 tract.
- A C Anderson, Duquoin, Ill, 1 tract.
- W S Watkins, Carrolton, Ill, 1 tract.
- J B Hutchison, Gentryville, Mo., 1 tract.

Fix upon that course of life which is the most excellent, and habit will render it th most delightful.

A man should never be ashamed to own he had been in the wrong; which is but saying in other words, that he is wiser today than he was yesterday.

**KINDNESS.**

Paul says, "be ye kind to one another, tender hearted, etc." Kindness is a commodity that never costs much on our part, but is always appreciated by all who have any appreciation of what is lovely. If Christians have reference to this life only, they would be much happier themselves, and make others happier around them, what time they remain in this world, by observing this command. But the great reward lies beyond this life.

"I am with thee," The same words that declare safety announce success. If he goes with us to our work, we cannot fail. Nothing else can. Nothing more is needed. Not eloquence, nor learning, nor intellect, nor sympathy with the progress of the age, but the presence of the Lord.

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# THE GOSPEL ADVOCATE

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## Conditions of Salvation.

The design of baptism, is the subject for this article. God has never given us a command that he did not in some form or other give us to understand *why* it should be obeyed. And certainly the design of no command was ever made plainer than is the design of this institution. And were it not for the efforts of so many in our country to prove baptism to be a non-essential, there would be no necessity for writing an essay on this subject. The opposers of the design of baptism are the cause of much that is spoken and written by our brethren, on this subject. We cannot see the word of God perverted as is done on the design of this divine institution, and hold our peace. Heaven's truth must be maintained in its purity, at all hazard.

The first question, then, in regard to this institution is, has God commanded it? If so, that, of itself, is sufficient to show its importance; for God never commanded a thing to be done that was not a matter of importance. That baptism is a command,

no one who believes the Bible can deny.

When Peter was preaching to Jews at Jerusalem, and they inquired what to do, he said, "repent, and be baptized." \* \* \*

Again, when the same apostle was preaching to the Gentiles at the house of Cornelius, we have, "And he commanded them to be baptized in the name of the Lord."

So in both these important instances, the one to the Jews, the other to the Gentiles, baptism was as positively commanded as any one thing in the whole Bible.

Whoever says, then, that it is a non-essential, virtually says that he knows more about what is necessary than God himself. For, had he not regarded it important and necessary, he would not have required it. It is really charging God with folly, to say that any one of his commands is a non-essential.

Now, having shown that baptism is a command of God, we will inquire into its design.

Baptism is a New Testament institution. Not one word is said about it in the Old. To the New Testa-

ment, then, we must apply for information on this subject.

The first baptism ever instituted on this earth was that of John the Baptist. In Mark i: 4, and Luke iii: 3, we are told that this baptism was for the remission of sins. Now, surely if baptism under Christ is a non-essential, that under John would be more so. But we know that John's baptism was not a non-essential, because we are told, [Luke vii: 29, 30,] "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

To refuse the baptism of John, then, was to reject the counsel of God. No man could be considered as rejecting the counsel of God for refusing a non-essential. Therefore, John's baptism had to be complied with in order to acceptance with God. Surely then the baptism of the new institution is not of less importance than that of John. The first instance we have of this ordinance, under the new institution, is on the day of Pentecost. This being the first occasion of it, we would naturally expect to find its design given, and so we do. For, when the people said, "Men and brethren what shall we do?" the answer is, "repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost."

Here, then, at the establishment of the kingdom of Christ, baptism is said to be "for the remission of sins." Here we know it is often replied that

"for" does not mean, *in order to*, but *because of*. A good way to understand the answer of Peter to these people is to endeavor to understand the import of their question. The Holy Spirit, through Peter, certainly understood the design of that question and answered it correctly. If, then, we can learn what the question means, we can understand the answer.

First, then, were these people already saved when they asked what to do? If so, then the purport of their question was, what shall we do *because we are saved*? But if they were not, then the purport of their question was, what shall we do *in order to be saved*? If they were saved when they asked the question, they were saved independent of at least two of the conditions of salvation. Repentance, all admit, is one condition, and the Savior says without it all must perish. These people had not repented when they made this inquiry, and therefore, according to Christ himself, were not at that time saved.

Again, Christ in the commission makes baptism a condition of pardon when he says, "he that believeth and is baptized shall be saved." The saving is placed after baptism by the Savior, and no man dare change it, except at the peril of his own soul. Then it would be folly in the extreme to say that these people were pardoned when they asked this question. Therefore, they desired to know what to do in order to be saved. The answer of Peter, or rather of the Holy Spirit through him, was to tell them how to obtain salvation or pardon. Hence, the expression, "for the remission of sins," in this answer

means in order to remission, which establishes, without doubt, the design of baptism.

Again, the words *repent* and *be baptized*, are inseparably connected together, and are both to be done for the same purpose. If baptism is to be done because of remission, so is repentance. Now, would it not sound a little strange to hear the Holy Spirit commanding men to *repent* because their sins are all forgiven? And yet that is just what we make it say when we say *for* means *because of*.

The most natural construction of every passage is the true one. The natural construction of this passage is that when these people made this inquiry they were believers, and desired to know what next. The apostle told them. And how beautiful the answer! Their hearts are humbled and turned to the Lord by faith; next, their lives must be humbled and turned to him, which is accomplished by repentance; then baptism changes the relationship or state; and then pardon and the gift of the Holy Spirit immediately follow. This is heaven's order and divine arrangement.

With these facts before us, we know not what to say that baptism is *for*, except for the remission of sins, and that, too, in the sense of in order to remission.

Again, the scriptures teach that we have salvation in Christ not out of him. We enter this relationship with Christ by being baptized *into* him, as we learn from Rom. vi. and Gal. iii. If we enter Christ by baptism then we are not in him till baptized. He says of himself, "I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and shall find

pasture." We go through the door in entering the kingdom, or we would be regarded as thieves and robbers, as the Savior teaches. Now, since Christ is the door, and we have to enter by him, and that the way of entering is by baptism, therefore we have no promise of pardon till we are baptized.

Having, in a preceding article showed who is a proper subject of baptism, no one can now accuse us of teaching salvation by baptism alone. While we need not go to the Old Testament in order to understand the institution of baptism, we may go there for examples to impress the importance of obeying all the commands of God.

We have shown baptism to be a command. The only point now is, is it important to obey this command? We will take an example from Leviticus x: "And Nadab and Abihu, the sons of Aaron, took either of them his censur, and put fire therein, and incense thereon, and offered strange fire before the Lord, which He commanded them not." In the work that these men were to do, there were three important steps: First, taking their censers; second, putting fire therein; third, burning their incense. Now, is it probable that any one of these commands could be neglected with impunity? If so, which one? We know they would be compelled to take their censers, or they could not accomplish their work at all. They must also have their incense along, or their work would still be a failure. So, also, they must have fire, or their incense would not burn. But then, they might begin to reason, fire is fire, why will not

one kind of fire do as well as another? Any kind of fire will burn; why need we be so particular about fire. I confess that if I had set my own brain to work, over those commands, to find the one of least importance, the fire is the very one I should have centered upon. Because I could have given no reason why such a requisition should be made.

Nadab and Abihu decided and acted thus, and the result was, "And there went out fire from the Lord and devoured them, and they died before the Lord." So we find that man's wisdom is too feeble to decide upon the commands of God. A rejection of the very item that man's wisdom would say was of the least importance, cost these men their lives.

May it not be even so in regard to baptism? We can see some reason why men should believe, because firm faith in God gives men humbler and better hearts. We can also see some reason why men should repent, for that makes their lives and characters better. But when the question is asked, why should we be baptized, the only answer for it is, that God has commanded it. But surely that is reason enough. We find, in the case of Nadab and Abihu, that the command that they could see no reason for, only that God required it, was just as important as any other could have been.

Doubtless it was a matter of wisdom in God, to place some commands of this character before man, to try his fidelity. When man is willing to yield to a thing with no other reason for doing so than that God required it, he at once proves his confidence in and faithfulness to him. For in-

stance, a parent shows three items of labor to a child, commanding it to do each in a certain way. The child comes to the first, and its own judgment approves the required way, and it does the work accordingly. The second, likewise. But when it comes to the third, its judgment differs from its parent, and it acts upon its own wisdom. This proves that the child has more respect for its own wisdom than that of its parent.

But suppose, on the other hand, when it comes to the third item, concerning which its judgment differs from its parent's, it says, "I can't see why this should be done this way, but my parent has so directed, and I will comply. In this, the will of the child is entirely yielded to the will of the parent. Just so in regard to the commands of God. When we do his bidding in things that we can see no reason for, except that God has commanded it, we show due reverence and respect for his authority, an entire inclination to yield our wills to his will, and thus prove our full faith and confidence in him by our obedience to him. So then, those persons that conclude that baptism is of no importance, that it is a non-essential, set up their judgment against the wisdom of God. Nadab and Abihu did this, and the Lord destroyed them. How do those persons expect to escape who now set up their judgment against God's, in this divine institution of baptism?

We will take another example. While the Jews sojourned in the wilderness, they came into a region where there was no water, and the congregation complained seriously to Moses and Aaron, for bringing them

into the wilderness to die. "And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron, thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock. \* \* \* And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together and said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his rod, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also." —Ex. xx.

Here, again, in this command, are three important steps to be taken. First, Moses and Aaron were to take their rod. Second, they were to gather the congregation together. And thirdly, they were to speak to the rock before the eyes of the people, with the promise that the rock should give forth its water. Now, reader, imagine yourself in the place of Moses and Aaron, and think over these commands a moment.

What about this first item of taking the rod? Would you not, at once think of the wonders that had been wrought by that rod? Would you not think of its becoming a serpent, and swallowing up other serpents, and of its being stretched out over the waters of Egypt, and of their becoming blood? And finally, would you not be reminded how the Red Sea was divided by it for the people to pass through, and how, when they got through, it was again

stretched out over the sea, and the waters came together with one rush and drowned the Egyptians? Upon these reflections you would certainly not consider the taking of that rod a non-essential. Oh no! you would be sure to take that as did Moses and Aaron. Then, in the next place, you would consider that if the water was to come out of a rock the people ought to be there to get it, and hence you would regard that item a very important one. You would gather them forthwith. Now you have them together, in one vast crowd, round that wonderful rock. Now comes the trial. The third item is, Speak to the rock. But would you not be likely to begin to reason with yourself and say, what good will that do? (You know the people talk just that way about baptism sometimes.)

Would you not likely begin to say, I know there is virtue in this rod, for I have tried it often, and fully proved its potency. But as for this speaking, that is something entirely new. And besides, you would be likely to say, What did the Lord tell me to bring this rod for, if I am to stand here with it in my hand all the time and not use it? Would you not be inclined to say, that if there is a non-essential in these commands this is it? Surely if any one could be neglected with impunity, this third one could. So it turned out that Moses and Aaron did refuse this very item. Instead of speaking to the rock, they spake to the people. Perhaps a little vanity and pride were at work in them also, when they said, "must we fetch you water, etc." Be that as it may, they smote the rock twice, in-

stead of speaking to it, and water came out. The people had done their part, and God blessed them.

Now, reader, we have tried our wisdom on a non-essential, let us see the wisdom of God on the same. In the very next verse we have His decision on the subject. "And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Now, what goes with all our ideas of *non-essentials*.

But you may ask, how do you know that disregarding this third item was that in which their offense consisted? To which we reply, because we read in 23rd and 24th verses of the same chapter, "And the Lord spake unto Moses and Aaron, in Mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah." This settles the question that it was because they rebelled against his word on this occasion, and this third item is the very one in which they did it. God also verified His word. Aaron died in Mount Hor. After awhile Moses died on the top of Pisgah, in full view of the land of Canaan, but never enjoyed the privilege of entering.

Now, dear reader, if God thus punishes men for the violation of what man's wisdom would say was the least important of his commands, how shall these expect to escape who

refuse baptism, which is as positive a command as God ever gave. Whenever man attempts to reason away the commands of God, he reasons himself to ruin. No matter how small his commands may seem to be to us, and no matter whether we can see any propriety in them or not, if we reject them, it will be at our own peril. Can any man read and ponder these examples, and still suppose that baptism is a matter of no importance? Surely not. Moreover, those who have not been baptized, have not obeyed the gospel: They lack one important step. When the Savior said to the Apostles, preach the gospel to every creature, he added, "he that believeth and is baptized shall be saved." To be baptized then, is as certainly a part of the obedience to the gospel as faith.

Now, what promise has any man of salvation who has not obeyed the gospel. We will let the word of the Lord decide. Paul, in his second letter to Thes., 1st chapter, speaking of the coming of the Lord, says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, etc." This passage needs but little comment.

Having shown that baptism is a part of our obedience to the gospel, and that that obedience cannot be complete till this command is obeyed, the above passage shows that there can be no promise to him who refuses

to submit to this ordinance, as the Lord has appointed. We certainly need not make further arguments on this subject. We have shown that baptism is a positive command. Have shown by examples that none of God's commands can be neglected with impunity; that baptism, from the time of its institution, was for the remission of sins. That the baptism commanded by Christ, in the commission and which is still the baptism of the new institution, is for the remission of sins. That obedience to the gospel is incomplete without it, and that without obedience, there is no acceptance with God. The whole Bible, from beginning to end, shows that whenever man obeys God, he has the promise of His blessings, but that when he disobeys him, punishment is the inevitable result.

Reader, be persuaded to yield full obedience to the Lord, that you may be saved from all your past sins, if you have not already done so. And if you have, then let us persevere in our service to God through life, that we at last may be saved with an everlasting salvation.

E. G. S.

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Beta's Articles.

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*Brethren L. & S.:* We think that every brother with whom we have conversed in regard to Beta's articles on 'Pastors—Hireling,' believes they should be ignored by the the ADVOCATE.

According to Beta, the Lord Jesus was a "hireling," because "Joanna, Susanna, and many others, ministered unto him of their substance,

(while he was laboring for them and others.) Paul lets us know, however, that the support of the body, which Beta would style 'filthy lucre,' was not the incentive that moved the adorable Redeemer to quit his abode and enter upon his toil and suffering, but it was the "joy set before him." Heb. xii: 1. What was the motive? The salvation of a ruined world!

W. T. BUSH.

*Berlin, Texas June 27.*

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Beta does not contend that it is wrong for one preaching to receive aid, but that it is wrong for him to receive it from the congregation which he teaches. His object is to destroy the idea of a paid pastor for a church. To my mind this pastorship, as now practiced, is an evil that needs correction and abatement. I think, however, that he runs to a fatal and unwarranted extreme, in opposition to aiding a man when laboring for a congregation in any manner which so demands his time and services as to cause him to require aid or neglect a needed work of the Lord.

However widely we may differ from him, we never object to publishing an article written in an earnest and candid manner by one in search of truth. And we think any reader is wrong in demanding the rejection of articles so written on practical subjects. Thorough, full and free investigation, a patient and fair hearing of all sides is the sure ground of truth. Beta, too, is opposing an evil. Extreme begets extreme. Sometimes extreme counteracts extreme, and gives the equipoise of truth. The idea of doing everything in a congre-

gation by ordained hands, and nothing for others to do but to look on and pay the appointed proxy, will destroy the life and vitality of a church, and will prevent growth, activity and energy in the members. It is the essence of ritualism. Individual freedom begets individual responsibility. This produces individual interest and activity. These are true sources of life and power in a church. We would by no means reject a candid, kindly article on a practical question because we disagree with it. Our objections to Beta's articles are, he assumes to know our position better than we know it ourselves, misstates it, and perverts our meaning. These things always degenerate into personal fault-finders, complaints and recriminations. These are not profitable:

D. L.

REMOVAL.—The friends of J. C. Oliver will address him hereafter at Baldwyn, Miss., instead of Corinth.

Charity is never lost—it may be of no service to those it is bestowed upon, yet it ever does a work of beauty and grace upon the heart of the giver.

I once asked a dear invalid so cheerful and sunny, what was the secret of the sunniness with all the pain!

In a moment. "O! I forget all about it when I try to work for others."

Success of the Gospel.

*Brethren L. & S.*: I report a few scattering baptisms all along through the Spring. At a new place the Methodists let me preach in their

Baptized 8 in all at that place: 3 Methodists, 1 Baptist, 1 Presbyterian and 3 from the world. Good impressions left; a few more almost persuaded to be Christians.

house twice. But before the next appointment came off they rallied their forces; had a protracted meeting; 7 preachers, and among them the Elder. He gave orders, and so the door of their house was closed on me. Preached in a school house.

JOSEPH WHEELER.

*Trion Factory, Ga., July 1st.*

*Brethren L. & S.*: I preached for the first time in this place on the first Lord'sday of this month, and am proud to say that it was not without some good: I gave an invitation to all that would unite with us on the Bible, and Bible alone, and six came up and gave me their hand, and apparently their hearts, too. So we organized ourselves in a little band of brothers and sisters, and agreed to meet on the first day of each week. We also organized a little Sunday school and were delighted to see several intelligent young men unite with it. We have a very good house in this place, and I think the time is not far distant when we will have a good large congregation.

May the good Lord bless our efforts.

Yours in the hope of eternal life.

N. T. BARNETT.

*Georgiana, Ala., July 8th.*

*Brethren L. & S.*: The cause of Christ in this section is in a moderate but firm and healthy growth. The church at this place, with a very few



exceptions, is exemplary and has a good degree of spiritual life. Our weekly meetings are regularly kept up. We have an interesting Bible class, and on every Thursday night we meet for prayer. The good seed is being sown here in a manner that I think will yield a rich harvest before a great while. Thorough work is our policy, rather than premature production. Upon the whole, we have an interesting church and a desirable community.

We have a first class school here; one well capacitated to supply all the educational wants of the country. Its last session closed on the 17th inst. An examination of the students was made on the last two days of the session. The examination of the various classes was thorough and critical, and reflected great credit on pupils and their teachers. The next session of this school will commence on the first Monday in September next.

J. A. CLARK.

Fort Worth, Texas, June 27.

### THE CHRISTIAN.

The undersigned propose to commence, at Kansas City, Mo., about the first of September, 1870, the publication of a Weekly Religious Journal, bearing the above title. Its columns will be devoted to the restoration and maintenance of New Testament Christianity. It is intended that the name we have chosen shall be in the fullest sense significant. We desire to publish a paper whose most distinguishing characteristic shall be unyielding faithfulness to Christ. Concerning all great issues coming

within the range of our labors, The Christian will give forth no uncertain sound. It will not be narrow and partizan; but candid and catholic. Intending always to be true to their own convictions, the Editors will cheerfully concede a like sincere and praiseworthy purpose to others, whenever a broad, but honest charity demands the concession.

The Christian will be folio in form and contain about as much reading matter as the A. C. Review, or Apostolic Times.

#### TERMS OF SUBSCRIPTION:

Single Copy, \$2.00 per year invariably in advance.

Any one sending ten subscribers and \$20.00 will be entitled to one extra copy.

Remittances may be made in Drafts, Money Orders, Registered Letters, or in large sums by Express at our risk.

All communications must be addressed to "The Christian," Kansas City, Mo.

Geo. W. Longan, }  
Alex. Procter, } EDITORS.  
A. B. Jones, }  
T. P. Haley. }

We wish these brethren success in their undertaking, and that they may be able to accomplish much good through this channel. Eds.

GREATNESS.—He only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on like Samson, and "tells neither father or mother of it."—*Lavater*.

Condition of the Gentile World Before  
Christ.

*Mr. Lipscomb:* As I discover that you give attention to questions, etc., I take the liberty to propose the following:

On the setting up of what is generally called the Mosaic law did that as a matter of course abrogate all former laws with regard to the duties of the human family towards their God, or was there still some rule by which the children of men (except the children of Israel) were governed, by which they were judged, for good or for evil, before their God? If they were so made liable to said rule, was that rule or law to have its effect in this world or not? If there was such a law where is it to be found?

If the proposition is such as not to claim your attention then excuse the liberty herein taken.

JAS. DRAPER,

God never had two laws, two dispensations, two plans of salvation, in force at the same time. The giving of a new one abrogated the old just as much as the adoption of a new constitution in our State abrogates the old.

We understand very clearly that God's law was first given to the whole family of Adam. A portion of that family rejected it. After they had rejected it, and determinedly refused to hearken to it, God left them to walk in their own ways and regulate their conduct by their own laws. Abraham and his family had regard to the law of God. Because they regarded his laws and obeyed his voice God gave to them the further development of his law through Moses.

There was no other law of God given to man of which we learn. Paul in describing the condition of the Gentiles says, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii: 12. To the Galatians he says, 4-8, "Howbeit then, when ye knew not God, ye did service unto them, which by nature are no Gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage." 1 Thes. 4-5. "The Gentiles which know not God." We conclude from these and similar Scriptures that the Gentiles knew not God, had no law from God, hence were left without law from God during the existence of the Jewish law. To add certainty to this conviction, provisions were made by which when a Gentile wished to serve and honor God, he must ignore his nationality, forsake his family and become a proselyte to the Jewish family and the Jewish religion. When the Gentiles first became converts to the religion of the Savior, and saw this fact, they were disposed to murmur at the injustice of God, as some short-sighted grumblers nowadays are, because God had left the Gentiles without law, that is had not committed that law to them and yet condemned them for not obeying his law. To these Paul replied, that they once knew God. From Adam they knew him and had the opportunity of obeying him just as did the Jewish ancestors, but they despised this knowledge. Romans i: 18. For the

wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, for that which may be known of God is manifest unto them for God showed it to them, (in the beginning) \* \* \* Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations (imagining they were capable of framing laws and institutions better than God's and that they could live independent of his institutions. On account of these vain and wicked thoughts) their foolish heart was darkened. Professing themselves to be wise, they became fools (as men do now, when they think they have wisdom to walk without God, by their own reason, conscience, etc.) and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts and creeping things. Wherefore (on this account) God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves. Who changed the truth of God into a lie (as do those at this day who substitute human reason, human philosophy, human conscience, in place of the law and institutions of God,) and worshipped and served the creature more than the Creator who is blessed forever. Amen." Persons at this day do the same thing by substituting their plans, institutions and works for the law of God. "For this cause God gave them unto vile affections" and to all the crimes and pollutions that degrade heathenism. From this we certainly learn that God left them without law and his reason for so doing. The result of

their being without law is told also in the succeeding verses of this chapter in which the picture of dark pollution and depravity is so clearly drawn. All who now seek to substitute human reason, human conscience, human works in place of the laws, institutions and service of God, whether intentionally or not, labor directly to throw the world back into that state of putrifying depravity pictured by the Apostle Paul in this chapter. God's laws, institutions and service alone can elevate and purify the human family. In the next chapter, 12th verse, the apostle says: "For as many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged by the law; not the hearers but the doers of the law shall be justified. "For when the Gentiles, which have not the law do by nature the things contained in the law, these, having not the law are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile either accusing or else excusing one another." That is, the Gentiles, some of them from traditional light, handed down from the original knowledge of the law, some from association with the Jews naturally, without positive injunctions of the law to themselves, are attracted to the law and do the things contained in the law, become a law to themselves, and are blessed as doers of the law above the Jews, who having the law, hear but do it not. Their conscience the meanwhile bearing witness their thoughts accusing or else excusing, them for conformity to this law.

So much for an unpractical question of theory, whose only use is to vindicate the justice of God, as no respecter of persons in his dealings with the world. But we are under the law of Christ, his laws given to men of every tribe, tongue, blood and color. We are commanded to hearken to this law. This law is precious in the sight of God. It is sealed by the blood of his Son. Its institutions are the perfection of God's wisdom and power. Will man accept these? Will he honor God by submitting to these? Or will he dishonor him and exalt and honor the creature rather than the Creator, by adopting and seeking good to man through man's reason, man's work, man's institutions rather than God's. If so God will again give him up to uncleanness, to vile affections, moral and social ruin. These are practical questions.

D. L.

AN ITEM.—The GOSPEL ADVOCATE of March 10th, says:

"The denominational writings abound with the phrases, 'The third person of the Trinity.' While our brethren, with great unanimity, have pruned off the words *third* and *trinity*, they have generally retained the word *person*. Why is this?"

"We desire further light upon this subject. Why is it that 'the words *third* and *trinity*' have been pruned off? Does the ADVOCATE pretend to say that its brethren reject the doctrine of the Trinity, and especially as respects the *third* person? We hear that it is common with many of its preaching brethren to omit all reference to the Holy Spirit in pronoun-

ing the apostolic benediction. Why is this? Please explain."

We would more fully and cheerfully reply to the above inquiries from Dr. Dudley of the *Western Recorder*, did we believe he candidly asked the question for light and would give to his readers the benefit of the light he might receive. We rather suspect his object under cover of a query is to excite prejudice by insinuating what he would not affirm, and what he knows to be false. The quotation is from an article by Dr. Brents, on the Holy Spirit. The ADVOCATE simply says that its brethren speak of Bible things in Bible terms. The brethren of the ADVOCATE can express their full faith concerning the Father, Son and Holy Spirit in the language of the Spirit. As neither Christ nor the Holy Spirit ever had an idea concerning the God-head that required the use of *Trinity* or *third person* in order to express it, so the brethren of the ADVOCATE, true disciples of Christ and the Holy Spirit have never yet required the use of such terms. The true followers of Christ can always express Scriptural ideas in Scriptural language. They strive to have no ideas that cannot be expressed in Scriptural terms. Does the *Recorder* know that neither Christ nor the Holy Spirit ever used the expressions *Trinity* or *third person* of the God-head? Does it think on this account that they rejected the doctrine of the Trinity especially as respects the third person? Do you Dr. Dudley? If not why suspect the brethren of the GOSPEL ADVOCATE for rejecting it, for following the example of Christ and the Holy Spirit?

Now Mr. *Recorder* strip yourself of your narrow partizanship and answer these questions with candor. The GOSPEL ADVOCATE is free to confess it has but little regard for what in sectarian parlance is called the doctrine of the Trinity. The expression comes with a sectarian odor around it. Hence we never use it, but use in preference, the expressions used by Christ and the Holy Spirit. But to put this matter at rest the GOSPEL ADVOCATE is willing to affirm that its brethren teach the only true positions in reference to the offices of God the Father, Jesus Christ the Son and the Holy Spirit in the work of human redemption. It furthermore is willing to deny that the *Recorder* teaches the true work and office of the Spirit. Furthermore that in failing to teach this true work and office, it virtually denies the Spirit in his office and work to all who follow its teachings. Can you appreciate this development and what say you to it, Dr. D.?

D. L.

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#### Birth of the Spirit.

*Bro. Lipscomb*: In John iii: 5 we have this language: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is conceded that this language is figurative, and that to be "born of water" means to be baptized. It is argued, that the phrase "born of the Spirit" means *begotten* of the Spirit, and that the expression in John "born of water and of the Spirit," means the same thing as is explained by the word in the commission Mark xvi: 16, "He that believ-

eth and is baptized shall be saved."

To this view I have some objections.

If the Greek verb (*gennatha*) means "born" when applied to water, I cannot so well see why it should be translated "begotten" when referring to the Spirit. Evidently, if it means born in one case, it must have the same meaning in the other.

Again, in John iii: 5 the birth of water precedes the birth of the Spirit, whereas in Mark xvi: 16 the birth (begotten) of the Spirit precedes baptism. A birth of water and a birth of Spirit are both affirmed. In order to explain this, it will not do I apprehend, to say, "born of water according to the teachings of the Spirit." This is not the language, nor do I concede it to be a correct expression of the idea.

In Titus iii: 5 Paul says, \* \* \* "By the washing of regeneration and renewing of the Holy Spirit."

This washing of regeneration refers to baptism, and hence means "born of water." Now may not this "renewing of the Spirit" mean "born of the Spirit?"

The order is the same as that in John iii: 5—the birth of the Spirit following the birth of water. An article from you in explanation of this, would be of interest to me and others.

Your Brother,  
C. L. RANDOLPH,

*Shelbyville, Tenn.*

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#### Who Shall Enforce the Law of God?

*Bro's. L. & S.*: Before the war a member in full fellowship in the church went into and remained during the war. After his return the church

which had been scattered and failed to meet made proclamation to all the old members that would meet again for worship to come forward and re-enrole their names, which this brother failed to do. He met with another body of Disciples and associated with them never having brought any letter of commendation from his old church. Since his association with this body of Disciples, offences and unchristian character have occurred on his part. Now whose duty is it to try him?

A number of Brethren wish you to answer the above case.

Respectfully yours,

B. W. HARRIS.

*Bellwood, Wilson Co., Tenn.*

While letters of commendation are proper and well, yet the absolute requirement of one in removing from church to church we apprehend is not based upon the Scriptures. Letters of commendation seem to me to have been used, chiefly in apostolic times not for dismissing a member from one church to remove to another, but for members travelling in strange countries without the intent of long remaining at one place. To my mind it has always been entirely proper for congregations who know members well and are acquainted with their character as Christians to receive them without letters. As a matter of good order it may be best to always have them.

What act then connects a member with a congregation? His proximity to a congregation of itself calls for their oversight. When a brother worships with a congregation, he says to it, I am one of you, I ask your fraternity, your watch-care, your aid.

If a member of one congregation visits the neighborhood of another congregation, and worships with it, he by this act invites the care of this church over him during his visit. If he commits acts demanding attention, during his stay with this church, it is legitimate, nay it is the duty of this church to admonish, exhort, rebuke and discipline him according to the law of the Lord. This discipline is as authoritative thus administered as if by his own church at home, and should be respected by this and every congregation of God in the land. The church with which the man worships certainly is the one whose right and duty it is to administer all needed discipline nor do we think the man or the church either necessarily acted wrong in his reception without the formality of a letter, if they knew him and his character well.

These are my convictions. From these possibly many good brethren will differ. We ask a study of these matters in the light of Scripture.

D. L.

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### The Confession.

*Bro. Lipscomb:* It has been a good while since I have furnished anything for your pages. I have concluded to pen a few thoughts on the subject indicated by the above caption.

I have neither time nor inclination to enter very deeply into the subject now, but having recently read an excellent article, by E. G. S., in No. 22 of the ADVOCATE, under the same caption. I wish to say a few words touching the probabilities in reference to Acts viii: 37 being an interpolation.

I am aware that the weight of authority seems to be against its genuineness. Bro's. Campbell and Anderson have both left it out of their versions; Dr. Clarke arrays quite a number of respectable authorities against it; and the recently discovered *Codex Sinaiticus*, it seems, has it not. Still, I am unconvinced; not that we have not abundant authority for our practice without it, but because its omission through the inadvertance of copyists is a more desirable, and therefore a more probable conclusion, than that any one would designedly interpolate the inspired text. But the great and controlling reason with me is, that to leave that verse out, makes an abrupt chasm in the narrative, for which no good reason, it seems to me, can be assigned. The verse in question, embodies no heretical sentiment; records simply, what is conceded on all hands to have been the uniform practice of the inspired teachers of that day; simply shows the implicit fulfillment of the condition stated in the commission—"He that believeth and is baptized shall be saved"—and literally submits to the "righteousness which is by faith," which expressly teaches, "That if thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved."

Now Philip, as a true minister of Christ, undoubtedly must have propounded this declaration of the "righteousness of God for the remission of past sins" to him, and the eunuch undoubtedly must have made formal confession with his mouth of the faith entertained in his heart. And his question to Philip, "what

hindereth me to be baptized?" opens the way for its being distinctly brought out, then and there. To leave the question unanswered, after recording the fact of its being asked, shows a want of coherency in the narrator, that I am unwilling to attribute to the "beloved Physician" who wrote the Acts of Apostles. For, if it be true that the question was asked as recorded, (and no one denies that fact,) it is evident that Philip must have answered, substantially as the disputed passage has; and that the eunuch would reply about as the latter clause of the said passage has it, is, I think, unquestionable. It states then, nothing but truth, whether it was in Luke's manuscript or not.

Another reason why I think the disputed passage genuine, is, if Luke had *intentionally* omitted to record these particulars of the case, he would have left out the latter clause of the 36th verse, and the passage would have read about thus:

"And as they went on their way, they came to a certain water; and the eunuch commanded the chariot to stop; and they both went down into the water, both Philip and the eunuch, and he baptized him," etc.

For the same reason, I do not believe that the 37th verse was *designedly* left out of the first MSS. that omitted it. If it had been *intentionally* done, to obscure, if not to ignore that condition of salvation—confession with the mouth—the question would doubtless have been suppressed as well as the answer and the confession. It is therefore, to my mind, a case of inadvertent mistake in copying; and nothing short of the most indubitable evidence that it was



not in Luke's original MSS. will reconcile me to its being expurgated from the received text.

These remarks apply, with equal propriety, to almost every alleged interpolation of the *Greek* text of the entire New Testament. The "supplied words" which the king's translators have foisted into the English text, are marked as such by being printed in italic letters, and can be distinguished by the rank and file of English readers, from the Italian dress they wear. These very often materially change the meaning of the passages they are inserted in—the doctrinal bias of the translators giving (often no doubt unconsciously to themselves,) a shade of meaning which the inspired writers never dreamed of inculcating. Those italicized words and phrases then, should be scrutinized very closely in our study of the Scriptures, and in every case where the *added words* make any material change in the sense of a passage, read and construe it without the added words.

But the discrepancies between different copies of the Greek text, should be reconciled, as I humbly conceive, more by filling the chasms in the mutilated copies, than by expurgating from the fuller copies to make them agree with the mutilated ones. I do not now recollect a single passage marked as spurious or, at least, questionable, the insertion of which could be fairly charged to a desire on the part of the interpolator, to foist a heretical dogma or tenet, into the faith of Christians; but all seem to me more like inadvertent errors in copying, than wilful corruptions or mutilations of the inspired text.

B. K. SMITH.

## OBITUARIES.

Died at his residence at Sulphur Rock in Independence County, Arkansas, on the 14th of June 1870 after some twelve days illness, Brother A. H. Claridge. He was born January the 19th 1829, joined the Christian Church in 1854. Brother Claridge came to this community in 1866. His courteous manner, affable and obliging disposition, together with his business intellect soon won for him many warm and lasting friends.

He served as school-teacher the short time he was permitted to stay with us, which position he filled with more than ordinary ability, and entire satisfaction to the good people he labored for. In the death of Brother Claridge, his wife has lost a fond and devoted husband, his children a loving and indulgent father, his neighbors a kind and obliging friend, one who was ever ready to give them counsel and advice. The community in which he lived, one of its best and most honored citizens. The church a worthy and zealous member. He still lives in the hearts of all who knew him. Brother Claridge was a pious and devoted member of the church and while we may shed the sympathetic tear and deeply lament the loss of such a noble and good man we have the consoling thought that his soul will bloom like eternal Spring in a brighter and better world than this.

"Death rides on every stormy breeze.

It lurks in every flower.

Each season has its own disease,

Its peril every hour."

E. H. McDANIEL.



Died at Lower 3 Runs, Barnwell Dist. S. C., on Lord's day morning, the 26th of June 1870, Mrs. M. E. Hewlett after a protracted illness of five months which she bore with Christian fortitude and resignation.

In the early days of the Reformation in this State, Sister Hewlett was among the first to embrace the ancient Gospel, and was immersed by the beloved Ephraim A. Smith, and so delighted was she with the simplicity of the Gospel plan of salvation, freed from the perversion and corruption of sectarian teaching, that she resolved on having a house erected, where her friends and neighbors might enjoy the same great privilege.

Here those veterans of the cross, Ephraim A. Smith, J. J. Trott, Dr. Hook and many others labored in proclaiming the Gospel, and building up a congregation of Disciples for the Lord.

In all the co-operation meetings she was present aiding by her presence and means the good work, and in the social circle was ever ready to testify for the Lord. As she lived, so she died—unshaken in her confidence in God, and rejoicing in hope of the resurrection of the just.

She has left an aged husband, one son and three daughters, with whom we can sympathize and pray that the good Lord may make the bereavement a blessing to all.

She requested that in preaching her funeral I should give an invitation, which I did and one person came forward and confessed the Lord, being induced to obey the Gospel from conversations with our deceased sister during her illness.

Blessed are the dead who die in the Lord, they rest from their labors and their works do follow them.

J. S. HAVENER.

### Correspondence.

*Dear Bro. Lipscomb:* I feel a good deal encouraged by my labors in my own neighborhood. Our congregations continue to increase. Our Baptist friends take a deep interest in our meetings, are desirous to learn the way of the Lord more perfectly, and I think several of them will cast in their lots among us whenever we organize a church in the neighborhood. We need a house very much but have not the means to build at present, owing to the very short crops last year. Money is scarcer than it has been in the last few years. It requires a hard struggle even to live.

I received a message from some Baptists in an adjoining neighborhood, stating that their church had resolved to hold a protracted meeting shortly, and they intended making an effort to get me the privilege of preaching during their meeting. So that the opposition made by their leaders last year, in closing their house against us is about to turn out to the furtherance of the Gospel. To the Lord be all the praise.

I think you are a little too severe in your comments concerning the missionary plan. A little more of the *suaviter in modo*. A great many of our good men favor the present plan, which is a great improvement on the old one. Yet I think there is too much machinery encumbering it; too many wheels. I am in favor of the old plan of church co-operation. It seemed to have worked well in old times. Why then abandon it? Perhaps it was too simple and at present too much behind the age. The Scriptures plainly teach that the

churches planted by the Apostles did co-operate, not only in promoting their own edification but also the salvation of the world.

1st. By their prayers. In Paul's letter to the Romans, chap. xv: 30, he says, "Now I beseech you, brethren, for the Lord Jesus Christ's sake and the love of the Spirit that you *strive together* with me in your prayers to God for me." And to the Ephesians he says, "Pray for me that utterance may be given unto me." And in his 2nd letter to the Thessalonians he says, "Finally, brethren, pray for us that the word of the Lord may have free course."

From these and similar instances we are taught that the Apostles depended much upon the prayers of the churches for their preservation and success in preaching the Gospel.

2nd. By contribution for their support in the work. In the Romans Paul says, "I expect to be brought on my way by you." To the Corinthians he says, "I robbed other churches taking wages of them to do you service." To the Philippians, "In the beginning of the Gospel, no church communicated with me in giving but you alone." "In Thessalonica you sent once and again to my necessity."

From these various passages we learn that the first churches contributed for the support of those who labored in word and doctrine, and in his letter to the Corinthians he suggests the plan by which contributions might be raised for the necessities of the poor saints. Now why may not the same plan be effectual in raising means for other purposes, a more sure guide than expediency?

Meanwhile it cannot be too warm-

ly enforced that without co-operation in earnest prayers to God, all other contributions will fail of success.

J. S. H.

#### ADVERTISEMENTS.

We call the attention of our readers to the advertisement of the "Southern Manufacturing Company." They are prepared to furnish mills and evaporators for manufacturing syrups. We hope those in need of such things will give them a call at their house, No. 124 Broad Street, Nashville, Tenn. We would be glad to see those establishments patronized, the business of which has a tendency to encourage home industry and manufacture.

Those of our readers who may be interested in Fan mills will notice the new advertisement of T. H. Jones & Co. We think that persons needing anything of the kind need not be at all afraid to try one of the "Universal" fanning and Smut mills. Call and see them, and we think you will be pleased.

J. W. Wilson & Co., No. 22 College street, keep constantly on hand a large assortment of stoves, Tinware, fruit cans, and such like. Call and see them, you will be kindly treated, and get as cheap goods as elsewhere.

The Sunday Magazine still makes its regular visits to our office. The July number is to hand, containing, as usual, some interesting and instructive articles.

Price, \$3.50 per. Annum.

J. B. LIPPINCOTT & Co.  
Publishers, Philadelphia.

## THE FIRESIDE.

### TO-DAY.

Lo, here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?

Out of eternity  
This new day is born;  
Into eternity  
At night will return.

Behold it aforetime  
No eye ever did:  
So soon it forever  
From all eyes is hid.

Here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?

### Two Rules, and how they Worked.

"Here are two rules for you, Fred, which grandfather gave to me; they will do for us both." So said Giles Warner, looking up from the paper he was reading, and speaking to a younger brother, who was sitting by the stove playing with a favorite dog.

"Well, what are they? Let's have them," said Fred stopping in his sport with the dog.

"The first is, Never get vexed with any thing you can help; the second is, Never get vexed with anything you cant help."

"Are not those rules as well suited to you as to me?" inquired Fred, silyly.

"No doubt of that," replied Giles, "but then it is so much easier to hand over a piece of good advice to another, than to keep it for ones own use."

Fred laughed.

"But what say you," continued Giles, "to these rules? How would

it work if we should adopt them?"

"I think they take a very wide and clean sweep," said Fred. "They dont leave a fellow any chance at all to get vexed."

"That might be an objection to them," said Giles, "if any one was wiser, better, or happier for getting vexed; they are sensible rules. It is foolish to vex ourselves about anything that can be helped and it is useless to vex ourselves about what can't be helped. Let us help to remember and obey these two simple rules. What say you?"

"I'll agree to it," said Fred, who was usually ready to agree to anything his brother proposed, if it was only proposed good-humbredly.

"That's too bad!" exclaimed Fred, the next morning, while making, preparations for school.

"What is the matter?" inquired Giles. "I have broken my shoe-string, and it is vexatious; I'm in such a hurry."

"It is vexatious, no doubt," replied Giles; "but you must not get vexed, for this is one of the things that can be helped. You will find a string in the left corner of the top drawer."

"But we shall be late at school," said Fred.

"No, we shall not," said Giles. "We shall only have to walk a little faster. Besides if you keep cool, you will find the string, and put it in so much sooner than you can if you get vexed and worried."

"That's true," said Fred, as he started for the string, quite restored to good humor.

Several opportunities occurred during the day for putting in practice

the newly adopted rules. The last was this:

In the evening Giles broke the blade of his knife, while carving a hard piece of wood.

"It can't be helped," said Fred, "so you must not get vexed about it."

"It might have been helped," said Giles, "but I can do better than to fret about it. I can learn a lesson of care for the future, which may some day save a knife more valuable than this. The rules work well. let's try them tomorrow."

The next morning Fred devoted an hour before school to writing a composition. After he had written half a dozen lines his mother called him off to do something for her. During his absence his sister Lucy made use of his pen and ink to write her name in a school book. In doing this she carelessly let fall a drop of ink on the page he was writing. Fred returned while she was busily employed in doing what she could to repair the mischief:

"You have made a great blot on my composition," he cried, looking over her shoulder.

"I am very sorry. I did not mean to do it," said Lucy.

Fred was so vexed that he would have answered his sister very roughly if Giles had not interposed.

"Take care, Fred! you know the thing is done and can't be helped."

Fred tried hard to suppress his vexation. "I know it was an accident," he said pleasantly, after a brief struggle with himself.

Lucy left the room, and Fred sat down again to his composition. After a moment he looked up. "No

great harm done, after all," he said.

"Two or three alterations are very much needed, and if I write it over again I can make them."

"So much for a cool head and not getting vexed," said Giles, laughing. "Our rules work well."

At night Fred tore his coat while climbing over a fence. "That's too bad," said he.

"It can be helped," said Giles, "it can be mended."

"The way to help it is what troubles me," said Fred. "I don't like to ask mother she has so much to do." Giles proposed that Fred should get over his difficulty by asking Lucy to do the job for him, as her mother had taught her to mend very neatly. Fred was not at first disposed to adopt this measure. He knew that Lucy disliked mending very much, and was afraid she would be cross if asked to do it; but at last he decided to run the risk of that. They found Lucy busy with a piece of embroidery, and quite engaged in her work, Fred looked at Giles when he saw his sister was occupied; but he concluded he had gone too far to retreat, and must make a bold push.

"I wish to ask a great favor of you Lucy," said Fred, "but I fear I have come in the wrong time."

"What do you want?" said Lucy.

"I am almost afraid to tell you. It's too bad to ask you to do what I know you dislike."

"You are a good while at getting to what is wanted," said Lucy laughing. "Come tell me."

Fred thus encouraged, displayed the rent.

"Well, take off your coat I will do

my best," said Lucy cheerfully.

"You are a dear good sister," said Fred. "When I saw what you were about, I thought you would not be willing to do it."

"My uncommon good temper quite puzzles you, does it?" said Lucy, laughing. "I shall have to let you into the secret. To tell the truth, I have been thinking all day what I could do for you in return for your not getting vexed with me for blotting your composition. So now you have it."

"So much for our rules," cried Giles. "They work charmingly."

"What rules?" inquired Lucy.

"We must tell Lucy about it," said Giles.

They did tell her all about it, and the result was that she agreed to join them in trying the new rules.—*Chat-terbox.*

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#### Little Brothers

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SISTERS, do not turn off your brothers, as if they were always in your way, and any service which they may ask of you were a burden. Perhaps the hour may come when, over a coffin that looks strangely longer than you thought, and over a pale brow where often, half unwillingly and perhaps with a petulant push, you parted the hair—you bend with blinding tears and sobs that shake your very soul, while remorseful memory is busy with bygone hours. You will wish then that when he came and asked you to help him in his play, or to lift him on your lap when he was tired, or take him out because he wanted to see, you had laid aside your book and made the little heart glad.—*Aikman's "Life at home."*

#### Treatment of the Aged.

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There are in every community those who have long been strangers and pilgrims on the earth. They have survived nearly all who started in life with them. Their heads are whitened by the snow of many winters. Their forms are bending beneath the forms of numerous years. They have arrived at those "evil days," in which they find but little pleasure. Their feet totter on the borders of the world that is unseen. Soon their life will be cut off, and they will flee away and we shall see their faces no more.

A few words may not be amiss in regard to the treatment of this interesting class. How God would have us treat them, we are not left in doubt. "Honor thy father and thy mother," is one of the great commandments of his holy law, "the first commandment with promise." "Thou shalt rise up before the hoary head and honor the face of the old man," is an injunction of his word. He would have us treat the aged with respect. And this is often done. We know of those who are very careful in this regard. They are thoughtful of the well-being of their aged friends, doing all in their power to lighten their burdens, to alleviate their sorrows, and to cheer their declining years. They anticipate their wishes and wants; they provide for them all desirable comforts; they wait upon them with kindly attention; they speak to them respectfully and tenderly; they bear with their infirmities; they would, if possible, smooth their pathway to the grave and make their last days their best days. And a

pleasing sight it is to behold; one on which God and his angels must look with approbation.

But in other instances, too common, it is quite the reverse. Parents who tenderly cared for their children when they were young and helpless, who diligently toiled to provide for them comforts, who willingly denied themselves for their good when they become aged and infirm, are often treated by their children with coldness and neglect, if not with abuse; they are still compelled to toil, when they should be allowed rest and repose; they are denied those comforts and conveniences which their circumstances require; they are shoved aside into a corner and made feel that their presence is undesired; in numberless ways, their old age is rendered comfortless and miserable. In some instances, children show an unwillingness to provide for their aged parents; they quarrel among themselves as to who shall care for them; they drive them from one home to another, and sometimes compell them to spend their last days in the poorhouse; when, were they so disposed, they might give them a comfortable home under their own roof. Let such persons remember that the time is coming when they too may be old, and also that there is "a God that judgeth in the earth."—*Watchman and Reflector*.

#### How Shall I Drop Tobacco.

1. Don't trifle with the habit, as a thing of little consequence. Nothing is contemptible, nothing should be treated as puerile, which conquers you and your fellow men.

2. Don't imagine that you can drop it by degrees. The idea of using less and less, till the habit tapers down to nothing; is well nigh ridiculous.

3. *Use no substitutes.* Men of distinction, whose names are at hand, have recommended spices, hemp, pitch-pipe, paper saturated in tar, and even tobacco of a bad quality. These gentlemen, for the best part, however, found them of no service in their own case; for, in spite of substitutes, they died as they lived, using tobacco.

4. *Don't try to give it up.* Unless you have considerable grit and will of your own, you will find *trying* and *doing* different things in killing off this king of appetites.

*Give it up! Yes give it up!* This you have not done, for *trying* is not *doing*. Give it up understandingly, in view of many and powerful motives. Give it up in the fear of God; and in the strength he imparts. Consecrate the whole man upon the resolve; give it up once for all, and in solemn appeal to Heaven, say, "Live or die, survive or perish," I serve this master no longer!

A member of a church remonstrated with a preacher, and stated that he could not expect sinners to give up their sins, while he indulged in the sin of tobacco. "I know it is wrong," said the minister. "I have often resolved to give up the habit, but I have not resolution enough to persevere."

"Why," said the other, "that is the very excuse the impenitent give for not forsaking their sins."

"Well I'll think it over as I go home observed the minister, "and perhaps I'll give it up."

"That will not do," replied the church member; "we never allow this,

we exhort the impenitent to repent on the spot; we never tell them to go home and repent."

"With the help of God, then," said the young minister, "I will leave off the practice from this moment."

The good man did abandon the practice at once; and many clergymen whom I might name, have of late done the same. John Q. Adams and Dr. Nott abandoned it when on the "dry side" of fifty. You, my dear sir, can do it; you can "show yourself a man." Resolve with another, "I will drop this habit, if it takes the skin from my bones."

Or resolve with another, "I will master tobacco, if it costs me my life," and conquer you will, as they conquered.—*G. Trask.*

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### One Bad Boy.

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"One bad boy in a class will neutralize all the efforts a teacher can make to benefit half a dozen others." So said a veteran Sunday school man in my hearing the other day.

I did not agree with him fully at the time. When I thought of it afterwards, I found that I totally disagreed with him.

In the first place, if one bad boy can succeed in paralyzing the efforts of any teacher, it is plain that that boy is not in his right place. There are ways of managing every boy, however lawless he may be, and one black sheep has fallen into hands too weak, or too impatient, or too unsteady, to guide him. It needs a wonderful amount of loveingness to get a bad boy working straight along in the traces. He is used very likely to harshness at home, or to the sys-

tem, so much worse than harshness, that now represses and then indulges, just as a weak and selfish parent happens to feel. Not being lovable in himself, the trying scholar should call forth all the more from his teacher that love, akin to divine, which takes pity on, and cares tenderly for "the unthankful and the evil."

Oftentimes a boy's badness is only the overflow of exuberant animal spirits. Life in him is so full, so buoyant, such a bubbling spring of high health and happiness, that he literally cannot keep still, unless he has some outside influence to interest him and retain his attention. The teacher who can get him to listen, who can fix his mind on the subject of the day, will seldom have difficulty in managing him.

Considering the various homes from which they come, the fact that their attendance is voluntary, and the other fact, that Sunday school discipline is always less rigid than that of the secular schools, it is almost surprising that there are so few bad boys. Restless, playful, forgetful boys there are, and plenty of them, but vicious boys there are few and far between.

To control them when they are found, the teacher needs two things—the first, to have himself well in hand, to be self controlled, ruling his own spirit; the other, to have great faith in the love of Christ. Christ loves that bad boy just as much, if not in just the same way, as he loves that good boy at the other end of the bench. Try, teacher to love the bad boy, and never forget to pray for him.—*S. S. Times.*

### Seeking Ever the Sunlight.

Upon a late beautiful winter Sabbath, our attention was turned, in a Christian dwelling, towards some choice plants in a swinging basket near the window, when the gentle voice of her who had watered them exclaimed: "How like intelligent creatures they seem; turn them in whatever direction I may, they seek the sunlight, leaning over towards the window."

This phenomenon was not new in vegetation, but awakened an interest unfelt before, and something like the admiration created by the presence of a lovely human character. "Seeking ever the sunlight—it is our life," they said by the very law of their growth.

O Christian, consider the lesson of these unconscious flowers when the early side is dark, and lean and look towards the eternal light, for which the soul will reach longingly for a few days, and then will come the transplanting for evermore to the paradise of the glorious King.

### Book Notice.

We have received from Bro. J. M. Mathes, the publisher, a copy of a work, the title of which is, "Voice of the Seven Thunders." The book consists of a series of lectures delivered by Eld. J. L. Martin, carefully revised by Elders Martin and Mathes. The primary design of the work is to give an exposition of the book of Revelation, especially the voice of the Seven Thunders. We are told, in the preface, that Eld. Martin has been a student of the prophecies, es-

pecially of the Apocalypse, for the last twenty years. There are some good practical lessons in the first part of the work, on the letters to the seven churches in Asia. The main body of the work, however, is intended to give an exposition of those prophecies of Revelation that pertain to the future at least such as were then future. We think it likely that Eld. Martin understands these about as well as any man that has written on the subject. Those who are fond of reading such things would no doubt be interested in reading the work. There is considerable study and research manifested on the part of the author. But we are satisfied that all such efforts are fruitless of practical good. We would be better employed at the plain practical work of the religion of Christ. Those desiring the work can obtain it by addressing Elder J. M. Mathes, Bedford, Ind. Price by mail, \$1 75 Morocco full gilt, \$2 75.

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THE  
GOSPEL ADVOCATE

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How shall Christian Union be Maintained.

We publish, in another place, an article on the subject of "Christian Union, what is it?" How is it to be obtained? The article is the conclusion of an address delivered in March 1866, in the city of New York, by Thomas Armitage. There had been a number of meetings held by the clergy of the Pedo-Baptist sects, in the city of New York.

Dr. Armitage is the most distinguished Baptist preacher in New York. He refused, for a time, to attend the meetings, but finally did so, and gave his objections to the plan proposed as producing no real union of Christians.

The address was highly approved by the Christian brethren throughout the country. Bro. Tho's Holman, of New York, esteemed it so highly that he published it in pamphlet form, and keeps it as a tract for distribution. The *Harbinger* published it with highly laudatory commendations. It was universally approved by Christians as at once defining what constituted Christian union, and pointing

out how it was to be obtained and maintained.

We re-publish, at this time, the concluding portion of it, to commend it to the consideration of our brethren.

Differences are creeping in among us. They are growing. They are causing parties in the church. If these parties continue to grow heresies and divisions, sooner or later, must come. Read his earnest and eloquent words, defining what is Christian union. Christian union is not an agreement to disagree. It is an agreement to agree, as Christ and his Father agreed in one.

How is that union to be obtained? How maintained? It is to be obtained and maintained by Christians agreeing that they will mutually obey whatever is positively enjoined in the New Testament, and insist upon nothing beyond that. Let each man appeal to the Bible only, and he will need to ask for no concession from his brethren. Opinion then will give place to Christian faith, convenience, and preference, and expediency to divine authority. How common it is for Christians to retain their dis-

tinct peculiarities, because they are *not forbidden by the word of God*. This is a dangerous principle. It is one of the rocks on which sects split. The things which are specially required are the things which are to be done, and not the things which are not specially forbidden.

These words are sound words. When spoken to Pedo-Baptist sects as means of bringing about union they were applauded by Christians everywhere. The rule is just as good for maintaining union as for producing.

There are two questions disturbing and threatening the peace of the brotherhood. The introduction of instrumental music in the churches is one. The dismemberment of some of our oldest churches is now taking place on this question. Some of our best brethren, our most intelligent, pious and able brethren can not and will not worship with some congregations on this question. Now the advocates of instrumental music claim that it is not forbidden in the scriptures. But our rule says "we will insist on what is required and not on what is not forbidden. This rule is a good one when dealing with the sects, why not among ourselves. Instrumental music is not required, then let us not insist on it. No division will then occur. No brother's conscience is offended, no money is required to yield to the conscience of another. All yield to the requirements of the Bible and insist on nothing beyond.

Another question is the missionary organization. It is an expediency. It stands on precisely the same footing as instrumental music. Its advocates ask, where is it condemned in the scriptures? We respond, where

is it required? The safe rule is, obey what is commanded and insist on nothing beyond. Then no concession of your brethren can be asked. Alienation of feeling and division in sentiment and action destroys real christian union on these questions. We commend the rule laid down by Dr. Armitage and so universally approved by Christians as the one that will avert evil and maintain true Christian union among God's people. We commend this, too, as containing a clear and specific answer to Bro. J. S. Lamar's question, How far shall I yield my privileges to the demands of another's conscience? A question that he nor Bro. McGarvey can ever satisfactorily or scripturally answer without condemning their present positions.

D. L.

What, then, is Christian Union.

Ah! truly, that is a delightful question. Let me attempt to answer it. There were no sects in the apostolic church: therefore we want no union of *sects* in the modern church, for that would be the sum total of sectarianism. *But we do want a union of Christians*. The prayer of Jesus is, that those "who believe on me may be one, as thou Father art in me and I in thee, that they also may be one *in us*." Not "one" as men may be one in one ecclesiastical body, but "one *in us*." Jesus prays to the Father that "they may be one, as *we* are one." Now who would speak of the *Trinity as a union*? Yet all may speak of the God-head as a *unity*. Then for what does Jesus pray? That all his followers may be one, precisely as he and his father are one—not that they formed

a union, but that they constitute a unity. Then his prayer contemplates that believers should attain a oneness of mind in the faith, and not merely a oneness of feeling—a oneness of heart in the obedience which they offer—and a oneness of effort in the works which they do.

And then Jesus measures this Christian unity by the standard of the divine nature. "That they may be one as we are one." If this unity among Christians consists of mere heart-kindness, there is no visible appositeness in this momentous petition. The Father and the Son are one in *feeling, action, counsel, name*. Therefore the prayer means that Christians are to be one in the same sense; that is, one in *feeling, action, counsel, name*. So completely are the Father and the Son one, that the same acts are ascribed to both, and the same purposes are formed by both. Such is their identity in these respects, that the eye of the keenest archangel can not see a shade of variation. This is the real picture of christian unity, as Jesus hung it up in the supper chamber. Perfect oneness must subsist among the people of God, and their unity must agree in agreeing, and not in differing, just as the unity of Father and the son agrees. We are to hold the same affection, the same doctrines, and the same ordinances, and we are to hold them as Jesus held them, or else our union is a counterfeit and a pretention. This is Christian unity, as Jesus prays for it, and it seems to me, with the open Bible before me, that nothing else is. Who would suppose that the Father holds one form of truth, and the Son another, but that for the sake

of peace they agree to disagree"—that is, that they mutually agree to suppress the varying expressions of their minds, and that they call this being at one? The very thought is offensive. Christ was exclusively one with the Father in doing his will, and our unity must be like the unity of the Father and the Son. In other words Christian unity must be scriptural, or it is unreal, it is nothing. Therefore, nothing but a return of all those who love the Savior to the naked teachings of the Bible, as the Father and the Son avowed those teachings, can ever result in Christian unity. Christian bodies may declare an armistice and be peaceable, but it is one thing to be peaceable and another to be united. It is a shame that one man should denounce another as exclusive, because that other more literally and fully obeys the Word of God than himself. God has expressed his will in the broadness of infinite thought, and that man who does not scruple to obey every part of it is the most catholic believer. His exclusiveness is exclusive oneness with Christ in obeying his will, and therefore he partakes of the spirit of the catholicity of God. But no man can obey that will without sympathy with the catholic God. Hence, David says, not "when thou shalt contract," but "when thou shalt *enlarge* my heart, I will run in the way of thy commandments."

I take it, then, that the only way in which we Christians can be united is to agree that we will mutually obey whatever is positively enjoined in the New Testament and insist upon nothing beyond that. Let each man appeal to the Bible only, and he

will need to ask for no concession from his brethren. Opinion will then give place to Christian faith; convenience, and preference, and expediency to divine authority. How common it is for Christians to retain their distinct peculiarities because *they are not forbidden in the Word of God*. This is a dangerous principle; it is on one of the rocks on which Christian sects split. The things that are especially required are the things that are to be done, and not the things that are not specially forbidden. Luther fell into this trap. Carlstadt demanded of him, "Where has Christ *commanded* us to elevate the host?" "Where has he forbidden it?" Luther retorted. So, because it was not positively forbidden, Luther concluded that it must be done. Our trouble springs largely from this false position. If we should only ask that each other's tastes and preferences should yield to God's Word, we would soon begin to respect each other's views of it, and to grow into real unity. Do you wonder that when a man asserts, for instance, that my views of baptism are scriptural and apostolical, and then adds that, for some reason aside from their scripturalness, he prefers something else, and requires me to give up my views in order to accommodate him, that he may unite with me—do you wonder that I resent it as an insult to my convictions? I am tempted to say: "Rather give up what is a matter of indifference to you, be baptized with what you confess to be Bible baptism, and we are one in a moment." So far as I know, no denomination of Christians hold an immersed believer to be an unbap-

tized man. All say that is gospel baptism. They sacrifice no conscience in so recognizing it. We hold that your sprinkling and pouring, either of a child or a believer, is not gospel baptism, and of course we would sacrifice conscience in saying that it is, and in acting towards you as if it were. Who sacrifice conscience, then, and break the "unity of faith;" we, in not submitting to a baptism that we think contrary to the gospel, or you, in refusing to submit to one which you conscientiously believe to be taught in the gospel? If you want union, submit to what you hold to be according to the gospel in this thing; we have done that already, and your act will at once restore the primitive "one faith, one baptism."

These are my views of Christian union, and the method of attaining it. I can see no other in harmony with the Word of God. And if this be Christian union, its profound sanctity overwhelms me; its infinite tenderness moves my whole being. The delicious conception of its purity, and preciousness, and power, makes me tremble with holy awe. I remember that when my Redeemer bowed beneath the ponderous load of my sin this holy thought soothed his bleeding heart, and just before the purple blood-drops forced their passage through every pore of his body he breathed out this intercession for every ransomed disciple and for me: "That they all may be one, that the world may believe that thou hast sent me."

—♦♦♦—  
We need not be anxious about how people die. Better inquire how they live; for if they live right, they will die right.

Correspondence Between P. S. Fall and Dr. J. B. Ford, Preliminary to a Debate Between James R. Graves and President Fanning.

To the Editors of the Gospel Advocate:

Dear Brethren; The reference of Mr. Graves to the above, renders its publication proper. I therefore hand you the annexed letters—my first to Dr. Ford, and his reply. The others will follow in regular order, and will speak for themselves. This our brethren generally have a right to require.

Of course I do not notice the statements of Mr. Graves, since I have no idea that he believes them himself, or expects this of any who will trouble themselves to seek for truth.

Yours in the faith,  
P. S. FALL.

NASHVILLE, TENN., }  
Dec. 10th, 1868. }

Elder S. H. Ford:

DEAR SIR:—President Fanning has requested me to address you as to a contemplated discussion between himself and Mr. J. R. Graves; the latter having referred to you as the person to whom he confides the arrangement for him, of the necessary preliminaries.

Your reputation assures me that, in the discharge of a similar duty, entrusted to me by President Fanning, our correspondence will be perfectly frank; and will be controlled by an earnest desire to frame propositions of which a candid and thorough investigation may be had, without unnecessary delay.

Unhappily, serious differences di-

vide us upon matters of supreme moment to others, as well as to ourselves; and we are propagating the sentiments that each considers true. It cannot, however, promote the spiritual welfare of any who fear God, to foster these differences, or to widen the distance that separates such as the apostle Paul beseeches "by the name of the Lord Jesus Christ," to be "perfectly joined together in the same mind, and the same judgment." This oneness must be practicable; and if the conversion of the world depends upon it, to originate or maintain divisions where unity should prevail, must be criminal. It would seem, therefore, that the differences between such as profess to honor the same Lord may be clearly ascertained; and it cannot be difficult, where reverence for the truth prevails, to decide whether any statement—doctrinal or practical—is found in the sacred books. To such statements we shall bow without hesitation; and we take it for granted that all lovers of truth will do likewise.

In a discussion, such as is contemplated, it will be well to fix public attention upon a few cardinal points, about which it is understood that a difference exists, justifying, as each brotherhood supposes for itself, its separate position. That Baptists themselves agree in all important points, no one who knows them will affirm; and there may be matters yet *sub judice* with many of the "disciples of Christ." None of these points need examination now, but such as the following are supposed to be settled on each side, and to distinguish clearly those who now propose to discuss them, not for victory, it is

hoped, but for the truth's sake :

1. Do the scriptures teach that the Holy Spirit acts directly upon the unregenerate, prior to faith in Christ Jesus?

2. Do the scriptures teach that baptism, as administered by the authority of the Lord Jesus Christ, is to the penitent believer, for the remission of sins?

3. Do the scriptures teach that the Baptist church is the church of Jesus Christ?

These three points are submitted as allowing full scope for the discussion, and not to limit it. You understand, of course, that each is to express, in his own language, the tenet he maintains; and that neither will attempt to induce the other to defend his statement of any issue. Have the goodness to give me your views in regard to the above. Let these be first settled upon, and if others be necessary they can be added.

We propose that the debate be reported by a competent phonographer, and, together with the correspondence, published by agreement at mutual cost, and with an equal property-right therein.

Very respectfully,

Yours in the living Hope,

P. S. FALL.

MEMPHIS, TENN., }  
Jan., 16th, 1869. }

Rev. P. S. Fall:

DEAR SIR: Yours of Dec. 10th, came duly to hand, and would have been answered immediately, but for circumstances over which I had no control.

I am glad that Pres't Fanning has selected you to arrange, on his part,

the preliminaries for the contemplated discussion between himself and Dr. Graves, from the fact of your known reputation and intimate acquaintance with the issues involved, warrant the conclusion that you will bring these arrangements to a speedy and amicable adjustment.

The unhappy differences which divide your people and the Baptists, to which you allude, "upon matters of supreme moment to others, as well as to ourselves," demand a candor and precision in statement which will admit of no obscurity in regard to facts or terms. And I assure you that I join, as do my brethren, in the hearty prayer that all Christ's people may be one, as He and His father are one.

Your statement, viz, "That Baptists themselves agree on all important-points, no one who knows them will affirm," appears to me gratuitous. That the great Baptist family hold distinct and *private opinions* varying from each other, upon minor points is a necessary outgrowth of their cherished doctrine of Soul Freedom. But your acquaintance with this people, crushed and calumniated in every age, as you know them to have been, has shown you that, notwithstanding the absolute independence of their churches, their abhorrence of all ecclesiastical dictation, they have still maintained in every age, a unity of faith and principles on all important points, sublime in itself and commanding the admiration of even their foes. But what am I to think of "matters that may be *sub judice*" among your people? Are there questions of divine authority yet under judgment, undecided, un-

der cover, *sub judice*, among you at even this day? What can such questions be? Human depravity? The operation of the Spirit? The perseverance of the saints? What are the matters yet under advisement, not declared to the world? It is time that we understood each other. The lines of demarkation, if they are to be permanent, should be sharply defined. Their obliteration depends upon a candid disclosure.

Your people and ours agree in the one Lord, the one faith and the one baptism, so far as theory and form are concerned. Our differences are in the logical statements of facts, or else in the facts themselves. The spirit, therefore, that should actuate us in the contemplated discussion between the two "brotherhoods" should be to what extent are we agreed, and wherein do we differ.

*Facts—principles*, and not mere terminology ought to be the matter of the debate. But the great fact of humanity more interesting to man than all others, reaching, in its consequences, beyond time, into eternity, is, whether a divine agency operates upon the heart and conscience, changing the views, the affections, the soul, and fitting for the abodes of bliss. About the importance of this there can be no question.

You therefore very properly mention the operation of the Holy Spirit as the first or leading topic for discussion. While I approve of the proposition, I can but question the phraseology in which it is couched. Your language is, "Do the scriptures teach that the Holy Spirit acts directly upon the unregenerate, prior to faith in Christ Jesus." A little re-

fection will make it evident to you that in addition to the ambiguity of the term unregenerate, the proposition involves the *modus*, and not the operation—the *manner* and not the thing itself. But, sir, you will agree with me that the great question is, does the spirit convict of sin, quicken into spiritual life, change the affections and sympathies of the soul, and create anew in Christ Jesus? Does humanity need such a power, such a change? Does the gospel provide for the wants of our fallen and ruined race such a spiritual enlightenment and elevation? We affirm that such a power and such a change are needed, are provided, are experienced.

I therefore suggest the wording of the proposition thus: In the work of salvation, the heart of the sinner is changed from the love of sin to the love of holiness, by the second person in the Trinity—the Holy Spirit.

In the second place, the obtainment of mercy, the blotting out of sins, or acquittal of the guilty, are questions of eternal moment to every child of Adam. Therefore, what the *turning point* of pardon is, on what it is invariably conditioned, becomes a question of the deepest significance.

I therefore propose that the simple question of *fact* shall be the matter of discussion under this head, and suggest the following wording, *viz*:

The pardon of all past sins, in the case of a penitent believer, is conditioned upon immersion, administered by the authority of the Lord Jesus Christ.

The foregoing give one affirmative to each. I would therefore suggest that Dr. Graves affirm this:

The justification of a sinner before

God is conditioned upon a cordial faith in Christ only.

As to the question of ecclesiastical verity, Dr. Graves will affirm this:

The organizations known as Baptist churches are gospel churches.

An affirmation by you of a similar character, touching your own people, will be expected to be affirmed by you.

I also call your attention to a proposition, to the following effect—

A true christian can fall away and be finally lost.

This doctrine, (which I understand to be the faith of your people,) if President Fanning will affirm, Dr. Graves will deny.

The suggestions touching the employment of stenographer, and the publication of the debate are accepted. The time and hall can be arranged by mutual friends here.

Any other points suggested by you will be respectfully considered.

Awaiting your early reply, I remain

Yours Truly  
S. H. FORD.

Be Diligent, for the Day of the Lord  
Draweth Nigh.

"But the day of the Lord will come as a thief in the night, in the which the Heaven's shall pass away with a great noise, and the elements shall met with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing, then, that these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and Godliness, looking for, and hasting unto the com-

ing of the day of God, wherein the Heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new Heavens and new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless."—2 Pet. iii: 10—14.

The apostle, in addressing the saints here, in the first place, portrays to them in glowing colors that great panorama of dissolving nature, then in accents full of pathos and entreaty, concludes, "Be diligent that ye may be found of Him in peace," etc. What eloquence, what lofty conceptions. His promises look for new heavens and new Earth, wherein dwelleth righteousness. Or, in other words, although these old things shall be destroyed, we saints expect new heavens and earth, where no sin doth reign.

The Apostle then concludes in strains like the following: "Seeing, then, my dear brethren, that ye do, look for such things, be diligent, that ye may be found of Him in peace," etc. What great incentives to activity, to assiduous industry, and constant application of time and talents to works of love, are here presented to mortals!

In order to win the crown, which the righteous Judge shall give to those for whom it is prepared, we must be diligent in every good word and work. Folding the arms, then, and sitting supinely down will never minister an entrance into life. According to the inspired writer, we must put on the whole armor of God,



if we would be found of him in peace. Let us, then, my dear sisters, in particular, buckle on Heaven's bright armor and fight valiently the christian warfare. Soon shall appear that great day of God when the King shall come in flames of fire, with ten thousands of his saints, to judge every man according to his works.

May we all be found of him in peace, without spot and blameless, is the ardent prayer of a sister.

ANN COOKE.

*Lavergne, Tenn.*

Ye Cannot Serve God and Mammon.

*Brethren L. & S.:* One word only demands explanation. What is mammon? It is generally supposed to mean only riches; but the learned have asserted that the original word conveys a more extensive meaning, and leads us to regard it as comprehending every thing capable of engaging the affections and confidence of men of worldly minds. It is a Syriac word, importing treasure, gain. Whatever, therefore, is gain to you, reader, is mammon, whether it be wealth, or power, or fame, or sensual pleasure, whatever monopolizes your affections, whatever you idolize, whatever you place in the room of God, whatever leads you to oppose his nature and his will concerning your duty and your happiness, according to the design of our Savior, falls under this denomination.

Subtlety of interpretation is always, and minuteness of decision is generally, to be avoided in expounding the scriptures. Words are used in a popular sense, and they would become less useful, if they were render-

ed less general. The force of an impression which would otherwise have been made, has often been diminished by means of these exceptions, qualifications, restrictions, distinctions, which have so much abounded in commentaries and sermons, and through which the Spirit of the Sacred writings is suffered to evaporate. These things being premised, we conclude that the knowledge of our heads, the purest affections of our hearts and the labor of our lives should all be consecrated to him, in whom we live, move, and have our being. Hoping the above will be satisfactory to our enquiring Bro. and to others who may read this short article I subscribe myself, yours, in hope of eternal life,

W. C. KIRKPATRICK.

There is something of sadness as well as reproach and expostulation in these words of the Divine Savior: "Ye will not come to me." They were addressed to a crowd of his bitter enemies—the self-righteous, bigoted, and hardened Jews—by whom all His gracious offers of salvation were despised, all his claims to be the Son of God were ridiculed as those of an impostor, and by whom with deeper guilt all his wonderful works in attesting those claims were ascribed to the promptings and assistance of the Devil.

Bad thoughts are worse enemies than lions and tigers; for we keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your hearts full of good thoughts, that bad thoughts may find no room to enter.

### QUERY ?

*Brethren L. & S.:* I hope you will give me some information through the *ADVOCATE*, or otherwise, on the following Scripture :

“And when the Gentiles heard this, they were glad, and glorified the word of the Lord : *and as many as were ordained to eternal life, believed.*” Acts xiii: 48.

Please analyze this for me, and show how those persons were ordained to eternal life before believing, and who were thus ordained.

Your Brother,

SAM. P. ALLBRITTON.

*Farmington, Ky.*

The above passage is used by the Calvinistic School, to sustain the idea that certain persons are ordained of God, from all eternity to be saved, and certain others to be lost, and that this ordination amounts to an unalterable decree, and that all who are ordained to life will be called in and saved, and that those ordained to death cannot believe and be saved ; and that these ordained ones spoken of here, just at this time received power to believe. When we attempt to give the meaning of any passage, we must always give a meaning that will harmonize with all other passages on the same subject. The effort to build religious systems upon isolated passages, selected here and there through the Bible, is a fruitful source of division. A man can find passages to prove almost anything on this plan. Every passage must be taken in its proper connection in order to understand it. In this case Paul and Barnabas were preaching the Gospel in

Antioch in Pisidia. A very considerable stir was produced among the people. The Jews, as was their custom almost everywhere, made great opposition. When Paul saw this, he told them it was necessary that the Gospel should be first preached to them, but said he, “Seeing you put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.” Vers. 46. Then in 48th verse, we have, “And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life, believed.” Now instead of the word *ordained*, suppose we put *disposed*, or *inclined*. Does not the connection bear out the idea ? The Jews were not inclined to eternal life, and hence did not believe. Some of the Gentiles were inclined to eternal life, that is, they were disposed to receive the Gospel favorably. Now the question may come up here, what was it that thus inclined them ? We answer, the goodness and promises of God through the Gospel, to the obedient. This is certainly the amount of the ordination. Those that yield themselves to the divine influences of the Gospel of Christ, are chosen by it, ordained, if you please, not by an irrevocable decree, but by yielding themselves to the will of God. There is a sense in which God wills all men to be saved. To this end he sent the Gospel to every creature. But at the same time he conditioned their salvation upon their reception of it. The Savior said to the Jews, “ye will not come to me, that ye might have life.” That was exactly the condition of the Jews in the passage under consideration. They *would not* come, and con-

sequently they were not ordained, because they rejected God's means of ordination; which is the Gospel. The Gentiles were willing to come, and did come by embracing the plan of salvation presented to them by Paul and Barnabas. The Calvinistic view, will not harmonize. Besides, the original word from which the word ordained is taken in this passage, certainly admits of the meaning we gave in the outset. That is, disposed or inclined, and is so rendered in some of the modern translations. The commission itself explains the whole. Christ ordained in the first place, that the Gospel should be preached to every creature. In the next place he ordained that "he that believeth and is baptized shall be saved." And thirdly he ordained that, "he that believeth not shall be damned."

Thus God's ordinations are that all that *obey* the Gospel, shall be saved by it, while those that refuse to obey will be "punished with everlasting destruction from the presence of the Lord, and the glory of his power. This is the only kind of ordination we can find taught in the New Testament. There could be no other, without making God a respecter of persons, and Peter positively declares at the house of Cornelius, that he is not. In the great economy of man's redemption there are certain things which God does for man, which man could not do for himself. There are certain other things which God has required man to do, and which God never will do for man. God on his part sent his Son into the world. The Son came; was crucified, buried and raised again from the dead, and thus did for man what he could not

have done for himself. He has revealed this Gospel to man, and requires him to obey it. This he will never do for us. If we do not do this for ourselves, we will be forever lost. Then again when we have obeyed the Gospel, we cannot pardon our own sins. This God promises to do for us, when we obey him.'

Thus this matter of salvation is a sort of co-operation between God and man. Sometimes the work of God is spoken of as if he did it all, and again the obedience of man is spoken of, as if he did it all. At one time we are told, "by grace ye are saved." At another time the command comes, "save yourselves from this untoward generation." Then again the work of both parties is united, as when the Savior says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." Mat. xi: 28, 29.

This view of the subject will harmonize all that is said in the New Testament in relation to man's redemption, whether spoken in reference to what God does, or what man must do, or both together.

E. G. S.

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#### Convention with Earthly Governments.

*Brethren L. & S.:* Through the *ADVOCATE* will you please tell us if it is consistent with the teachings of the Bible for a Christian to teach free schools? If every thing was as we could desire, we would much prefer Christians to teach our schools for us, and the schools be conducted and the

teacher remunerated by the church entirely independent of any other power; but circumstances here are very different from what we desire, and it is not the work of a day for a few individuals to make all the crooked ways straight and the rough places smooth. Consequently we must do the best we can with circumstances as they present themselves, which are these:

The brethren here are all very poor, and probably not sufficiently taught in this matter to know what is their duty in such things. They think that because they have paid their taxes for this purpose they ought to have the benefit of their money. Now are Christians justifiable in teaching free schools, or should they let it alone and abide the consequences. You might say that the oath that the law requires them to take is sufficient reason for them to have nothing to do with the matter, but sometimes when the reasonable thinking superintendent is satisfied that nothing that the applicant has done or intends doing causes him to refuse being qualified but simply because the Scriptures say "swear not at all," etc. The Superintendent then waves the obligation and neither compels him to swear nor affirm. Under such circumstances is the Christian justifiable in teaching such free schools, if not are they not equally guilty for sending their children to such schools taught and conducted by the world?

Earnestly desiring to know the Christian's duty in these matters, that our acts may be in harmony with the teaching of the Holy Spirit, we much desire your counsel.

With much respect, your Brother  
in the hope of a happier sphere,

S. F. DONNELL.

We do not think the fact that a Christian has paid his money to a thing ought to have the least influence in determining his course in reference to it. To do this is to sell right and principle for a few dollars. A true man to say nothing of a Christian can never do this. But there can be no harm in a Christian teaching a free or any other kind of a school unless the authority controlling the school as a condition of his teaching requires him to take an obligation or enter an association inconsistent with the religion of Christ. We think the same of sending to a school if nothing is taught contrary to the Scriptures. The church ought to furnish a school, a Christian school, a school in which the Christian religion in all its parts will be taught both in precept and example to all who will be taught. But when these cannot be enjoyed, the best they can get must be adopted, yet we believe public State schools are dangerous. They have made Prussia, Germany, New England, and are fast making the North-West, infidel. The State teaches to benefit the State. There is no harmony between church and State. Yet were the Mormons, Romanists, Pagans, to establish a school and invite me to teach in it, without throwing restraints over me that were contrary to the Spirit of the Bible, I would certainly teach in the school and while doing it, strive to teach the children the Bible. There is a difference between doing a thing of this kind as an offi

oer, upholder and sustainer of a government and doing it simply as a Christian. While I could not have gone into an army as an officer in that army, to sustain and uphold that army, I always felt it a duty for Christians to go into the armies of earth in the name of Christ and in his name preach the Gospel, nurse the sick, care for the wounded, and draw men to Christ. The great distinction to be made in these matters is in reference to the name in which we act. If officers of the government we teach, pray, fight in the name of that government, but if simply as Christians we do what is in accord with the will of God, it is done in the name of Christ. Christians must act only in Christ's name.

D. L.

*Brethren L. & S.:* Has a brother or sister a right to choose and make their associate and companion for life, a man or woman who has been expelled from the church for vending and drinking whisky, having first been faithfully warned by the church? Can not the church successfully prefer a charge against him or her and expel them from the church? Paul said, "as if meat make my brother to offend, I will eat no flesh while the word standeth, lest I make my brother to offend." Will you please give your views on this subject?

J. B. SMITH.

*Post Oak Springs, East Tenn.*

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." I Cor. vii: 39. We discussed this whole question a week

or two since under the head "Be not unequally yoked with unbelievers." We refer our brother to that article. We believe it to be a violation of the law of the Spirit for a Christian to marry out of Christ. If so, it is proper ground for discipline, but that discipline should be to save and draw back the erring rather than to cast off. We do not think the expressions, "expel," "exclude," "turn out of the church," Scriptural expressions or that they convey Scriptural ideas. Men and women exclude themselves from the church, by persistent violation of the law. All the churches in the land could not exclude a member from the church of God who obeys the law of Christ. A man sins himself away from God, sins himself out of the church of Christ. The discipline should be to save, to draw him back to God and into the Church through repentance. When the sinner cannot be induced to turn to God, he already having sinned, out of Christ, the church, withdraws from him, separates him from the church by withdrawing from him. But his sins and they alone separated him from God. Let this be kept in mind and let us strive to have our ideas strictly Scriptural and express them in Scriptural language.

D. L.

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### "CAMPBELLISM."

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*Brethren L. & S.:* Some weeks since I read several articles written by Mr. Woolfolk, published in the *Recorder*, upon the subject of "Campbellism put to the test." He seems to think "Campbellism rejects the doctrine of regeneration" because it

does not believe the doctrine of total depravity, and in the necessity of a direct operation of the Holy Spirit upon the Spirit of man to change it from its totally depraved condition to the moral position Adam and Eve occupied before they sinned. "The Holy Spirit acting upon the Spirit of man; is the only agency that can change and renew the affections" he says. Again:

"Evangelical Christians hold that the Holy Spirit operates in conversion, by his direct influence exerted immediately upon the soul of man." How any one can be an Evangelical Christian, and believe such doctrine I am unable to see. I am quite certain Mr. W. can never find, in the New Testament, where any writer has said what he says. I will leave this matter with him and Evangelical New Testament Christians to settle. But "Campbellism rejects regeneration." What is regeneration? Titus iii: 5 reads: "According to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost." They were not saved by regeneration, nor by the renewing of the Holy Ghost, but by the washing of regeneration and the renewing of the Holy Ghost. If there could be found nothing else in the New Testament upon the subject of how God saves man than this, who could tell, in this day, how it was done? When Jesus Christ said, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God," he predicted just what Paul says God did, Tit. iii: 5. If there was nothing else in the New Testament on this subject, who could tell what it is to be thus born? To

the same effect Paul says, "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word," etc. If there was nothing else in the New Testament on this subject, who could tell how Christ sanctified and cleansed the Church with the washing of water by the word? In harmony with the above passages, Paul says, "Let us draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." But if this was all on this subject, who could tell how their hearts were sprinkled from an evil conscience, and their bodies washed with pure water? Peter says, "In which ark, few, that is, eight souls, were saved by water. To which water the antetype baptism (not) (for) "the putting away of the filth of the flesh, but" (for) "the answer of a good conscience toward God) now saveth us also through the resurrection of Jesus Christ." McKnight.

If there was nothing else on the subject, who could tell how baptism now saves us by the resurrection of Jesus Christ? Read Romans vi: 1, 17; Col. ii: 8-15. All the passages I have quoted, and referred to, were no doubt, well understood by those to whom they were addressed, because, in that day, no man preached the Gospel without preaching baptism, its design, and everything that pertained to it.

But there are other passages I will quote that are so plain, they cannot be misunderstood, by persons even of the present day. I will say, howev-

er, whoever is born, literally, is the child of some one. And whoever is born figuratively, is the child of some one, in that sense. One more passage that, taken alone, could never be understood, but which was well understood by those who were hearers of the Gospel, in that day, preached according to the commission. The passage reads: "But as many as received him, to them gave he power" (privilege) "to become the Sons of God, even to them that believe on his name, which were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i: 12, 13. This shows that those who received Christ—who believed in him, were not thereby the Sons, or children of God; but being begotten by the word of truth—the word of God; being believers in Jesus Christ, had the privilege to become the Sons—children of God, given to them by Christ. But how?—is still the question. Let Paul answer this question, who was himself an orthodox, evangelical Christian. His answer is, "you are all the children of God by faith in Christ Jesus, for" (because) "as many of you as have been baptized into Christ have put on Christ. For you are all one in Christ Jesus. And if you be Christ's then are you Abraham's seed, and heirs according to the promise." Gal. iii: 26-29. In one place, I punctuated with a comma, instead of a period, which I believe is correct, because the reason why they were all the children of God by faith in Christ Jesus, was because as many as had been baptized into Christ, had put on Christ. It was thus, according to the privilege given them, they became

the Sons—children of God, being begotten of God by the word of truth. This is being born again—born of water and of the Spirit, and consequently translated into the Kingdom of God's dear Son. Then to be "saved by the washing of regeneration and the renewing of the Holy Ghost," is to be "sanctified and cleansed with the washing of water by the word;" is to have our hearts sprinkled from an evil conscience, and our bodies washed with pure water;" is to be saved by baptism through" (faith in) "the resurrection of Jesus Christ;" is to "repent and be baptized in the name of Jesus Christ for the remission of sins;" is to "believe the Gospel, be baptized and saved." These are not so many different ways of being saved, but they are all one way. Whoever believes and is baptized and is thereby saved, has filled all the other prescriptions. All the learned display made by Cox, and Woolfolk, and others, upon the subjects of remission of sins; and regeneration; and human depravity; and direct, immediate spiritual influence, is not worth one cent. It is fit for nothing but to befog, to bewilder the minds of the people. Let the depravity of man be what it may, "the Gospel is the power of God in order to his salvation," when he believes and obeys it. Jesus Christ, after he prayed for himself, and for his apostles, did not pray for any one but all them who would believe on him through the word of his apostles whom he was about to send out.

Are those who teach, and seem to believe, men are so dead they cannot believe the Gospel, till God, by a direct, immediate operation of the Ho-

ly Spirit, upon their dead minds, makes them alive, that they may be able to believe, included in his prayer? Every one who believes such teaching as the Rev. Mr. Woolfolk, and other orthodox evangelical Christians put forth, is waiting patiently, or impatiently, for God to send the Holy Spirit down to convert him. Such sage teaching they are alive enough to believe, but "the Gospel of the grace of God" they are too dead to believe, although God long ago said the way should be so plain that the wayfaring man, though a fool, would be able to see it. If what evangelical Christians teach on this subject be true, God does not desire men to believe very rapidly. Men are so dead they cannot believe till he gives them life and ability to believe. If this be true, it accounts for the failure of some half-dozen orthodox preachers in this place, some time since, who labored with God twenty-one days to induce him to send down the Holy Spirit, to regenerate the sinners who came out to hear them. But God, to all appearance, gave no heed to their pleadings, as no one seemed to be regenerated.

But what these people teach on this subject is *not true*. "God is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." The Gospel is all the native power he puts forth to save men from their past sins. It is the power (put forth) of God in order to the salvation of every one who will believe it. "Neither pray I for these" (my apostles) "alone but for them also who shall believe on me *through their word*."

I know of but one passage that teaches that God operates upon the minds of men to cause them to believe. But, alas! It is an operation put forth upon the minds of men to cause them to believe a lie, that "they all might be damned, who will not believe the truth." See 2 Thes. ii: 8-12. The same *may* be taught 2 Cor. iv: 3, 4. God has set up his Gospel, as an instrument in conversion, against all spiritual power, and he that believeth not it, (when he hears it,) shall be damned. Much that is preached, and called Gospel, is not "*the Gospel*," and, those who disbelieve it, will not be damned for their unbelief. Who was the first orthodox Christian? That is, who first found out the sinner was so dead he could not believe the Gospel till he was regenerated by an immediate operation of the Holy Spirit upon his mind? The people of the world, and orthodox churches, as they call themselves, have been deluded with this notion ever since I've been born.

Your Brother,  
DELANCEY EGBERT.

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Book Notices.

GOOD WORDS.—Contents: Fernyhurst Court; A visit to the Country of the Vaudois; Half-hours in the Temple Church; A Reverie and a Song; Devoted Lives; Dorothy Fox; Wanderings in the Desert of the Exodus; From Home to Home; Letters from the Tropics; Winifred.

SUNDAY MAGAZINE.—Among the contents we note an excellent article on The Way to Study the New Testament; also one on "The Priceless-



ness of Knowledge;" Episodes in an obscure life; The Struggle in Ferrara, The companions of St. Paul; and the series on the Miracles of our Lord, are continued.

Both Good Words, and this Magazine are from Lippincott, Phila.

**THE LITTLE CORPORAL.**—The July Number of this excellent Juvenile comes to us greatly enlarged and improved as well as finely illustrated. A new serial, by Mrs. Miller, promises to be both interesting, and instructive. This number begins a new volume; now is a good time to subscribe. One dollar a year. Sewell & Miller, Chicago, Publishers.

**THE AMERICAN AGRICULTURIST,** for July is a valuable Number. The chapter on Poisons and their antidotes, is the most complete thing of the kind ever published, and it should be in possession of every family, since cases of accidental poisoning, frequently occur. We note also the Design for a cheap house, the plans are full, and expense of items given in detail. This paper is offered from July to the end of the year for 60 cts. Orange Judd & Co., New York.

#### Training Children Without Sin.

*Brethren L. & S.:* I notice an article in the *ADVOCATE* of April 14th, 1870 headed, "Death, No. 2." Signed by T. M. Sweeney, of Texas; in which he goes on to speak, at some length, on the subject of moral Death, its consequences, what brings said death about, and who are liable to it, and who are exempt from it," etc.

Now according to his views, of who are, or may be, exempt from moral death, quite a query is presented to my mind, and seems to me, to present a Scriptural difficulty. The first two classes of exceptions that he speaks of, I think, are Scriptural. But then he says, "We wish the reader not to come to the conclusion that all others are under the necessity of dying, morally, because where Christian parents do their whole duty \* \* \* We are asked," says he, "do you believe that a child may be trained in such a way, as to have no sins to be remitted when it comes into the body of Christ" he answers, "I have no kind of doubt in the world."

Now I understand the Scriptures to teach that even the disciples of Christ do frequently err. An inspired Apostle said, if we say we have no sin we deceive ourselves, etc. (John.) Well my experience teaches me that it is so, and the confession of others bears testimony to the same fact. Now if the best of Christians sin, is it possible to conceive of a person (who has arrived to the age of maturity or accountability while out of the church of Christ, and in the kingdom of Satan or of this world) having never sinned? John says if we say we have not sinned we make God a liar and his word is not in us. Many other Scriptures might be brought to the same import, but I wish to be short.

But now, query: If such a character as described (one without sin) could exist, how would they get into the body or church of Christ? I understand the Scriptures to teach, that hearing the word, and believing it with all the heart, fully and freely

repenting of your sins, confessing the Lord before men, and being intelligently baptized into the name of the Father, and of the Son, and of the Holy Spirit, was the way that persons, in the days of the Apostles, both Jews and Gentiles, were admitted into the kingdom or family of God, church or body of Christ. Now, if I am right here, that that was and is the way a person without sin could not get into the church of Christ on earth, for having committed no sin, they could not repent, and if baptism is for (in order to) the remission of sins, they could not receive it.

Mark says he that believeth and is baptized shall be saved. Those could not be saved, for they were not lost, the blood of Christ cleansed them from original sin, as it is called, so they could not be saved from it by baptism.

Now if it is a fact that Jesus Christ is the door of the church, and that baptism is the act that brings us into the door, and that when we rise from the baptismal burial, that we rise to walk forward in newness of life into the house, church or family of God. Persons that have never sinned, transgressed or violated, the commandments or requirements of God, could not, it seems to me, get into the church on earth. Now the Apostles addressed their converts as pardoned persons. I don't see how this could be with the character under consideration. They addressed them as justified; from what could they be justified?

They addressed them as sanctified; from what were they set apart or how made holy? They addressed them as reconciled; how were those unre-

conciled? They addressed them as adopted; from what could they have been adopted? If they had, or have no sin they certainly are not subjects of the kingdom of the wicked one. They addressed them as ruined; I have before stated that I could not see how this could be. Then again, I do not see how to conceive of natural, earthly parents who, at best, do err often, raising up children so perfectly that they never sin, in word, thought, or action.

Parents should try to do their whole duty in this respect, and I freely admit that much depends on them in regard to the culture of their children, but it does seem to me that they can not scripturally expect perfection in their children, in this world.

Now brethren, I have not written this for mere speculation; nor to try to make myself some great one, but as a professed Disciple of Christ it seems to me to be an error and if so it is dangerous, as well as wrong to teach it. And if you think this letter worthy of your attention I wish you would through the *ADVOCATE*, state whether or not you indorse the sentiments of Brother Sweeney, and if you do indorse them give your reasons, and proofs, why you do so. As to this letter, you can do as you like with it, as you have my positive assurance that it is not written out of any ill-will to any person, or to the Christian cause, for I do think that I desire to know the truth.

I have no apology to offer for my awkward manner or bungling style, except my limited education and inexperience. I have been a private man all my life. I never wrote a

word that was ever printed (from the fact of my having written it) in my life that I know of. I never was in the habit of public speaking in my life. And I am living on the frontier where we have no organized church and not more than three male disciples, that I think of, within 18 miles of me.

Yours, very truly,  
J. D. CADY,

*Round Mountain, Texas.*

Our brother will notice the quotation immediately following Bro. Sweeney's article. We placed it there to call his attention to it and as indicative of our doubts in reference to the position assumed.

We think great, very great good can be done by faithfully training children for the Lord. We have often said a truly Christian parent could train them so as to make them Christians with as much certainty as he could do any other work in nature or grace with the assurance that a certain result would follow. But we are afraid Bro S. has leaned a little beyond the straight. Perfection does not pertain to humanity, old or young.

D. L.

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Success of the Gospel.

*Brethren L. & S.:* In the last three weeks I have baptized twelve, and taken the confession of one other to be baptized in a few days; and one united from the Baptists. Making fourteen in three weeks. The prospects are brightening all around. All we want is a faithful brotherhood to establish the cause permanently in

this section of country, over all opposition.

May God help us to be faithful. In hope of the final triumph of truth, I am

Your brother in the Lord,  
P. D. ROBERSON.

*Marina, Ala., July 14.*

*Brethren L. & S.:* There is still some little effort being made in behalf of the cause of Christ in our section of country. My son, Addison, who has charge of the Seminary in this place, and myself held a two days' meeting, commencing on last Friday night, at Cadd's Grove Seminary, 19 miles South of this. The result was twenty accessions from the world and sectarianism to the Church of Christ. The prospect was very flattering for many more to obey the truth, but demands upon us at home required us to close the meeting.

A. J. CLARK.

*Fort Worth, Texas.*

*Bro's. L. & S.:* I am not traveling and preaching this year as formerly, stern necessity has compelled me to stay at home this year and labor on the farm for a support for myself and family. Notwithstanding I am in constant reception of pressing calls to come and preach. It does seem to me that our brethren think (that is) some of them that preachers and their families can live on the wind and clothe themselves with cobwebs.

May the Heavenly Father pity their thoughtlessness and spare them in the day of eternity.

I am as ever your old Bro. in the bonds of the Gospel,

WASHINGTON BACON.

*Bridgeport, Alabama.*

## THE FIRESIDE.

### LIFE AND I.

Life is a child's frail wreath,  
And I a drop of dew  
Upon its fading beauty. In the breath  
Of the still night air come I forth to view:  
But with the reddening morn  
I silently return  
To holy realms unseen,  
Where death hath never been,  
Where He hath His abode,  
Who is my God!

Life is the wind snapp'd bough,  
And I a little bird;  
My mother-land a fairer calmer clime,  
Whose olive groves no storm has ever stirred;  
Beyond the evening star,  
A little bird that came from far,  
Alighting in my untried flight  
Upon this tree of night,  
Yet ere another sun  
His race shall have begun,  
I shall have passed from sight,  
To realms of truer light,  
These twilight skies above,  
To be with him I love,  
My God, My God.

Life is the mountain lake,  
And I a drifting cloud,  
Or a cloud's broken shadow on a wave,  
One of the silent multitude that crowd,  
With ever-varying pace,  
Across the water's face!  
Soon must I pass from earth,  
To the calm azure of my better birth,  
My sky of holy bliss;  
With Him in love and peace  
To have my long abode,  
Who is my God.

Life is the tossing ark,  
And I the wandering dove,  
Resting to-day mid clouds and waters dark,  
To-morrow to my peaceful olive grove  
Returning in g'ral haste,  
Across time's billowy waste,  
For evermore to rest  
Upon the faithful breast  
Of Him who is my King,  
My Christ, my God.

Life is the changing deep,  
And I a little wave,  
Rising a moment, and then passing down  
Amid my fellows, to a peaceful grave;  
For this is not my rest,  
It is not here I can be blest,  
Far from this sea of strife,  
With Christ is hid my life,

With Christ my glorious Lord,  
My King and God!

Life is a well-strung lyre,  
And I a wandering note,  
Struck from its cunning chords, and left alone,  
A moment in the quivering air to float;  
Then, without echo, die,  
And upward from this earthly jarring fly,  
To form a truer note above,  
In the great song of joy and love,  
The never ending, never jarring song:  
Of the immortal throng;  
Sung to the praise of Him  
Who is at once its leader and its theme,  
My Christ, my King, my God!

—Boner.

### I can do Without it.

I love to hear this sentence spoken by the fresh-mouth of a comely young woman. There is something so sensible, independent in those five, simple words that I would almost feel sure that the young lady who could clearly enunciate them in turning her back on a hat which just suits her style and complexion, or in refusing a costly and desirable dress, offered on tempting terms, and abide by her decision in spite of certain little twinges (which are sure always to trouble the heart of a woman who denies herself the buying of a thing when she finds it dirt cheap) would be very likely to make a prudent and reliable house-keeper.

"I can do without it!" If we would always say this, when we are tempted by some handsome or convenient article which we do not really need, which we feel a desire to possess, partly because "*it is so cheap,*" what a world of trouble we might save ourselves!

Mrs. Tenpence, when she goes on a shopping expedition, is so likely to forget that her purse is not so deep as Mrs. Fivetwenty's; and so likely

to argue that it would be "so nice" to have this dress or that cloak, because Mrs. Fivetwenty has one just like it! If, on such occasions, she would say bravely, "I can do without it," how much unhappiness, how many heart-burnings, and how many bitter tears she might save herself thereby!

My dear Mrs. Tenpence, dont regulate your expences by those of Mrs. Fivetwenty's. Let Mrs. Fivetwenty spend her money as suits her best, but do *you* regulate your expenses by your actual needs. Remember, I say *actual*, and not *fancied* needs.

If you will do this there will never be any more occassion for mean little subterfuges in getting money from Mr. Tenpence; no prevaricating as to how you spent what you had before; no need of making a scapegoat of the "household expenses," on the plea that "everything in that line is so dear now!"—no premonitory misgivings and frightened tremblings if the parcels and the bills should happen to come in while Tenpence was at home. And never any more heart sinking and bitter despairing of certain unpaid bills which you hide away so carefully from Tenpence. Oh! those bills! What horrible things they are! I know I'd never have one haunting me by day and by night like a troubled spirit. Payment is the only way to bury these ghosts of past imprudence and want of foresight. I'd ten times rather go without an article, no matter how badly I needed it, than not pay upon purchase. Better to say I can do without it! and I would do without it too! But I tell you of some things which you can not well afford to do without

First of all, a clear conscience; secondly, a cheerful spirit; thirdly, a mind so habituated to cheerful self-sacrifice that you can see Mrs. Fivetwenty flaunt by you in the street, with a new bonnet and a new dress that cost treble and quadruple what your own costs, and a shawl so rich that your well kept wrappings look dingy in comparison, without the least bit of heartache, and then say pleasantly, "I can do without all that!"

A homely article on a homely subject! A very important one, however. Are not we of this generation, in danger of forgetting that *self-denial* is one of the virtues! I don't counsel extremes in any case. But can we not set a boundery to our wants? Draw the line somewhere, and with one tithe of the surplus thus saved you will always be able to do a little to help those more unfortunate than you are; and instead of feeling the deprivation, you will think that happiness which results from *saving* and *giving* is very cheaply earned, and worth more than all the fine things the money appropriated could buy.—*H. Glyndon.*

#### Duty of Mothers to their Daughters.

Mothers are under obligations to train their daughters to habits of industry and economy, to habits of reading and spiritual devotion. Let all daughters be taught, before entering the marriage relation, the industrious, virtuous and educated woman is the joy and crown of her husband. Let them be early and deeply impressed with the thought that while mere personal beauty may fascinate the inconsiderate for a day,

it will never permanently captivate or make happy. It is like the beautiful flower that opens its leaflet to dazzle the eye, but soon fades and leaves no lasting impression of its former beauty or fragrance. The adornments of the mind and heart, on the contrary, will increase as age declines, and shine brighter and more lovely when the attraction of the face and form have faded forever. O! could mothers be impressed with this subject, could they be awakened to a sense of their duty to their daughters, we would not see so many broken hearts, so many unhappy homes, so many abandoned females, who wander in the night season, like fallen stars, a grief to their parents, a curse to themselves, and a revolting disgrace to their sex.

A venerable minister of the church of England, long since deceased, used to say, with as much justice as decision: Let me proportion to my income, or God will proportion to my giving."

#### A wise Counsellor.

"An Eastern prince demanded to know from two of his wisest counsellors, how he might make his people most happy; and allowed them two months to prepare their reply. At the required time, the two wise men stood before their master—the one bending beneath a great roll of papyrus-leaves containing two hundred written rules, the other walking empty-handed.

"The reading of the two hundred rules sadly wearied the prince; who then called upon the other counsellor

to produce his reply, which was given in two words: 'Love God.'

"How!" said the prince. "Did I not require to know how I might render my people most happy? and thou only directest me to love God."

"True," replied the wiseman; but thou canst not love God without loving thy people also."

The best advice that could be given him. That counsellor must have known something about the Bible.

#### The Unruly Member.

The tongue is called in the Bible "an unruly member." Our own experience accords perfectly with the statement, and observations on the tongues of others have satisfied us of the fact. We think the following rules, if carefully followed, will be found of great use in taming that which has not yet been perfectly tamed:

1. Never use your tongue in speaking anything but truth. The God of truth, who made the tongue, did not intend it for any other use. It will not work well in falsehood it will run in such inconsistencies as to detect itself. To use the organ for publishing falsehood is as incongruous as the use of the eye for hearing, or the ear for smelling.

2. Do not use your tongue too much. It is a kind of waste-gate to let off the thoughts as they collect and expand the mind; but if the wastegate is always open, the water will soon run shallow. Many people use their tongues too much. Shut the gate, and let streams of thought flow in till the mind is full, and then you may let off with some effect.

3. Never let the stream of passion move the tongue. Some people when they are about to put this member in motion hoist the wrong gate—they let out passion instead of reason. The tongue then makes a great noise—disturbs the quiet of the neighbors, exhausts the person's strength, but does no good. The whirlwind has ceased, but what is the benefit?

4. Look into the pond and see if there is water enough to move the wheel to any purpose before you open the gate; or, plainly, think before you speak.

5. Never put your tongue in motion while your respondent has his in motion. The two streams will meet, and reaction will be so great that the words of neither will reach each other, but come back in a blinding sprinkle upon himself.

6. See that your tongue is hung true before using it. Some tongues we have observed are so hung that they sometimes equivocate considerably. Let the owners of such turn the screw of conscience until the tongue moves true.

7. Expect that others will use their tongues for what you do yours. Some claim the privilege of reporting all the news, and charge others not to do so. Your neighbor will not allow you to monopolize the business. If you have anything to be kept secret, keep it to yourself.

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#### Expectation In God.

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The less we expect from this world, the better for us. The less we expect from our fellowmen, whether of spiritual help or inspiring example, the smaller will be our disappoint-

ment. He that leans on his own strength leans on a broken reed. We are always going to be something stronger, purer, and holier. Somewhere in the future there always hangs in the air a golden ideal of a higher life that we are going to reach; but as we move on, the dream of better things moves on before us also. It is like the child's running over behind the hill to catch the rainbow. When he gets on the hilltop the rainbow is as far off as ever. Thus does our day dream of a higher Christian life keep floating away from us and we are left to realize what frail unreliable creatures we are when we rest our expectations of growth and of victory over evil in ourselves. "My soul, wait thou only upon God! My expectation is only from him."

God never deceives us and never disappoints us. I do not say that God never allows us to be disappointed in our darling plans of life, in our children, or in our most cherished projects. What I mean is, that we are never disappointed in God. When we study the Almighty, whether in his glorious Word or in Nature, we find our utmost expectation overtopped by the stupendous and magnificent reality. Read such a book as *Ecce Cœlum*, and see if you are disappointed in your Creator. When, too, we obey God, we always find our reward, either sooner or later—just as surely as light comes with sun-rise. When we trust God, he never deceives us. When we pray to him aright—that is with faith, with perseverance, with submissiveness, and with a single eye to God's will—he answers us. He always returns the best answer possible. Our

Heavenly Father makes no mistakes in his dealings with suppliants. He is a sovereign but not a despot. If it pleases him to keep us waiting for the trial of our faith, then we must wait.—*T. L. Cuyler.*

### Why Everybody is Cross.

One day little John came running into the house where his little sister Mary was sewing. He held something in his hand which he had found out of door.

"Oh, sister Mary," said he, "I have found a pretty thing. It is a piece of red glass; and when I looked through it everything looked red too. The trees, the houses, the green grass, your face and everything is red."

Mary replied, "Yes, it is very beautiful. And let me show you how to learn a useful lesson from it. You remember, the other day you thought everybody was cross to you. Now, you were like this piece of glass, which makes everything red, because it is red. You were cross; so you thought everybody around you was cross, too. If you are in a good humor and kind to every one, all will seem kind to you. The color of the world around us depends much upon the medium through which we view it; and the same world looks very different when lighted with the bright sunshine, from what it does when seen in the darkness or in gloom."

Man must have occupation, or be miserable. Toil is the price of sleep and appetite—of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing.

Study to make the whole of your carriage and discourse among men so engaging, as may invite even strangers to love you, and allure them to love religion for your sake.

Religion is not harmlessness, nor morality, nor formality, but it is a walking by faith; that is, regulating thought and feeling, word and deed, not by evil thoughts, but things invisible and eternal.

Let your losses in the past be your lessons in the future.

Mental pleasures never cloy; unlike those of the body, they are increased by repetition; approved of by reflection; strengthened by enjoyment.

Build your nest on no tree here; for you see God has sold the forest to death, and every tree upon which we would rest, is ready to be cut down, to the end that we may flee, and mount up and build upon the rock.

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# THE GOSPEL ADVOCATE

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## Promises at the End of Obedience.

Having gone through with the things to be complied with in order to become a Christian, we will look briefly at the promises.

God's promises are always at the end of obedience to His commands. It is always a matter of importance to know just when we can claim the promise of pardon. We all know that there is confusion in the religious world on this subject. Some claim the promise of pardon at one stage of their obedience, and some at another. Some claim that they are pardoned before baptism; others never suppose they are pardoned till after baptism. We wish to give a few examples, showing by what rule man may always tell when he can embrace the promise.

When the children of Israel had finished their forty years wandering and had passed over the river Jordan they came to the city of Jericho, which God intended to deliver into their hands, but not without some acts of obedience on their part. In Joshua vi, we are plainly told what these things were.

"Now Jericho was straitly shut up because of the children of Israel: none went out and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the rams' horns, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

Now, with these specific directions before them, could these people tell when they might expect the walls of that city to fall? There is not the slightest intimation that any movement should take place in those walls till the last step was taken.

Suppose these people had gone

round this city once a day for six days, and then had stopped, does any one believe that these walls would have fallen? No one can believe this with the Bible before him. Or suppose that when they got round the seventh time on the seventh day, they had refused to blow their trumpets, or, even after they made the long blast of the trumpets, the people had refused to shout, will any one say that the promise would have been theirs? Surely not. Nor do we think that any one with mind enough to be responsible, would fail to understand just when to expect the promise. Those Jews understood the matter exactly. Hence there was no faltering, no stopping to ask if something else would not do as well. They went till they had got round the seventh time, on the seventh day. And, in accordance with the command, the trumpet was sounded, the people raised the shout and down came the walls.

Now, the conditions of salvation through Jesus Christ are just as plain as were these conditions to the Jews, to be complied with in order to gain possession of Jericho. These conditions are faith, repentance, confession, and baptism. Surely every sinner can know when he has done these things. We know when we believe heartily on the Lord Jesus Christ, and in all that he has done, in order that sinful man might be saved. We also can know when we are penitent, when we are determined to forsake sin and turn unto the Lord. We know well when we "confess with the mouth the Lord Jesus." We also know perfectly well when we have been baptized into Christ, "buried

with him in baptism." When we have done all these, the promise of pardon or salvation is ours. It occurs to me that commands and promises could not be plainer.

The only question then is, do we believe the promise? Are the people willing to obey the command and trust the promise? That is the only point of difficulty. The people look at it and say, it is not enough. This want of confidence in the simple word and plain institutions of the Lord Almighty, is doing more harm to the progress of true Christianity, than all the open, avowed infidelity in the world.

When did a promise of God ever fail when his commands were complied with? There is not such an instance on record. Did he fail to heal the leper when he had dipped himself seven times in the river Jordan? Did he fail to heal the Jews of the bite of the fiery serpent, when they looked on the brazen serpent, according to his command? We know that not one of these promises failed. Then, why can we not believe the Savior when he says, "he that believeth and is baptized shall be saved." Never was a more positive promise made. Whenever any fail to be satisfied with this promise, it is because they do not believe the word of the Lord. It cannot be otherwise.

Why does any one believe Christ was born at Bethlehem? Why believe that he was baptized of John in Jordan, and that he was there owned by the Father as his own son? Has any one any testimony of this beyond the word of God? Certainly not; nor does any one who believes the Bible wish any further testimony.

Again, upon the word of God we believe that "Christ died for our sins, according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures." Then, if we can believe all this upon the declaration of God's word, why not believe the promise of pardon at the end of obedience to the gospel of Christ? Can the promise of the remission of sins be more difficult to believe than all that is said concerning the Savior and what he has done for our race? Surely not. We not only believe what is said concerning Christ, but we also believe, upon the testimony of the Bible, that we shall all stand before the judgment seat of Christ, and that the righteous will be gathered into heaven to enjoy its blessings forevermore; and that the wicked will be rejected, and cast out, and sent away into everlasting fire, prepared for the devil and his angels.

Thus the people are willing to believe all the Bible says, upon its own testimony, except concerning the remission of sins, and then they are ready to say, "It is not enough," "we must have an experience of grace," and such like. But if we pretend to believe the Bible at all, we must believe all it says. To all who fully believe the word of the Lord concerning remission of sins, the information is clear as to when we are pardoned, and when we may rejoice on that account. And this knowledge is truly ground for great joy. To be a Christian, an humble child of God is to occupy the highest position to be enjoyed on this earth. Paul says of this exalted relationship: "Therefore, if any man be in Christ, he is a

new creature; old things are passed away; behold all things are become new."

No, can we not tell exactly when we are *in Christ*? Surely we can, for Paul twice tells that we are baptized into him, (Rom. vi: 3 and Gal. iii: 27) Therefore, when a penitent believer has been baptized into him, he may then safely say, 'I am a new creature.' Paul again says of such persons as these: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son." Peter says of such, that they are "born again \* \* by the word of God, which liveth and abideth forever." Paul tells us, "In whom ye also are builded together for an habitation of God through the Spirit."

What a thought, that Christians constitute, on this earth, a dwelling place for God through the Holy Spirit. Should not the thought of such a glorious position prompt every sinner to at once obey the gospel of Christ, and thus enjoy the honor of sitting together in heavenly places in Christ Jesus.

We have now briefly gone through with the "Conditions of Salvation," in which we have endeavored to show just what is requisite to make Christians, and how people may know when they are Christians, and what is the evidence of pardon. Showing that the word of God is the true and proper evidence of our acceptance with him.

If these articles have been, or shall be instrumental in leading any of our fellow-mortals to a knowledge of the truth, as it is in Jesus, we should thank God, and give him all the praise.

Dear sinner, will you not be per-

suaded to turn from the paths of sin, before it shall be forever too late? Think of the antediluvians, who went on in their worldly and sinful ways till the flood came and swept them all away. Doubtless when they saw the rain continue to pour, and the flood rising around them and gradually sweeping them away, they would gladly have turned to the Lord, but alas, it was too late for them. God had given them over to destruction, and nothing could save. "Turn to the Lord while He may be found; call ye upon Him while He is near." Is not all the love of God manifested in the death of His son sufficient to win you, dear friendly sinner? They add to this the happiness to be enjoyed in this life, by the faithful child of God; that God is our father; that "the eyes of the Lord are over the righteous, and his ears are open to their prayer." Then, to all these blessings and privileges on earth, add that the faithful servant of God shall enjoy eternal life beyond the grave. What more could be desired to call the wandering sons of Adam back to God than is now offered through the gospel. God grant that these means may prove effectual,

E. G. S.

Correspondence Between P. S. Fall and Dr. F. F. Ford, Preliminary to a Debate Between James B. Graves and President Fanning.

NASHVILLE, TENN., }  
Jan. 22nd, 1869. }

Elder S. H. Ford :

MY DEAR SIR:—Allow me to acknowledge yours of 16th inst., and to say that, you cannot be more anx-

ious than myself to bring our preliminary arrangements to a speedy and amicable adjustment, in a spirit of candor, and with such precision of statement as shall forbid all obscurity in regard to facts and terms. May I add that I rejoice in your assurance that yourself and brethren "join in the hearty prayer that all Christ's people may be one as He and His Father are one." For this union we not only pray but labor; this, indeed, is, and always has been, the sole object of our efforts. We dare not make fresh divisions in the religious world, nor foster old ones, and have therefore endeavored to convince all sincerely God-fearing people that, in order to this oneness, it is indispensable to "begin at Jerusalem" once more and to act as the schism had been unknown.

My allusion to a want of agreement amongst Baptists you consider gratuitous. But, if precision is to be attained, not only must "distinct and private opinions—upon minor points—the necessary outgrowth of soul-freedom" amongst Baptists, or ourselves—be avoided in this discussion, but we must agree definitely upon what we are mutually to examine. The change that you suggest in the form of the third proposition submitted by me indicates that you perceive this. I did not, in the above-mentioned remark refer to "private opinions" upon minor matters about which the *individual members* of any division of the great Baptist family might differ; but to points so essential as to cause *schisms* in that family Dr. Graves would not wish to justify those schisms by defending the caus-

es thereof. Of this, however, more in the sequel.

You inquire what you are 'to think of matters that may be *sub judice* amongst the Christian Brotherhood. Well: simply that they may be *sub judica*. And by this is meant—not that they may be, or are, "under cover," or have "not been declared to the world," or not publicly discussed in our periodicals, so that all interested in them may know full well what they are; and, I may add that, no allusion was made to human depravity, the operation of the spirit or the perseverance of the saints—as your own propositions clearly show—but it was admitted that practical matters, such as the relation of Christians to civil government, and others of the same kind, might be still *under examination*, and did not need, in this discussion, to be debated any more than the *important points* that separate into distinct sections the great Baptist family. With but one of these sections we have now to do.

No matters of investigation, whether important or not, have produced schisms amongst us; and we have no fear that such result can follow from our studies, or even from sharp discussions. Men may have their hobbies with us—as Dr. Graves has his—with which the public may not sympathize. These do not become traits of character in any association; and are not therefore to be discussed as such; the masses are not responsible for them, nor interested in them.

"It is time that we understood each other." Many years have passed during which the statements that we find in the scriptures have been laid, freely and fully, before our con-

temporaries; and they have been debated over and over again without much apparent effect, or another discussion of the same themes would not be needed. Either, then, there must be some defect in our method of stating our propositions; or some mental, or moral condition in those who undertake to question them, forbids a clear perception of what we say. But one way seems open to those who hold equally—even in theory and in form—the one Lord, one faith and one Baptism, and yet differ so essentially in the understanding of these and collateral topics; and that is, to state without ambiguity, the propositions they assert, and to ascertain if those propositions be contained in the scriptural statements on which they rely. This reduces the discussion to a series of criticisms upon scriptural statements. Do those statements *teach* what we say they do? If not we must surrender our propositions for others really contained therein. Heartily do I agree that "*questions of fact*," with their underlying principles, should form the matter of this debate. You will agree with me, I doubt not, that *such* questions can be settled in no way but by testimony; and that the scriptures must furnish the questions as well as the testimony. If, then, I assert as a *scriptural statement* that "a divine agency operates upon the heart and conscience, changing the views, the affections, *the soul*, and fitting for the abodes of bliss:"—and, as a *philosophy* I have no objection to do this, provided I may clear it of ambiguity:—I seek, in the scriptures the words that teach this proposition in all its parts. One who questions my

accuracy examines the same scriptural words—passage after passage—and by such hermeneutic methods as are approved by critics, shows that I have misapplied those passages:—that they do not teach what I affirm. The contest clearly is in regard to the teaching of the passages quoted. And just this is what is now demanded: We desire to examine thoroughly every proof-text that you employ; and that every statement on which we rely shall undergo the strictest scrutiny. The only question with us should be, “*What do the scriptures say?*”

For this reason the formula “Do the scriptures teach” is prefixed to the propositions hitherto submitted, and we must retain it in every case.

As to the “importance” of the question, whether a divine agency is employed in the salvation of men, we do not differ, any more than as to the question itself. We assert as clearly and as fully as yourselves that the agent, or the operator, in a thorough change of the whole man “from darkness to light and from the power of Satan unto God,” is none other than the Divine Spirit. Yet you challenge the phraseology of a proposition admitting this, because of the supposed ambiguity of *one* word, and because it involves the *modus* of the operation, and “not the thing itself!” But if there be no debate about “the thing itself” what is left for discussion but the way by which the Spirit acts, or the persons on whom He acts? The word “*directly*” alone can be construed to refer to the manner of the Spirit’s action. If that section of the Baptist family with which

you are connected does not affirm a *direct* and *immediate* operation or influence on the human heart for regeneration, prior to life and action, and therefore to a living and saving faith in Christ Jesus, there is nothing between us, on this subject, for discussion. But if, with the whole Calvinistic fraternity, you *do* affirm this, you should defend it. This is the most important issue. We admit, I repeat, and contend earnestly that, the spirit *does* “convict of sin,” that He does ‘quicken into spiritual life,’ that He does “change the affections and sympathies of the soul; and that Paul says *the Father* “creates”—(the word ‘anew’ is not in the passage)—“in Christ Jesus.” We admit, and contend, that man *needs* all this, and that the *gospel* provides for such a spiritual enlightenment and elevation, *but all this does not touch the true question:*

*In the beginning of this process, does the Holy Spirit perform the instantaneous work of quickening into life DIRECTLY: that is, without instrumentality? This is the exact question of fact and it should be met.*

Is your proposed substitute free from ambiguity? Might you not omit the words ‘In the work of salvation,’ and, “the *second* person in the Trinity,” and express all you wish? as follows: “The heart of the sinner is changed from the love of sin to the love of holiness by the Holy Spirit?” But then you would leave nothing to debate, for we admit all this. And we contend for a far greater change than your proposition contemplates “in the work of salvation.” The word “*sinner*” too, is ambiguous: It

is sometimes used technically, as: "We know that God *heareth not sinners*;" and it is also applicable to a Christian. Why then prefer it to the word "*unregenerate*," which can apply alone to a "*dead*" sinner; and is so used by all who consider themselves evangelical? Your criticism seems to want force and your substitute involves the subject in an obscurity that forbids a precise and satisfactory elucidation. Will it not be well then, to let the proposition stand thus:

1. *The scriptures teach that the Holy Spirit acts directly upon the unregenerate prior to faith in Christ Jesus?*

If, however, you can frame another—its exact equivalent—it will be accepted.

By the "*turning point of pardon*" you mean, I presume, the *moment of pardon*; and it is of the deepest importance to know what that point of time is, at which sins are blotted out. There is no debate as to the procuring cause of the remission of sins: we alike contend that "the blood of Jesus Christ His Son cleanseth us from all sin;" and that it is for the divine government alone to issue the sentence of pardon in every case. The question relates simply to the moment when, the place where, and the Divine Institution in which God bestows upon man an assurance of this good and perfect gift of His grace. We accept, then, your form of a proposition which alters merely the arrangement of the terms of ours, if it be expressed as follows:

2. *The scriptures teach that, the pardon of past sins, in the case of a penitent believer, is conditioned upon*

baptism as administered by the authority of the Lord Jesus Christ.

The word "*all*" is omitted before "*past sins*" as unnecessary; and *baptism* is preferred to immersion because between us there is no debate as to the action it demands.

In regard to justification I have to say that, it seems to be unnecessary to repeat a discussion that the question of pardon will involve. Dr. Graves denies the preceding; and this is almost, if not quite, the same as affirming that faith is the *only* condition of justification. The difference is simply this: that in the other he allows that *penitence* is a condition of pardon but denies it in this. Is it not better to avoid the multiplication of questions for debate? If one can do the work of two, it will be quite as satisfactory to those who may attend. Still, if Dr. Graves desires a separate discussion of this matter, we shall not avoid it. The statement then will be:

3. *The scriptures teach that the justification of a sinner before God is conditioned upon a cordial faith in Christ only.*

The word *sinner* is here equivalent to the word *believer*.

In a former part of this communication allusion was made to the fact that "the great Baptist family" is divided into several sections—to one only of which Dr. Graves belongs; and the proposition upon ecclesiastical verity heretofore submitted was calculated to develop his unwillingness to defend so sweeping a statement as that the whole Baptist family constitutes *the Church of Jesus Christ*; although it is known to the world as "*the Baptist Church*." The

discussion therefore must be limited to that section of the Baptist Church with which Dr. Graves is identified. He is not a "particular" Baptist; nor a "primitive" Baptist; nor a "separate" Baptist; nor a "trine immersion" Baptist; nor a "seventh day" Baptist. He does not then apply his propositions to any congregation of these people. Consistently he cannot do this. He is a *Missionary Baptist*:—a *United Baptist*:—a *regular Baptist*:—an *old-landmark Baptist*; and of the congregations in connexion with his alone, we understand him to predicate "Gospel Churches." Of other Baptist congregations—such as the Plymouth Brethren—with whom the great Dr. Tregelles is identified—and Scotch Baptists, we might not be willing to deny this predicate, notwithstanding some possible errors may interfere with their struggles to reach the measure of the stature of the fulness of Christ. We accept then your proposition as follows:

4. *The scriptures teach that the organizations known as Baptist Churches, are Gospel Churches.*

And we state our own affirmative in the following words:

5. *The scriptures teach that the bodies known Christian congregations are congregations of Jesus Christ.*

As to the last matter that you allude to—namely, what is called "falling from grace,"—we are willing to affirm as follows:

6. *The scriptures teach that a disciple of Christ may apostatize.*

We consent to this—not because it is, as you understand, a "doctrine" which is "the faith" of the Christian Brotherhood; but because it raises

a scriptural question that demands investigation; and, I would add that, the proper place for it in the series is, after the subject of Justification. This will leave "ecclesiastical verity" for the last, and will allow for it that full examination that both will desire.

Very truly Yours,

P. S. FALL.

(We ask the special attention of our readers to every word of this reply. We would have corrected the mistakes of the copyist, but did not wish to be accused of altering it in any particular. P. S. F.)

MEMPHIS, TENN., }  
March 24th, 1869. }

*P. S. Fall:*

DEAR SIR: The duplicate copy of yours of the 22nd Jany has been received and its contents duly considered. The leading thought appearing on the surface of your communication is an earnest desire for unity among Christs followers. In this we cordially join in our aspirations and our labours— That your people have somethings "Sub Judice" as intimated by you is to all without your pale most patent,— Indeed Sir permit me to express my own conviction that many enlisted under the banner of the Current Reformation have denied the proper deity and substitution of our Lord Jesus Christ, and that these essential truths are not discussed either in your pulpits or by your press—to such I refered and not to the relation of the Church to civil governments in my anxious questionings as to what was "Sub Judice" With Baptists no such questions could lie dormant



a moment, and for that family it can be asserted without fear of question that Missionary or Antimissionary whatever may be their modes and manners they have stood through every age through and trial firmly and outspoken for these central truths of Christianity.

The period of less than forty years that your organization has been in existence is no full test of the coherent power of your peculiarities and yet you are aware that Sidney Rigdon one of the first converts of the reformation became a leader of Mormonism and John Thomas one of your most learned men headed an extensive and still growing schism. But such allusions and those in regard to Dr. Graves as being a United Baptist Missionary Baptist or a Land mark Baptist, you might have added an American Baptist, a Southern Baptist a Tennessee Baptist, a Memphis Baptist—are all "*ad captandum.*" Let us return to the proper subject under discussion. I again repeat that the objective mission of Christianity is the renewals of the religious nature of man by the 3d person in the Trinity. Here is a truth revealed, a feat accomplished, a result experienced. Your proposition is how this is done, Ours, is it done at all. If you agree with us that the 3d person in the Trinity creates a new heart in us, followed by a love for Christ, and for holiness, and fits for Heaven, then sir, why do you not blazen it to the world by tongue and type? The *how* this is effected, is no more a question for discussion than how the wind blows.—"whence it cometh and whither it goeth," You say, "as a philosophy you believe

this," We say as a God given revelation and all essential, we believe it, and will defend it as did our denominational forefathers at the risk of all.

The terminology of your proposition, that "God works immediately and directly" we can neither affirm nor deny,

That God works without means in anything—within our cognizance,—we cannot affirm. The Sun shines through the medium of the atmosphere, yet *it* shines. The Spirit creates through the media of the emotions—fears, hopes, specially thro and by the Word, still the question is "does *the* Spirit do it?"

Does God, the Holy Spirit, create in Christ Jesus unto good works through the truth as an instrument? We affirm he does of his own gracious, sovereign mercy.

Do you agree with us in this? If so let it be recorded. But permit me in all kindness to say that I have heard this grand Bible truth ridiculed by men of eminence in your ranks—men of my own acquaintance. I therefore insist upon my proposition, viz

1 *That the Scriptures teach that the heart of the sinner—the unregenerate—the dead sinner—is changed from sin to holiness by the Holy Spirit—the 3d person in the Trinity.*

Insisting on this proposition I give due weight to your term DIRECTLY. It is of course synonymous with immediately, and yet to strike or kill with an instrument, in common language is to do it *directly*. Indirectly implies circuitousness and we might dispute on such questions indefinitely.

We affirm, as has the Baptist fam-

ily through the ages, through Waldo, Peter de Bruis, Bunyan, Fuller, and all who deserve the name of Baptist, that God acts directly on the unregenerate changing the heart from sin to holiness by the truth as an instrument. Leaving this subject for the present I must be permitted to say that if we agree, it should be recognized, if we differ Pres. Fanning must take the negative. In regard to the 2nd proposition I accept it with the exception of the term baptism which, in common parlance, is most indefinite. Let us have the unquestioned word, immersion. We much prefer it and you cannot object.—The proposition as amended by you will stand thus—

2. *The Scriptures teach that the pardon of past sins, in the case of a penitent believer, is conditioned upon immersion as administered by the authority of the Lord Jesus Christ.*

In regard to justification I have simply to say as Dr. Graves will deny that pardon is conditioned upon immersion it is proper that he should affirm upon what it is conditioned. I therefore present this proposition.

3d. The Scriptures teach that the justification of a sinner before God is conditioned upon a cordial faith in Christ only.

In regard to the final ruin of one once in Christ by a living faith pardoned, and justified, I do think it is fair to word the proposition as follows,

4. *The Scriptures teach that a true believer in Christ can apostatize and be finally lost.*

Touching ecclesiastical verity the proposition following will be considered as agreed upon. Viz

4. *The organizations known among us as Baptist Churches, are Gospel Churches.*

In view of the history of your brotherhood and its peculiarities I suggest for the 5th proposition the following,

5th. *Those religious organizations known as "Reformers," "Disciples," etc organized by Alexander Campbell are Gospel Churches.*

If these propositions meet with your acceptance our labours are closed save fixing the time, selecting the Stenographer, and the Hall in this City—(the building can be secured by brethren here.) I shall be pleased to receive your suggestions.

Truly Yours,

S. H. FORD.

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Success of the Gospel.

*Bro.'s L. & S.:* At our weekly meeting 4th Lord'sday or March, we had two accessions, one from the world, and one from the Cumberlandds. On 3rd Lord'sday of April, 3; two from the world, and one from the Baptists. 1st Lord'sday in June, 2, one from the world, and one from Methodists. 2nd Lord'sday in June, 2; one from the world, and one from Baptists. 3rd Lord'sday, one from the world. 4th Lord'sday one from the world. Our house, which fourteen months ago would have held four or five times the number, is now nearly full every Lord'sday. Our prospects are better than ever before. We have had many sore conflicts, and nothing but the word of the Lord and his apostles could have prevailed under the circumstances. May the Lord help us to stand firm, and to

rely upon his divine appointments.

Brother John M. Lemmon's is doing a good work. May the Lord bless his servants; that they may live long, and do much good.

C. H. PENN.

*Near Smithville, Ark. July 1870.*

*Bro. Lipscomb:* We have an interesting meeting going on at Strata. Thirty-eight additions up to the time I left. I will begin again next Wednesday night. You will hear from me again soon the Lord willing.

J. M. BARNES.

*Greenville, Ala.*

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#### OBITUARIES.

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Died in South Nashville July 18, 1870, of consumption, Annie V. L., wife of William H. C. Bosworth. Sister Bosworth was baptized into Christ early last Spring, and was an earnest Christian to her death. She was a loving and devoted wife and mother. She has left a husband and two children to mourn her loss. But she has left good evidences, that their loss is her gain. "Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them."

E. G. S.

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#### SINGING.

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The apostle Paul says to Christians, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual

songs, singing with grace in your hearts to the Lord."—Col. iii: 16.

This command of the apostle in regard to singing, is certainly as positive as any other. Hence every Christian who is competent, either to sing, or to learn to sing, is under obligation to do so. Some claim that they cannot learn to sing at all. Where this is the case, of course they cannot help it, and are not responsible in the matter. But we think there are but very few that could not learn to sing if they would begin when young. All children ought to be taught to sing. Very few grown people ever learn much about singing.

We are satisfied that vocal music ought to be taught in all our common schools, and this would make the schools more interesting, both to teacher and pupils. It can always be done without losing much time from other studies. I know that children can learn to sing when quite young, and that vocal music can be made a success in our common schools. I know it from experience. If all were taught to sing correctly while young, they would have but little difficulty in practicing it when grown. The weekly meetings are always far more interesting when the members know how to sing, and all take part in that interesting portion of the worship. We think there might be great improvement made almost everywhere in this delightful exercise by a little effort.

E. G. S.

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Make no haste to be rich, if you would prosper. Small and steady gains give competency, with tranquillity of mind,

### Want of Preachers---How to Obtain Them.

From how many sections of this broad, heaven-favored land do we hear the Macedonian cry for help? Earnest appeals for preachers from scattered brethren, and isolated congregations, reach us with the arrival of almost every number of our religious papers. The true disciple of Jesus feels a deep interest in the honor of his divine Master, in the advancement of the cause of truth and righteousness in the world, and in the salvation of his fellow-man. He looks around him and beholds vast numbers of Adam's race, hurrying along down the broad way that leads to death, and his sympathies are awakened. He is anxious to use whatever means may be within his reach to rescue them from the awful destiny of those "who know not God and obey not the Gospel."

Hence the many and important calls for preachers all over the land. And while many of us are quarreling about matters of doubtful propriety, such as, "Conventions," "co-operations," etc., spending our talents and energies upon concerns, many of which are entirely out of the Bible, scores of our fellow-creatures are perishing all around us for want of the bread of life. Brethren, these things ought not so to be.

We need a host of pious, energetic, zealous preachers; men who are filled with that love of truth which is sweeter than life, and all its deceitful pleasures; and that is stronger than the fear of this world's hate, or death itself and all its concomitant terrors. We need men who will speak that

truth in the love of Christ and of man's souls—who believe that "the Gospel is the power of God unto salvation," that it is only necessary to persevere in setting it forth, earnestly, and affectionately, to perishing men and women, in order to secure the most abundant success. We need men who are so thoroughly conscious of the All-seeing eye of God upon them, that the vastest assembly, were it composed of earth's mightiest, proudest monarchs, is shrunk into utter insignificance—its smiles or its frowns unnoticed, in comparison with the approving smiles of him who is "King of kings and Lord of lords."

How shall we obtain a supply of such preachers? There has been a great deal said and written in answer to this question, and we need preachers still; and this very need is melancholy evidence of the inefficiency of the various plans heretofore proposed and adopted to meet the demand. There is but one way by which we may solve this, as well as all other questions having any connection with the institution of Christianity, and that is, by an appeal to the Scriptures. Sectarians experience no difficulty in qualifying and sending out men to present the claims of their respective systems to the world; because the way, by which the thing is to be accomplished, is clearly pointed out in their several creeds. We maintain that our creed—the Bible—is equally clear on this subject. To say it is not, would be to contradict the apostle Paul, for he tells us that herein the "man of God is thoroughly furnished unto all good works." To supply destitute localities with the word of life, is a good work, there-

fore, the Scriptures must certainly furnish the necessary instructions, as to how the work should be done.

The apostle Paul, after informing his brethren at Rome that, "with the heart, man believeth unto righteousness," propounds some very significant questions: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x: 14, 15.) Now, if this Scripture teaches anything, it certainly teaches, very clearly, that, in order to the promulgation of Gospel truth, and the consequent salvation of man, it becomes necessary to send forth preachers to proclaim that truth to the world. But who shall send them, is the next question.

Jesus qualified and sent the Apostles, (John xvii: 18,) to preach his Gospel; to practically demonstrate its truth by enabling them to perform miracles in his name; to build up and put into successful operation, upon the eternal principles of truth and love, his church; and to give it infallible directions for its own edification, increase and perpetuation. (Eph. iv: 11, 12.) With the completion of this work their mission ceased, and they passed away. We have no apostles now; hence, the increase and perpetuation of the body of Christ, depends upon the faithful performance of all her duties by the Church. (See Eph. iv: 16.) It is clearly incumbent upon every congregation of Christ to see that all its talent is at work in the proper channels. The church is a body, in the figurative language of the Scriptures. Every member or organ has some function

to perform, and every function is essential. We are alarmed, physically, if even a single organ is unable to do its part; but, spiritually, we seem to be quite contented if a *tithe* of the organs are engaged in their work. We lack a deep sense of our responsibilities as churches. Why is it that many congregations grow grey with years, and yet send forth no evangelist to bless the world? Is it because there is no talent there? Is it because there are no pious youths belonging to it, who would gladly engage in the great work of preaching the "unsearchable riches of Christ?" Is it because the means of enabling such to prepare themselves for the work are wanting? Who will say that these are the reasons? The truth is, everything has been left, by the churches, to individual enterprise. In spite of all obstacles, a few have put on the armor, and are engaged in the conflict; but scores have been driven back for every one that has been enabled to continue in the fight.

If the demand for preachers is at all to be met; if the cause of Christ is to prevail; if God is to be honored and the grand purpose of man's creation accomplished,—this state of things must change. All the dormant talent in the congregations must be brought out; and when developed must be used in the right direction. There are many young men who have, to some extent, *proved* themselves—who might be educated with immense profit to the cause; not necessarily in a college or classical school—but *educated*, trained for the work. Paul taught and trained Timothy, and commanded him to

"commit the things thou hast heard of me among many witnesses to faithful men, who shall be able to teach others also." (See 2 Tim. ii: 15.) This training could in many cases be well given by sending them to travel with a preacher of age and experience, or by so placing them that their studies should be directed by some local preacher of intelligence and discretion.

If there is any other *Scriptural* plan for educating, training or qualifying men to preach or teach, I confess that I am unable to find it in the New Testament. The teachings of Jesus and the Apostles, together with the historic and prophetic writings of the Old Testament Scriptures, for the text-book of the Student of Christianity; and to guide him into a proper understanding and division of the same, is the work of the teacher. (2 Tim. ii: 15.)

This we conceive to be the *Scriptural* plan for educating preachers. After proving themselves, they should be sent to labor in the Master's harvest field; and, as "they that preach the Gospel should live of the Gospel," is an "ordinance of the Lord," the congregation sending them should remember that the righteousness of certain ancient worthies consisted in their "walking in all the commandments and *ordinances* of the Lord, blameless." See 1 Cor. ix: 14; Luke i: 6.) In many cases it will, of course, require the offering up, the sacrifice of a little "filthy lucre," but does not necessarily involve the unscriptural and, (to many,) obnoxious salary principle. (Acts ii: 45—iv: 35.)

Beloved brethren, let us honor and

sustain our faithful laborers. Let us value them very highly in love for their work's sake. And allow them to ponder their themes and give them time to prepare for their delivery. Let us demand that they preach well but give them the encouragement that is indispensable. Let us remember that all that is sublime, tender and true, all that is deep in Christianity, and the human heart—all that is full of meaning in human life, sorrow and attainment must engage their thoughts by day and by night, and unless sustained they must fail, and we fail of the ripe fruit of their successful labor. Let the preacher be faithful to his sacred calling and the people show that they honor the work to which he gives his strength, and that they appreciate his responsibilities and labors by enabling him to cast off the burden and bondage of worldly anxiety, by "giving according to their ability" for his support, and the gift and the labor will return in richness of blessing upon the church and the world, and the song of the Prophet will everywhere be taken up, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth."

F. M. FRANK.

*New Lasea, Tenn.*

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### Baptized Unto Repentance.

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Please explain Mat. iii: 11—Baptized unto repentance.

J. W.

*Into* and *unto*, in the English

Scriptures are very nearly identical in meaning. They are usually translated from the same word *eis*. Both following a verb of motion or action, indicates that the motion terminate on the word following *eis*. If the word following the preposition *eis* is of a nature that the motion terminates within it, *into* is used. If it is of a nature to show that the action terminates at it or upon it, *to* or *unto* is usually used. John baptized into or unto repentance. Those to whom John preached were believers in God, but they were unfaithful and untrue believers. They were disobedient—they had substituted their own acts and appointments for the commands and appointments of God.

The reign of Heaven was at hand; the King would soon be here. He was coming on a mission of love and mercy to man. But if no people were found prepared for him, instead of bestowing a blessing, he would smite the earth with a curse. Hence John was sent to prepare a people for the Lord. Malachi iv: 5, 6.

The distinctive feature then of John's discipleship, was not to believe, for this they already did; not to enter a new kingdom for as yet it could not be done; not to enter into the name of Christ, for as yet this name had not been declared as the name whereby we must be saved. The leading object and characteristic of John's ministry was repentance, reformation toward God that they might be prepared to receive Christ. Hence they were said to be baptized *unto*, *into*, or *in order to* a life of repentance before God, or unto repentance. Hence John also commands those he baptized to bring forth fruits

meet for repentance, fruits worthy the life of repentance or reformation upon which you have entered. While the same expression is not used under the Christian dispensation, but one more comprehensive, one embracing repentance or reformation, to wit, the expression "*in Christ* or *into the name of Christ*, yet it is true that in being baptized into Christ, we are baptized into a state of continual repentance. While repentance must precede baptism, that is the point at which we turn ourselves about, turn away from sin in our feelings thoughts, and purposes and turn toward God; yet the whole life of the Christian is a continual repentance, a continual turning from sin, farther and farther every day of his life.

Hence we may be properly said now to be baptized unto repentance, into a state of repentance for sins, in which we will make it our life work to turn day by day farther from sin and draw nearer still to God. This is embraced in the idea of being baptized into Christ.

D. L.

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To the Members of the Educational Association of Tennessee.

*Dear Brethren:* In my interviews with the brethren, as agent of the Educational Society, I have found them generally entertaining very erroneous views in regard to several matters connected with the Society, and I propose to correct some of these through the *ADVOCATE*.

All of those indebted to the company seem to think, that brother Fanning is the only one interested in the collection of the unpaid stock.

Some, when called on say, they are not in a condition to make donations to any one, and complain at the manner in which the business of the company has been managed. Some even seem to think that the management has not only released them from all obligation to pay their stock, but renders those brethren who have been managing the property responsible for the loss.

In regard to brother Fanning's interest in the collection of these claims, I will simply state, that he holds the joint notes of Wm. Lipscomb and myself for the Franklin College property and doubtless feels very easy as to its final collection; but he is unwilling to press us for the balance due him until those who have not paid their stock have an opportunity to liquidate a claim that every disinterested, right-thinking man must recognize as just and equitable.

Brother W. Lipscomb and myself are to be the chief sufferers and not Bro. Fanning in case the brethren fail to pay their subscriptions. And to those who speak of making donations we will respectfully suggest that we have not, and do not intend to ask any one to make us a donation, but we do respectfully solicit our brethren to pay us, what we are morally and legally entitled to.

Let us now briefly examine the plea of mismanagement. This seems to be urged chiefly on the ground that, the Managers failed to have the property insured after it was refitted at the close of the war in 1865. I would ask these brethren how many of them having buildings in the country keep them under insurance?

Franklin College, if I am not mistaken, had stood twenty years uninsured save for the short time it was under the management of brother Wm. Lipscomb and myself. This fact shows that the Managers exercised as much care for the property as the previous owners had generally done while it was private property. But admitting the Managers acted injudiciously in not insuring the property, and failed in other respects to manage it to the best advantage, I then ask if there is a man in the State with any business reputation, who would not blush, to say the least, at the thought of refusing to pay a just debt, on the ground that his chosen agent, or agents had by mismanagement permitted a portion of his property to be destroyed? I think I am safe in answering, not one.

I wish now to set forth the relation brother Lipscomb and I have sustained to the Franklin College property. In the latter part of the year 1858 we bought this property of brother Fanning on what we regarded most favorable terms. And, although I had recently expended nearly three thousand dollars in building up school facilities in the county of Franklin, I gave up a permanent and paying private school there and in Aug. 1859 removed my family to Franklin College. After teaching one session with good patronage and encouraging prospects for the next session, quite a number of our best brethren met at the College and proposed buying the property of us. Having made a sacrifice in changing my location I was unwilling to sell without receiving an advance on the price we had paid for



the property; and I would not have sold for less than fourteen thousand dollars had I not been overruled by brother Lipscomb. I doubt if a single one of those brethren refusing to pay stock would, under all the circumstances, have touched less than fifteen thousand dollars for it. The property however was sold and at once taken possession of by the brethren; but we in conjunction with Brother Carnes conducted the school the next year. At the close of the session in June 1860 I was assigned the duty of taking down and refacing the entire front wall of the main College building. I immediately set to work, and devoted ten weeks, in the heat of the summer, to the performance of this task. In addition to this I employed a fine mule belonging to brother L. and myself and one of my own horses, and boarded, at our own expense, 8 or 9 workmen during the ten weeks; for all of which we have never received one dime. When the school was broken up by the war, I remained on the premises until the impression was distinctly made on my mind that it was not proper or agreeable for me to remain longer in the building I occupied; and in violation of the wishes of my family, I removed back to Franklin County. Bro. Lipscomb also removed his family about the same time and I think under the same impression—that it was not our privilege to remain longer on the premises.

In the reorganization of the school after the war, I was not, and I do not believe Bro. Lipscomb was consulted in regard to refitting the buildings, or the reorganization of the school. I simply refer to this here, because

it, together with the other facts set forth, shows distinctly that we have had nothing to do with the mismanagement of the property since it was sold to the stock-holders through their chosen agents, and that we were dispossessed and forced to seek shelter and employment elsewhere for ourselves and families.

With these statements before the brethren, I now propose that if they will settle with me by the first of Jan. 1871 I will pay my stock, five hundred dollars, and donate to the Company one thousand dollars of my claim and Bro. Lipscomb proposes to settle on terms more liberal even than these. I make this proposition although I am convinced that not one of these brethren holds a claim on any one more equitable than those we hold against the society.

In conclusion, I am not willing to believe that our friends and brethren, with these facts before them, will stand aloof and permit Bro. Lipscomb and myself to lose near six thousand dollars, and not come forward and share this common misfortune with us.

N. B. SMITH.

In reference to the insurance on the College building, this much is true. Throughout the existence of the war and for a time after its close, the Insurance Companies refused absolutely to take risks on such buildings. I know this from trial. Application was made by me for a policy, and no company would take a policy on the building that I could find. After the close of the war, though not making personal application, I learned from those who did make it,

that insurance could be effected on such buildings, only on such terms as any business man would consider ruinous. The rates of insurance amounted to a prohibition. We do not think any fair-thinking man, will consider the managers did wrong. In reference then to the charge of mismanagement, we repel it as unfounded.

It was as carefully guarded as it would have been in private hands. We venture there was not a College building in the South insured at the time Franklin College was burned. The destruction of such property was so common, no Company would risk an insurance, except on ruinous terms. Objections on this score are simply excuses to avoid doing right.

It is true the whole purchase of the property may have been unfortunate in view of the fact that the war immediately followed. But no human wisdom could foresee this. And the Board of Managers conducted this business fully as wisely as business men ordinarily did their private affairs. We think there is but one way for correct men to act in such matters. Each one bear cheerfully his proportion of such losses.

D. L.

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#### History and Teachings of Jesus and the Apostles.

Bro. Pinkerton asked for an expression from the readers of the *ADVOCATE*, of their desire as to the continuance of his articles under the above caption. I know not how many have written to him on the subject, but quite a number have expressed the wish to me, for a continuance of the series. Quite a number of our

best-thinking readers have expressed a wish to see the articles published in book form after they are completed. We have no hesitancy in saying they would constitute a book greatly more valuable, than any Life of Christ known to us outside of the Bible.

D. L.

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#### Advertisements.

No more reliable and trustworthy dealer in furniture can be found than N. L. Greenfield. See advertisement.

We direct attention also to the school advertisement of Lewisburg Institute for males and females, under the supervision of C. R. Darnall.

Hope Institute for girls, under supervision of Mr. and Mrs. T. Fanning.

Oakland School for girls, under supervision of Bro. J. E. Scobey.

Prof. A. J. Fanning's classical and mathematical School for young men and boys.

These schools are all under the control of teachers of well-known ability and success. They are all brethren in the Lord, and pupils committed to their care will receive their constant attention and instruction.

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#### Announcement.

Bro. Thos. J. Shaw will preach at Glidewell's Ridge, Lincoln Co., Tenn., Wednes. night, August 24. At Richmond, Bedford Co., Thurs. night 25. Liberty Friday night 26. Lewisburg Sat. night 27. At Smyrna near Lewisburg Lord'sday 28, and days following.

## THE FIRESIDE.

### SUPPOSE.

Suppose, my little lady,  
Your doll should break her head!  
Could you make it whole by crying  
Till your eyes and nose are red?  
And wouldn't it be pleasanter  
To treat it as a joke;  
And say you're glad 'twas Dolly's,  
And not your head that broke?

Suppose you're dressed for walking,  
And the rain comes pouring down,  
Will it clear off any sooner  
Because you scold and frown?  
And wouldn't it be nicer  
For you to smile than pout,  
And so make sunshine in the house  
When there is none without?

Suppose your task, my little man,  
Is very hard to get,  
Will it make it any easier  
For you to sit and fret!  
And wouldn't it be wiser,  
Than waiting like a dunce,  
To go to work in earnest  
And learn the thing at once?

Suppose that some boys have a horse  
And some a coach and pair,  
Will it tire you less while walking,  
To say "it isn't fair?"  
And wouldn't it be nobler  
To keep your temper sweet,  
And in your heart be thankful  
You can walk upon your feet!

Suppose the world don't please you,  
Nor the way some people do,  
Do you think the whole creation  
Will be altered, just for you?  
And isn't it, my boy or girl,  
The wisest, bravest plan,  
Whatever comes, or doesn't come,  
To do the best you can?

### Company manners.

The *Childs Paper* tells a story which illustrates the ugliness and meanness of bad manners at home, and enforces politeness as a duty in every relation of life. We ask all our child readers—and "children of larger growth" also—to bear in mind

and act upon the lesson taught in this story.

"Will you please sit down and wait a few moments till mother comes?" said a little girl to two ladies who came to see her mother.

"And will you give me a glass of water, Martha?" asked one of the ladies; "I am very thirsty."

"With pleasure," answered Martha. Martha soon came back with two goblets of water in a waiter, which she passed to both ladies.

"Oh, thank you," said the other lady; "you are very thoughtful." "You are quite welcome," said Martha, very sweetly.

When Martha went out of the room, one of the ladies said: "This little girl is one of the loveliest children I ever met. How sweet and obliging her manners are."

Let us go into the next room and see. Martha took the waiter back into the dining room.

"Me drink! me drink!" cried little Bobby, catching hold of his sister's dress and screwing up his rosy lips. "Get out, Bob!" cried Martha, roughly; "you are forever in the way." "Me drink," said the little fellow. "No," said Martha, "go to Bridget." "Don't speak so to your little brother," said Bridget. "It is none of your business what I say," cried Martha, tossing back her head.

"Martha!" That is grandmother calling from the top of the stairs. "What?" screamed Martha, back. "Please come here, dear," said grandma. "I don't want to go," muttered Martha. She, however, dragged herself up stairs. Unwilling feet you know, find it hard to climb.

"Martha," said grandma, "will you try to find my specs? I am pretty sure I left them in the dining room." "No, you didn't," cried Martha, in a cross, contradictory tone; "you always lose them up here;" and she rumaged round the chamber, tumbling things over like the north wind.

"No matter," said the dear old lady, seeing she would have much to do to put things to rights again, "no matter, Martha; they will come to hand;" and she quietly put down the newspaper for 'by-and-by. Martha left her, and went down stairs with a pout.

Oh, dear! where are Martha's civil, obliging manners? Why, those are her *company* manners. She puts them on in the parlor, and puts them off when she leaves the parlor. She wears them before visitors, and hangs them up when they are gone. You see she has *no* manners at home. She is cross and disobliging, and rude and selfish. She forgets that home is the *first* place to be polite in—polite up stairs, down stairs, in doors, out doors, in the kitchen as well as in the parlor. There is no spot in the house where good manners can be dispensed with.

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From The New York Observer.  
General And Soldier

Little Johnny went to church one Sunday afternoon and heard a sermon preached to the children. The text was, "It is not the will of your Father which is in heaven, that one of these little ones should perish," and the preacher talked of the loving Master who had a place in His heart

for every one, no matter how small and unimportant he might seem to other persons. Johnny went home and told his Aunt Grace, who lived with his mother, that he meant after that to be always perfectly good, so as to please the Lord Jesus.

"And I am going to Sunday school next week," said he, "without mother's making me; I wish it were next Sunday."

Next Sunday came very soon, and Johnny, whose zeal had grown stronger yet during the week, was ready long before the bells began to ring. It was in the summer time, however, and just as he was preparing to start, a rumble of thunder was heard, and Johnny's mother looking out of the west window, saw a heavy cloud slowly rising.

"There is going to be a storm, Johnny," said she; "you can't go out today."

"But, mother, I want to go so much."

"I am sorry, dear, but you had a sore throat yesterday; I would not dare run any risk with you today."

"You're too bad," said Johnny, growing very angry and beginning to cry; "and I will go!"

"You will go up stairs," said his mother, "till you can behave better."

Johnny went up stairs, sobbing with passion, and ran into the sitting room, where Aunt Grace, who was sick, was lying on the sofa.

"Oh Auntie!" cried the little boy; "I want to be good and go to Sunday school, and mother won't let me."

"Come here, Johnny," said his Aunt, "and I will tell you a story."

Johnny brightened up.

"What is it about?" said he.

"About soldiers," said his Aunt.

"Oh! that's nice," cried Johnny; "now begin."

"Well," said Aunt Grace, "once upon a time; there was a great King, who had a great country to govern. He was very good and all his subjects loved him, excepting in one little corner of the kingdom, where another prince, who was very wicked, had persuaded the people to rebel. This wicked man told them that they would be much happier if they would follow him, but as soon as they were in his power he treated them dreadfully; put them in prison, and starved them, and beat them, until many of them died from their sufferings. The good King heard of all this, and he was so sorry for his unhappy subjects, that he determined to go and fight the bad prince who had them in his power. In those days they used to decide things by a single combat—"

"What's that?" interrupted Johnny.

"Instead of two armies fighting," said Aunt Grace, "the leaders would fight; not with guns, but swords and spears; and if one was killed, his army ran away. That was the way David and Goliath fought, you know, and in this way the great King I am telling you about, came to fight his enemy. Well, the battle took place, and the King defeated the bad prince, and wounded him so that he never recovered; but in doing this he suffered terribly himself, so that all the people of the country, who had any gratitude in their hearts, were amazed at the King's goodness in fighting for them, and when he summoned them to join his army to carry the

war on against all the towns which the enemy's forces still held, many joined the ranks. Among others, there was a little boy, who went before the King and said that he had heard there was room in the army for even the youngest, and that he would like to enlist for the war. Then the King, who was very fond of children, smiled and said he was welcome.

"If it please your majesty," said the little boy, "I would like to be a drummer."

"Not to-day," said the King. "Stay here, and wait for orders."

"Stay here and do nothing!" cried the child. "I came to serve your majesty! If there's nothing to do, I'll go home."

"I said you were to wait my orders," said the King, who was wonderfully patient.

"If I can't be a drummer I'll go home; it's too bad?" sobbed this foolish child.

"My poor little soldier," said this gentle King, "do you want to serve me so much, and don't you know that there is only one commanding General in an army, and that the men must do as he tells them? If my orders seem strange, that makes no difference; you are the soldier, not the General; my directions will seem right some day."

"Then the little boy began to think he had been very wrong as well as foolish, and he kneeled down to beg the king's pardon. And the good King sent him to a tent to wait till there was something to do, and I think the child was ever afterwards ready to obey orders."

Johnny was very quiet when his Aunt finished.

"What do you think of my story?" said she.

"I think it means me in some way, Auntie, but I don't just know how."

"There is a text in the Bible," said Aunt Grace. "that calls Christ 'the Captain of our salvation;'" so then, we who want to please him, must be his soldiers; don't you think so?"

"And am I the foolish little boy that wouldn't stay if he couldn't be a drummer?" asked Johnny.

"What do you think about it?" said his Aunt. "You wanted to please Christ by going to Sunday school, but when He told you to stay at home, you thought it too bad."

"Why, Auntie! Jesus didn't tell me to stay at home! It was mother!"

"But does he not tell you to obey your mother?"

Johnny twisted himself a little

"But suppose mother told me to do something wrong?" said he.

"There are some unhappy children," said Aunt Grace, "whose parents wish them to steal and tell falsehoods. Of course, in such cases, they ought not to obey; but things like those are very different from staying from Sunday school when your throat is weak, and a violent storm coming up; and you see the difference as well as I do, Johnny."

Johnny hung his head.

"I would like to be a soldier of the Lord," he said.

"Then you must do as the General says, even if you see, or think you see, a hundred better ways of serving him; and while you are so young and have a good mother, I think the General would order you to obey her always."

Just then the door opened and Bridget appeared.

"Come, Master Johnny," said she; "your mother wants you to have your hair brushed for tea."

"Oh, no!" cried Johnny; "Auntie let me stay; I feel so good when you talk to me."

"Not now," said his Aunt, smiling; "I think that is one of the General's orders; run along, like a good little soldier."

M. L. F.

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### The Husband's Duties.

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The first duty of husbands is to sympathise with their wives in all their cares and troubles. Men are apt to forget, in the perplexities and annoyances of business, that home cares are also annoying and try the patience and the strength of their wives. They come home expecting sympathy and attention, but are too apt to have none to give. Frequently they are morose and peevish, and give their attention to the newspaper, or leave the house, and seek the companionship of men at the club or the hotel, while their wives are left alone and sad, worn down with family cares, and longing for sympathy and affection. A single kindly word or that tells his thought of her and her troubles, would lift half the weight of care from her heart. Secondly, husbands should make confidants of their wives, consulting them in their business plans and prospects, and especially on their troubles and embarrassments. A woman's intuition is often better than all his wisdom and shrewdness, and her ready sympathy and interest is a powerful aid for his efforts for their mutual welfare. Thirdly, men should show their love for their wives

in constant attentions, in their manner of treating them, and in the thousand and one trifling offices of affection which may hardly be noticeable, but which make all the difference between a life of sad and undefined longing, and a happy existence. Above all, men should beware of treating their wives with rudeness and incivility, as if they were the only persons not entitled to their consideration and respect. They should think of their sensitive feelings and need of sympathy, and "never let the fire of love go out, or cease to show that the flame is burning with unabated fervor."

SOMETIMES—It is a sweet, sweet song, warbled to and fro among the topmost boughs of the heart, and filling the whole air with such joy and gladness as the birds do when the summer morning comes out of darkness, and day is born on the mountains. We have all our possessions in the future, which we call "sometime." Beautiful flowers and singing birds are there, only our hands seldom grasp the one, or our ears hear the other. But, oh! reader, be of good cheer; for all the good there is a golden "sometime," when the hills and valleys of time are all passed; when the wear and fever, and the disappointment and the sorrow of life are over, then there is the place of rest appointed of God. Oh! homestead, over whose roof falls no shadow or even clouds, and over whose threshold the voice of sorrow is never heard, built upon the eternal hills, and standing with thy spires and pinnacles of celestial beauty among the palm trees of the city on high, those

who love God shall rest under thy shadows, where there is no more sorrow or pain, nor the sound of weeping, "sometime."

### A Few Words About Sorrow.

Of which it is rather venturesome to say anything in this Democratic age, which boasts so many laughing philosophers. Our forefathers sentimentalized over and dwelt upon their feelings—we are somewhat ashamed of having any; they made the most of all afflictions, real and imaginary—we are often disposed to turn grief itself into an excellent joke. A "broken heart" is a stock subject for humor; yet some have known it; and the worthiest of us have at one time or other caught ourselves making a jest about funerals, just as if there were no such thing as dying. It is good to laugh—good to be merry; no human being is better for always contemplating "the miseries of humanity," and talking of "graves, and worms, and epitaphs." Yet since sorrow, in its infinitely varied outside forms and solemn inward unity, is common to all, ought we not sometimes to pause and look at it seriously, calmly, nor be afraid to speak of it as a great fact—the only fact of life, except death, that we are quite sure of? For, laugh as we may, there is such a thing as sorrow; most people at some portion of their lives have experienced it—no imaginary misery, no carefully petted-up wrong; no accidental anxiety, or state of nervous, irritable discontent, but a deep, abiding, inevitable sorrow.

It may have come slowly or suddenly; may weigh heavier or lighter

at different times, or according to our differing moods and temperaments; but it is there—a settled reality, not to be escaped from. At bed, and board, in work or play, alone and in company, it keeps to us as close as our shadow, and as certainly following, and so we know it will remain with us, for months, for years—perhaps even to the end of our lives. One truth concerning sorrow is simple and clear enough for a child's comprehension, and it were well if from childhood we were all taught it, namely, that that grief is the most nobly borne which is allowed to weigh the least heavily upon other people. Not every one, however, is unselfish enough to perceive this. Many feel a certain pride in putting on and long retaining their sackcloth and ashes; nay, they conceive that when they have sustained a heavy affliction, there is a sort of disgrace in appearing too easily to "get over it." But here they make the frequent error of shallow, surface judging minds. They cannot see that any real wound, in a deep, true, and loving heart, is *never* "got over." We may bury the dead out of sight, we may cease to miss them from the routine of our daily existence, and learn to name people, things, places and times, as calmly as if no pulse had ever throbbed horribly at the merest allusion to them—but they are not forgotten. They, have merely passed from the outer to the inner fold of our double life—which fold lies nearest to us, we know; and which are usually the most precious, the things we have and hold, or the things we have lost—we also know.

—*Miock.*

## Christ in the Home.

There is no life-path in which we may not look to Jesus as our example. In the home where God has placed us, let us strive to realize this truth. If Christ be in the heart, he will ever dwell with us, enabling us to perform each daily duty, to bear each daily trial; will help us to withstand temptation, to resist our easily-besetting sin, and will supply all our need out of the riches of His fullness.

And here the humanity of Jesus should be very precious to us. It will brighten many a dark hour, and bring peace to our troubled souls, if we remember how He for so many years passed to and fro in those Judean homes, telling them, "I am among you as he that serveth;" weeping with the mourner,—rejoicing with the glad,—sympathizing with every phase of human suffering,—the law of kindness ever on His lips,—comforting the weary, blessing the little children, and doing good to all. Sinless among sinners—in the world but not of it. How lovely a character! how divine an example!

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THE  
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NO. 32.

NASHVILLE, TENNESSEE, AUG., 11 1870.

Correspondence Between P. S. Fall and Dr. S. H. Ford, Preliminary to a Debate Between James R. Graves and President Fanning.

NASHVILLE, TENN., }  
March 29th, 1869. }

S. H. Ford :

MY DEAR SIR:—Yours of 24th is received and in regard to its contents I have to say :

You give a new version entirely of the statement heretofore made as to your "anxious questionings" about matters that might be *sub-judice* with us. Will you take the trouble to compare your own words? On 16th you write: "But what am I to think of matters that may be *sub-judice* among *your* people? Are there questions of divine authority yet under judgment—undecided—under cover—*sub-judice*—among you at even this day? What can such questions be? Human depravity? The operation of the spirit? The perseverance of the saints? What are the matters yet under advisement—not declared to the world?" Now you say :

That your people have some things "*sub judice*" as intima-

ted by you is to all without your pale most patent,— Indeed Sir permit me to express my own conviction that many enlisted under the banner of the Current Reformation have denied the proper deity and substitution of our Lord Jesus Christ, and that these essential truths are not discussed either in your pulpits or by your press—to such I referred and not to the relation of the Church to civil governments in my anxious questionings as to what was "*sub judice*"

I take the liberty to ask if you translated *sub-judice* truly by the words "*under cover*?" And if you think that evil surmisings are allowable in candid men? My object in admitting this was manifest: and I think a *very small straw* was seized with avidity, *out of which to manufacture paragraphs\**, when this admission was so used, to say nothing of the laws that control honorable controversialists.

Permit me also to enquire if, in admitting that some things might still be *sub-judice* with us, I had no right to know what I meant? And when your conjectures were answered, and a denial of the justice of these con-

\* For the Baptist.

lectures was given, do you think it was well to replace your former statement by your "own conviction" in regard to another matter altogether, and to say that you "referred" to this last, when you did not mention it all? Your convictions, my dear sir, are your "own:" but when I tell you to what I referred, as being yet under discussion amongst us—as our papers would abundantly testify—you have no right to insinuate—what is notoriously unjust—that "*the proper Deity*" of our Lord, or his having "tasted death for every man," is a matter about which there is with us as a people the slightest doubt, or that I made to them or to either of them, the most remote allusion. I supposed you would understand and appreciate it:—that I desired to avoid all *individual peculiarities*, and to debate nothing but what involved to mankind the value of Christianity itself: none but questions of fact and their underlying principles. One thing is clear: the pulpit in Memphis has *not* been silent upon these themes, and I cannot persuade myself that you could have penned the words in which your conviction is uttered, had you read "*the Messiahship*," or "*To themelion*."

I was as little prepared for such a reply as you attempt to my explanation relating to the schisms existing in "*the great Baptist family*." Surely you cannot regard it as a schism when one man, like Sidney Rigdon—*the Baptist Preacher*—turns away from the truth, which for a while he had held—to identify himself with the Mormons! Or, when another man, as T. J. Mellish, abandons the Church of Christ, does that make a schism? There was a traitor amongst the apostles, and such have turned up

in every community. When a man leaves your ranks you say that "he was not of you, or that he would doubtless have continued with you." Let me ask, however, supposing this to be a schism, if it is at all like such a schism as separates between a land-marker and a seventh-day, or a six-principle Baptist? These and numerous other parties, that hold no inter-communion belong to "*the great Baptist family*;" but are Mormons members of the great Christian family? And that Jno. Thomas—one of our most learned men (?) "*headed an extensive and still growing schism*" amongst us, is a statement that the facts do not justify. "But such allusions" you say, as well as mine identifying the ecclesiastical position of Dr. Graves, which you admit, and to which you add—"*are all ad captandum*." I regret then, that you made them: and especially that you attempt to prejudice public opinion as to matters not in debate. "Let us return to the proper subject under discussion."

In my last the following language is held: "We, admit, I repeat, and contend earnestly that, the spirit *does* "convict of sin," that He does "quicken into spiritual life;" that He does "change the affections and sympathies of the soul; and that Paul says *the Father* "creates"—(the word "anew" is not in the passage)—"in Christ Jesus." We admit, and contend, that man *needs* all this, and that the *gospel* provides for such a spiritual enlightenment and elevation, *but all this does not touch the true question: In the beginning of this process, does the Holy Spirit perform the in-*

stantaneous work of quickening into life DIRECTLY: that is, without instrumentality? This is the exact question of fact and it should be met. Can you have noticed this? Do we not quote your own words, with an explicit avowal that we "*admit and contend earnestly for it all?*" And yet you say to us, *if we agree with you on this point, "let it be recorded!"* You are perfectly welcome to "blazen this abroad by tongue and type" as we have been doing from the beginning, and it will be our privilege to announce that you aver your conviction that the Holy Spirit operates on a dead, unregenerate sinner, "*thro' the truth;*" as well as that you will not affirm the doctrine of your denominational forefathers, namely that the Holy Spirit regenerates instantaneously, without the truth, and prior to the possibility of hearing or believing that truth. It is something to be disenthralled from an untenable philosophy.

You "give due weight," you say, to "the term *directly*," and justly regard it as the equivalent of "*immediately*." How, then, can you interpret it as synonymus with *mediately*? Of course you know that the former word is the negation of the latter. Your affirmation then, that 'God acts *directly*,' and yet *by the truth as an instrument*'—that is *mediately*, is manifestly contradictory. And, after all your objections to the propositions offered in my last, because it embraces the *mode* of the divine operation; you end by stating and affirming the *mode* yourself, when you declare that "God does of his own gracious sovereign mercy, create in Christ Jesus unto good works thro'

*the truth as an instrument!*" Why, then, should the mode be no question for discussion?

You must allow me to add, in all kindness, that if you have "heard this grand Bible truth ridiculed by men in our ranks," they were "eminent" more for ignorance and folly than for scriptural knowledge. On this point, you have given us thus far nothing to debate. That we agree in this most important matter is a development wholly unexpected. It may yet appear that in other particulars we are nearer than has been supposed, to cultivated Baptists, and that we may be able to co-operate with such in defending nothing but "*the faith*," delivered once for all to the saints." Still, we think that we not only know what Baptist teaching concerning spiritual operations always has been; but that we state it truly in the proposition already submitted. We know, too, what we oppose, and will not think of debating any thing that we do not. If you will not affirm that proposition or its exact equivalent, as stated by yourselves:—*Let it be recorded.*" We insist on the proposition or its equivalent.

Next, you object to the term *Baptism* and prefer *immersion*. We prefer and must retain the former. Your reason for the change namely that the word baptism is, in "*common parlance most indefinite*" is not Baptist. Is not the term *Baptist* quite as indefinite? With us the word has no indefiniteness, when speaking of a positive ordinance of the Lord of all; and we do not propose to discuss the Institution itself, but only its design, and not as used in common phrase. The form in which we have framed our affirmative must therefore be retained.

I suggest a change in the position of the word "only" in the statement concerning justification. It is ambiguous as it now stands. It should be placed after "conditioned; and the word *alone* would be better than *only*. As it is, it means by faith in *nobody but Christ*.

We do not recognize a distinction between a believer in Christ and a *true* believer in Christ. There are no false *believers in Christ*. Our proposition is sufficiently full. We consent to no change.

As to ecclesiastical verity, allow me to say that we have already accepted your statement; requiring of course the prefixing of the formula; thus, "*The Scriptures teach that the organizations known as Baptist Churches, are gospel churches.*"

And upon the same topic we allow not the slightest modification of the terms of our own. Did you not know that we could not accept your substitute, and that we should be compelled to regard it as a deliberate insult? From this we had hoped that your self-respect as a gentleman would shield us.

Very truly Yours,  
P. S. FALL.

MEMPHIS, TENN., }  
April 23rd, 1869. }

*Elder. P. S. Fall:*

MY DEAR SIR: Yours of the 29th ulto. did not reach me until the 9th inst.; that day I met with a serious accident and your communication was lost, the copy is now before me. Both my own physical condition and the advice of my surgeon preclude my taking any part at present in this correspondence. But still more do I feel in-

disposed to continue it further because of the approach, to say the least of it, to personality observable in the tone and tenor of your last communication. In its closing sentence you say, "we had hoped that your self-respect as a gentleman would shield us" from "deliberate insult." An imputation so gratuitous and unprovoked as these words are designed to convey, would alone have sufficed to justify me in declining to have any further participation in this correspondence. But in the present instance, I waive all considerations of a merely personal character and proceed to dictate from my sick bed a brief reply in such terms as I think the cause of truth demands.

First then, my allusion to the divisions in the current reformation was called out by your unnecessary, and I think unfair, reference to divisions among Baptists. There may be for ought I know, a sect of fanatics who call themselves Six Principle Baptists; or others who call themselves Seventh Day Baptists, but if so, their existence is with me simply a matter of tradition to be accepted on the testimony of others, for not one of them has ever crossed my path and both are utterly unknown to the Baptists of the South and West. Nor would you, I apprehend, maintain that these organizations—if they exist—do in any way discredit the unity we claim for the Baptist denomination in all that relates to doctrine or polity. What may have been your purpose or motive in introducing a subject so utterly foreign and irrelevant to the matter in hand, I will not stay to enquire. Do you not know that your

people are thrown in our face as a schism from among us—that they are put down in religious statistics as “Campbellite Baptists,” Reformed Baptists, and “Christian Baptists?” But enough of this

Second—In my reference to the errors taught in the Current Reformation where, to use Alexr Campbell’s significant language “all sorts of doctrine have been taught by all sorts of men.” I intended no allusion to the reformers of Memphis, who, as far as I am acquainted, are a devoted, and, with some exceptions, an orthodox body for whom I entertain a high respect.

And now to the propositions—Dr. Graves was challenged to this debate—dared to it; he has accepted the challenge. We have brought him forth as a representative man. The first great principle we wish him to maintain and defend is, that in the work of salvation the heart of the sinner is changed by the Spirit of God, the third person of the Trinity, through the instrumentality of the word. This is the distinguishing principle of the Baptists in regard to divine influence. That their Confessions of faith have ever taught or their forefathers ever believed in direct immediate regeneration—that is to say in regeneration without means or instrumentality—we deny. Our Fullers and Rylands of England, our Waylands and Wallers of America, our Onkens and Judsons in foreign fields, have all been united on this, that God’s spirit converts, renews, creates the heart “in Christ Jesus unto good works,” and that He does it through the word. Why on earth you should ask us to defend an obsolete metaphysical dogma which never was held by our people, I can-

not understand. Surely it cannot be that the work of regeneration itself by the third person in the Trinity is still to be attacked and ridiculed under the pretext that it is a merely abstract and inferential dogma that is opposed.

I close again by saying that I ask for your people and for mine that you affirm or deny the proposition as it stands. The proposition stated reads “pardon of sin is conditioned upon immersion” &c. You object to the word “immersion” and ask a change in the proposition as first framed so as that *baptism* shall be inserted in the place of *immersion*. *Immersion* is the word used in Mr. Campbell’s edition of the New Testament—in the Revised Version also which has received the countenance and support of your people at least in an equal degree to that which has been accorded to it by Baptists. You cannot therefore in fairness object to it, and if you do, you must reject the whole proposition. I feel decided about this because it is necessary to bring the question to a point at issue. If Baptism is essential to pardon, then immersion is essential to baptism and the issue ought to be fearlessly met.

Third—I cannot agree to any change in the position of the word “only.” We don’t believe in faith alone, that is solitary, but in faith only, and in Christ only.

Four—The word “true,” inserted or not, is a matter of taste. I say nothing about it, and the other propositions I understood were accepted. For any further correspondence on this subject, I must refer you to the Rev. D. E. Burns of this city.

Yours, &c.

S. H. FORD.

By John Tovell.

### QUERY?

*Brethren L. & S.:* Please give your views through the *ADVOCATE*, of the teaching as found in the 3rd chapter of Paul's first letter to the Corinthians from the 12th to 16th verses. By so doing you will much oblige many inquirers after truth.

Yours, etc.,

J. G. B.

To understand any portion of the Lord's word, we must consider the character of the persons addressed, the circumstances surrounding, and the object to be accomplished by the address. In this case, the persons addressed were Christians, making up the "Church of God at Corinth." The circumstances were, that there were divisions and strifes among them. The object to be accomplished, was to heal these divisions, and put down their contentions. In the first chapter he tells them of their proclivities to follow men, some Paul, some Apollos, some Cephas, and some Christ. In the first part of this 3rd chapter, he tells them that while these divisions exist, they are carnal, and walk as men. In order to remove these divisions, he first leads them to consider the foundation upon which they were builded; that he, being the first one that had preached at Corinth, had laid this foundation, and that no matter how many others might come there, nor how great, they all had to build upon that same foundation. And that therefore the builder could claim no honor to himself, since he built upon a foundation already laid to his hands. Now we are ready for the passage, beginning

with 11th verse. "For other foundation can no man lay than is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." The character of the persons built upon this foundation, are represented by the gold, silver, etc. A man for instance goes to preach the Gospel, and lays the true foundation, and builds a number of persons upon it; makes a number of converts to Christianity through the Gospel of Christ. Some of these counted up the cost thoroughly, and went into the work as a lifetime business. These are represented by the pure metal and precious stones. Others come in from the excitement of the moment, and having no fixed purpose or firmness in the matter, soon fall back to the world again. These are represented by the wood, hay and stubble. These substantial converts, when tried by the fire of persecution and temptation, like the precious metals, shine the more brightly, the more they are tried. And at the same time, and by a same kind of trial, those that are not genuine, will, like the wood hay, stubble, be consumed; that is, be developed as unfaithful. In the case of the faithful ones, the builder has a reward; such as we read of in Daniel xii: 3. "And they that be

wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." While in the case of those that fall away, the builder will suffer loss; the loss of his labor.

This loss of labor however, will not interfere with the salvation of the builder, the preacher, provided he continue faithful. Hence the expression, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire." That is, the preacher or builder will be judged by his life, by the deeds done in his body, like other men. If faithful amidst all the fiery trials through which he may be called to pass, he will be saved. But should he be unfaithful in the trials of life, he too, will be lost at last.

As much as to say these men, Apollos, or Cephas, might do much good work, in planting, watering, etc., but God gives the increase, and therefore we must look to him, through Christ, as our great leader. He begins the fourth chapter of this letter by saying, "Let a man so account of us, as ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." That the Corinthians must not count ministers as leaders, but as co-workers. Christ is the head, the law-giver, the king. We are only his servants, working in different capacities. Don't be divided about us then any more. Make Christ your leader, and follow his word.

This we conceive to be the true teaching of the passage. And if all at the present time, who claim to be Christians would follow this teaching

of the Apostle, there would be less division and strife among them.

E. G. S.

### Modesty True and False.

We have been accused by some of our good sisters of a lack of modesty in our article on child-bearing. It is a charge of which we should dislike exceedingly to feel we were guilty. There are two kinds of modesty. One that is pretentious, squeamish, prudish in appearance and false in fact. With this we have no patience. For it we have no respect. It is the infallible index of real coarseness, immodesty and oftentimes a lack of true virtuous principle. On the other hand true modesty is always ready to deal plainly with whatever promotes virtue and discourages vice and lewdness,

Now we maintain that the Son of God and his holy Apostles were not immodest. They were true models of modesty and purity. Their modesty was not of that false prudish kind which by ignoring the passions and temptations most common to humanity, permitted those sins under cover of this false modesty to grow into a rank and luxuriant growth.

This is just what the modesty of the present age has done. No temptation of man is more frequently pointed out.—No sin of humanity is more frequently guarded against by both Christ and the Apostles than those arising from the animal lusts. The Savior in the Sermon on the Mount and in various other passages—the Apostles in every epistle written to the early Christians, not only recognized it as the strong and beset-

ting passion of man, but earnestly guarded Christian men and women against it.

But the modesty of this age is so pretentious that these sins are never referred to in the pulpit, very seldom in the papers, never in the private warnings and encouragement of Christians, in social conversation. Under cover of this false modesty, lewdness, depravity and crime are on the increase in our country and in the church to a fearful extent. Now will true modesty ignore the evils and let them grow, and deprave society, corrupt our brothers, destroy the purity of our sisters and daughters and degrade the church; or will it look the evil fully in the face and by a plain presentation of the facts strive to correct the evil and throw the influence of every virtuous man and woman in the land against the corrupting tendency, and the lust exciting habits and fashions of the age.

The question that every truly virtuous and modest woman, ought to ask herself, is are the crimes spoken of in that article common? Is there a reason that these matters should be spoken of and protested against on account of their being countenanced by professedly Christian women? The facts, the truths that must be given in answer to this question, my sisters, is where the shock to my modesty and virtue comes in with crushing shame.

We believe that just thinking persons will say the facts that demand that constant protest from medical men whose opportunities are best for knowing the extent of the crime, that has called forth the earnest protest of every religious organization of the

land, the crime which is so common as to support the numbers of Doctors accomplices in child murder by their own mothers, for pay, as under one form or another advertise to engage in this diabolical work, should make every virtuous man and woman of our land blush with shame for their depraved sisters. It is true no doubt that the number of these crimes are greatly exaggerated, and as yet are chiefly confined to a higher latitude than ours. Yet with all allowance for exaggeration the truth stands on clear evidence that there is too much truth in the reports. The murderous charlatans who advertise their nefarious traffic would not do so unless they found subjects to pay.

With the influx of foreign people and sentiments it is making way in our Southern country. Within my own knowledge, sisters whom I once regarded as models of purity and Christian holiness, have been sorely afflicted. On inquiry I have learned that it had been brought on in efforts to avoid child-bearing. To sympathize with those suffering, is a weakness of our nature, but with one whose sufferings have been thus brought on, with our best effort we never have been able to excite a single feeling of sympathy.

It is a crime so intimately connected with the type of basest lewdness and grossest depravity, in society that we know of no affliction short of the writhings and contortions of the soul where the worm dieth not and the fire is not quenched, that can satisfy the demands of justice without thorough repentance.

Sisters you need not be afraid of handing the *ADVOCATE* containing a



protest against these practices to young or old men. We know something of what men think and how they feel on these subjects. Unmarried men have exaggerated ideas of the extent of the evil. Honest, virtuous men draw back in horror from such a thought. Many are rejecting matrimony on these very accounts. Preferring to live with corrupted and depraved women, if they must live with such, out of wedlock. A thoughtful man not long since, said to us he was afraid to marry out of the Romish Church on account of the extent of the evil. Falsely thinking because the priests protested against the crime that it was not common in their communion. Whereas its commonness called forth the protest. The young and old men know of the reported prevalence of the crime, let them know that you and the church of which you are members enter solemn protest against the iniquity of the crime and you exalt your character for true modesty and virtue in their estimation. Among the fashionable pretentious class in every community too, there are now vicious, corrupt, grass widows, fast, strong-minded, unmarried viragoes and sensual heartless wives, advocates of free-love and child-murder philosophy to suggest to your daughters the depraving idea—that they may enjoy the sensual pleasures of married life, without the pain, the suffering, the cares and responsibilities of motherhood.

But whence does this unnatural, and criminal spirit of opposition to child-bearing and child-nurture arise? Very greatly from a desire of fashionable display, ease-loving pleasure, a fondness for gadding about in pub-

lic dissipation and in seeking happiness in unhomey and unchristian excitements. The distaste for raising large families of children arises greatly from the desire to raise children in such habits of indolence and extravagance as to make them pecuniary burdens to the parents, and from a desire to start them in the world wealthy. Whereas if children are trained in the nurture and admonition of the Lord, to habits of industry and economy, instead of being a burden, they will be an assistance to their parents. And it is wrong for Christians to be anxious to leave their children great riches as tending, to lead them to extravagance, dissipation and ruin.

The virtue of your sons, the purity of your daughters, the holiness of the church, the well-being of society demand the protest of religion against crimes so debasing to society as all these are.

D. L.

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### INFALLIBILITY.

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#### What it Does and Does Not Mean.

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From the New York Tribune.

The adoption of the dogma of infallibility does not impose a new faith upon Roman Catholics. With the theological aspects of the case we have nothing to do, and the varying opinions of Roman Catholic theologians we do not now consider; but we state as an undeniable fact that the Roman Catholic laity firmly believe in the infallibility of the Pope; that they believed in it before the council voted, and even before the council was called; that in fact this body

has only now enacted into a dogma what has long been the simple, unquestioning faith of Roman Catholics in general throughout both Europe and America. Many may have doubted the wisdom of proclaiming the faith, but practically all have held it.

Neither does the adoption of this dogma threaten any schism in a church which, by reason of its age, its vast extent, and its powerful hold upon the minds of so large a proportion of the civilized world, must long remain an object of profound interest alike to friends and foes, to states-men as well as to theologians. The Armenians and others who, like them, have hung loosely on the skirts of Roman Catholicism may secede; but neither in Europe nor America will there be any serious, open disturbance of the harmony of the faith. We have not been allowed to print the debates, and only vague details of the actual proceedings in the Council have reached the public eye; but whatever disputes there may have been among the theologians, there are likely to be none before the people.

What the proclamation of this dogma does is to sharpen the antagonism between Roman Catholics and the outside world, and to dwarf the powers and influence of their own hierarchy, outside of Rome. It is a movement of separation and of centralization; it builds a Chinese wall between the world of modern progressive thought and the Roman Catholic Church, and it gathers the powers of that church, more and more within the limits of the City of Rome.

Between Roman Catholics and the rest of the world there is henceforth an outward and visible sign of a sep-

aration that is immutable. Roman Catholics do believe the Pope infallible. No other human being can believe it. The distinction is inevitable; its influence upon systems of faith, modes of thought, developments of ideas, tendencies of progress, must be ineradicable, and the formal adoption of the dogma sharpens and intensifies it.

We give the article on the effect of the Infallibility dogma recently proclaimed by the Romish Church, as it appears to an observer who looks at the subject simply from a political stand-point. With this we have nothing to do.

We have heretofore failed to refer to the assemblage of the Council at Rome and its proceedings because we had no room for speculation on the subject. Hitherto all has been speculation in reference to its proceedings. The Council is composed of all the bishops, archbishops, and Cardinals of the Romish Church throughout the world, presided over by the Pope himself. But few of these universal or Ecumenical Councils have been held in the history of the church. This one now sitting in Rome is the only one held for about three hundred years.

The Pope was involved in difficulties, was surrounded by embarrassments out of which he could not see his way. Once he possessed political power, not only within his own civil realm, but throughout the possessions of kings and rulers, whose people professed the Romish faith. His power over the faith of these people was so great, that kings and Emperors were afraid to displease him.

He excommunicated kings, and absolved their subjects from obligations of allegiance. He laid whole nations under interdict or refused to permit the clergy to perform or the laity to attend, religious service. But this power had gradually slipped from him until he, for a number of years has been protected in his own city of Rome, from his own subjects by the bayonets of a foreign power. He has been dependent upon the French Emperor for the show of authority he still possesses. In these difficulties he summoned a Council, from whose deliberations and in whose authority he hoped to find the means of regaining something of his lost influence and power.

The Romish Church has long claimed infallibility for its decision. On this all Romanists agreed. But exactly where the infallible power rested was not so well settled. Some have long maintained that it was vested in the Pope, others in the Council, still others maintained that infallibility rested only in the joint action and authority of Pope and Council.

In our country this was the popular idea with the more intelligent Romanists. The ignorant masses attached the idea of infallibility to the Pope and to every priest under him.

The Councils have hitherto denied that the Pope was infallible. Bishop (now Arch Bishop) Purcell in his debate with A. Campbell on the claims of the Romish Church especially disavowed this position.

But in the estimation of the Pope and his friends the investing him with such power would greatly enhance his influence with Romanists and clothe him with greater authori-

ty. Hence the question of the present Council, so far as it has developed itself is, shall the Pope be declared infallible? The dogma has been adopted, and published to the world. Infallibility hereafter in the estimation of all Romanists rests in the Pope. His decisions are hereafter to be as authoritative as the declarations and commandments of God himself. He in one word assumes the prerogatives and claims the power and attributes of the Living God. He does this with the consent of his church. The discussions, we are told, were earnest, and sometimes violent. The opposition determined and resolute. The issues made, sharp and well-defined, but the majority was decided and overwhelming.

Hereafter no true Romanist can call in question this dogma. It is true, it is strange to see an infallible church, mistaken in reference to this question for fourteen centuries. It is strange that an infallible power should only learn its infallibility after a period so long—that it should then learn it from a fallible body. Large organizations seldom regard consistency when desirable ends are to be accomplished. Its partisans too will seldom stop to inquire into these inconsistencies if the measure only accomplishes its end.

But these things must commend themselves to the thoughtful who are yet without the pale of this church. This declaration is retro-active in its character. Romanists are accustomed now to deprecate responsibility for the wickedness, the persecutions and bloody crimes of former centuries on the ground of the dark ignorance of those ages. But if the Pope is in-

fallible, this plea can no longer avail to excuse them.

Just as well claim that God was blinded by the ignorance of the world as to say one like God infallible, was blinded. The declaration of this dogma then is full endorsement of all the acts of the Popes of former times, as infallibly right. If right then, similar acts, similar courses, similar persecutions, must be again right whenever the interest of the Romish Church is subserved thereby.

Infallibility in the Pope's office is an indorsement of everything done by an occupant of the office, as not only right, but as the only right course to pursue in the surroundings. Hence it is a re-affirmation of all the acts and decisions of all former Popes, no matter how cruel, rapacious, blood-thirsty, licentious or contradictory and immoral those acts and teachings may have been.

It is also a re-assertion of the Pope's superior authority to the political rulers even in temporal and political affairs. Whether this assumption of power, thus made by the Pope and affirmed by the Council will result in strengthening his hands and giving him a new lease of power or will result in his destruction by throwing him into an unequal contest with the political rulers of the world, time alone can develop. But it harmonizes with the anti-Romish interpretation of prophecy and with the well-defined principle of God's dealing with the nations of earth, for the very powers that sustained and built up the Romish hierarchy to destroy it and for that means on which the hierarchy relied for strength to be the occasion and instrument of its ruin

and downfall. The present seems to be an opening and an invitation on the part of the church for the accomplishment of such an end.

Of the doctrine of infallibility this is true. Almost all churches to a greater or less extent claim it.

Some locate the point of infallibility in one member some in another. Romanists hitherto have located it in the body. They now decide it resides in the head at Rome. All Calvinists maintain the infallibility of their churches or members within certain limits, by virtue of the eternal decree of God. They are infallibly certain of walking within the limits in which salvation is sure. That is they are infallibly sure of such a degree of knowledge, piety and devotion as will make sure their final salvation in Heaven. Arminians under the authority of conscience or the direct light of the Spirit claim infallible certainty of Heaven. The difference between these various bodies lies in the location of the claim of infallibility, not in the claim itself. Much depends on the where the claim is located as affecting the character of the body. The Protestant claim fixes it in each individual Christian. Hence his infallibility becomes a rule only to himself, and not another. One man's infallibility cannot be a rule of authority for another. Hence disintegration and division is the tendency of protestant infallibility. Romish infallibility makes one man, the Pope, the ruler of all Romanists, hence it tends to concentration, despotism, crushing out all freedom of thought and action. While it gives concentration of power, it does this

at the expense of individual freedom of thought and activity.

The true Church of God also puts in its claims to infallibility. It denies all infallibility as inhering in the person or the church, and places it only in God, and in his word which rules and guides the church.

This idea at once makes men dependent upon and subject to God. It destroys the tendency to or power of concentration under human power, despotism in the church. It also guards against disintegration and division. It concentrates the power, affection, faith and work of the church, but only under God and his law. It cultivates individual freedom of thought and activity of soul, mind and body under the infallible guidance of God. This idea if strictly adhered to will develop the greatest possible strength of the whole, the greatest true freedom of the individual under the infallible guidance of God. The misfortune, the weakness and shame of the church is, it will not adhere to this idea. It repudiates the idea of the infallible certainty and completeness of God's will and God's provisions, and adds inventions and expediences of its own. Romish additions coming with the sanction of its infallible head, the Pope, have the force to Romish subjects of new revelations from God. The addenda and expediences of the Church of God, are without the sanction of its infallible head, God.

Hence they carry no authority and are only causes of strife, weakness and division. God is infallible. It inheres in him alone. It is an assumption of the prerogative that belongs to God alone for any man or

body of men to claim infallibility, save as they attain it through adherence to his will. The individual or church that so distrusts its own powers, faculties or privileges, that is so conscious of its own infirmity, frailty and weakness, as to be led by God and his word, adding nothing to and subtracting nothing from his appointments, is by virtue of this self-distrust, and this confidence in God truly and surely the only infallible and safe church.

D. L.

#### Success of the Gospel-

*Bro.'s L. & S.:* The 'faithful brethren of Shool Creek Congregation have just closed a meeting resulting in ten accessions to the valiant band assembled there: Viz; One from the Baptists, three from the Methodists, and six non-professors, The meeting continued with unabated interest till its close, and time alone was requisite to add many more to the flock. A few words relative to this congregation may be productive of good, as their example is certainly worthy of imitation.

At the time of my visit to the place last August there were only four members of the Church of Christ anywhere in the vicinity of the present Congregation. Under very discouraging circumstances, our meeting continued in a *very* little school house, till a Congregation of between thirty and forty as good people as the country afforded was formed. They were taught the great necessity of "assembling themselves together," every Lord's-day, and devoting, at least, a few

hours to the solemn service of their Lord and Master.

They have faithfully followed these Scriptural injunctions—have continued to meet regularly “every first day of the week; have encouraged one of their members to commence laboring in “word and doctrine,” so that he cannot only assist the Congregation to which he belongs, but can teach his neighbors also. Another one of their members has also commenced speaking publicly and bids fair to make a man of worth. During all this time they have had no foreign aid (except in protracted meetings) except four or five monthly visits from Brother Taylor, a faithful veteran of the Cross. During my visit there this week *several* of the brethren held themselves in continual readiness to read, sing, pray, exhort, baptize, or do any Christian act required. Let it be remembered that this Congregation is not quite one year old; that their success has resulted almost exclusively from their weekly meetings without the preacher’s aid and none can fail to see that God’s plan is the best.

Fraternally,

T. B. LARIMORE.

P. S. They have built an excellent framed house of worship.

*Florence Ala. July 29th 1870.*

#### OBITUARIES.

Died suddenly on Lord’s-day evening May the 26th 1870, Lucy Jergins, daughter of Wm. Vance. She was born in 1802 in the State of North Carolina.

Sister Jergins will be remembered by many of our brethren who la-

bored in the beginning of the present reformation.

Forty years ago she was a member of the Baptist church in Alabama, of which Dr. Wharton was pastor. A debate of two or three days took place between Dr W. and another Baptist minister, at the close, Dr W. declared his intention of taking the Bible, and the Bible *alone*, as his rule of faith and practice, and called upon all who desired to take their stand upon the same platform to follow him. Many came out—among the number Sister Jergins. And to the day of her death she remained an unflinching advocate of the pure Gospel of Christ—the faith once delivered to the Saints.

She never forgot Dr Wharton, and should his eyes fall upon these lines he will see that one whom he led out of error, maintained a Godly walk through life—fought the good fight of faith, and has passed on to her reward.

She was indeed a zealous, earnest Christian, and her influence for good will long be felt. Her whole desire was to point sinners to the Lamb of God—to explain to them the way into the Kingdom. She delighted to tell of the glorious plan of Redemption as set forth in God’s Word.

For forty years she maintained a goodly work, and died as she lived, in the glorious hope of immortality.

“Dearest sister, thou hast left us;  
Here thy loss we deeply feel:  
But ’tis God that hath bereft us:  
He can all our sorrows heal.

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

J. T. P.

Dear Bro Lipscomb; It becomes my painful duty to announce to the many readers of the ADVOCATE the death of our much esteemed Bro. B. W. Acuff, he departed this life the 22nd of May. He leaves a widow and eight interesting children to mourn his loss. Bro. Acuff was a son-in-law of old father Robert Ranpolf, one of the old pioneers of the West; long since gone to his rest.

Bro. Acuff has long been presenting the claims of his divine Master, and the Lord has given him many precious souls for his hire. The Congregation with which he labored chiefly has truly lost a great and good man. He was a good citizen, a devoted Christian, he lived right, and died right, expressed no fears of death. When he became convinced that he could not get well, he remarked that he would like to remain on account of his children. But said he was willing that the will of God be done. Oh! How mysterious are the ways of Providence. His ways are truly past finding out.

Brethren, let us profit by his example. And a word of encouragement to his bereaved family, confide in Jesus, for he will not cast you off but he will support you never fear. The loss to you of your husband and father is his eternal gain. You will be permitted to shake hands with him on the banks of sweet deliverance where parting will be no more. We sorrow not as those who have no hope. Brethren let us live faithful,

B. P. SWEENEY

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Advertisements.

We call attention to the advertise-

ment of Bethany College. The Catalogue of the College has been on our table several days.

The endowments and appointments of the college are as full as those of any western College. And indicate stability and thoroughness. The number of students during the past session was 91—graduates 14. We know of no place whose promise of advantages for education, scientific and religious, are better than those proposed at Bethany.

We direct attention to the advertisement of "Salem Academy," under the supervision of Prof. Wm. Lipscomb. His success as professor of ancient languages at Franklin College for ten years, and as Principal of Murreboro Female Institute, gives assurance to all, that pupils under his charge will be thoroughly taught and their moral and religious training will be well guarded.

— Dr. Bernard's Chill Remedy is highly esteemed by those who have tried it. See advertisement.

— No paper will be issued next week from this office. Our volume consists of 50 numbers. We prefer missing a week now, than to miss two consecutive weeks at the close of the year.

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The Great Salvation.

— Paul in the Hebrew letter, second chapter, speaks of the great salvation which he exhorts the Christian not to neglect.

The Salvation of the children of God is a great salvation. This is

seen by comparing it with the salvation of Noah and his family: theirs was a salvation from the flood, only temporal; that of the Christian when consummated is eternal. Theirs was a salvation of the body on earth. The salvation of the Christian is one of body, soul and spirit in heaven; that was a salvation of only eight persons, this will be of a "great multitude which no man can number."

The saving of the children of men was of such importance that God saw proper to prefigure it in more than one instance, hence while the salvation of Noah and family was a type of which our being saved by baptism is the antitype, we have another furnished in the deliverance of the Israelites from the Egyptians by being baptized unto Moses in the cloud and in the sea; and by comparing this salvation with that which pertains to the Christian the superiority of the latter is again exemplified; this was also temporal, physical and of one nation only, while that provided through Christ is spiritual, eternal, and for "every creature." To be saved from the guilt and pollution of sin, from the gloom and darkness of the grave and to have an abundant entrance into the everlasting kingdom of our Lord Jesus Christ, is truly a great salvation and worthy our striving to obtain.

But this salvation, great as it is, can be neglected like those which preceded and to some extent prefigured it. Noah could have neglected his salvation by refusing to build the ark according to the word of the Lord; or even after he had made it could have refused to enter it and thus neglected his salvation. The

Israelites could have neglected their salvation by refusing to believe and follow Moses to the Red Sea, and there they could have neglected to enter the channel provided for their escape and thus neglected their salvation. Numbers of them after they were saved from the Egyptians fell in the wilderness and never entered the land of Canaan; out of more than six hundred thousand men that were baptized unto Moses only two, Joshua and Caleb, ever enjoyed that goodly land; they turned neither to the right hand nor the left—did not neglect the commands of Jehovah, and therefore were permitted to possess the land. Moses and Aaron their prophet and High Priest, though types of Christ, sinned at the waters of Meribah and were not permitted to enter. Under the law of Moses those who obeyed it received the blessing of God and those who despised it "died without mercy."

Kind reader, these things were recorded for our learning, "therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels (Law of Moses) was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?" How can we neglect it? Simply by failing to appropriate those means which secure it. An individual can neglect salvation from sin by neglecting to obey the Gospel. And, dear brethren and sisters, we can neglect our eternal salvation by failing to live the Christian life in its purity and simplicity.



Our eternal salvation, depends upon a "patient continuance in well-doing," "continuing instant in prayer," says an apostle. Is such the case with you, kind reader? Perhaps you are the head of a family. If so, do you daily bow before the throne of grace and pray for the guidance and protection of the Heavenly Father who has permitted us to become his adopted children? At your meals do you offer the gratitude of a thankful heart to the giver of all good for His providence and thus remember the injunction of inspiration, "In everything give thanks?" On Lord's-day do you assemble with the saints and mingle your voice with theirs in praise and thanksgiving? If you are diligent in these and in the other requirements of the Lord, then all is well.

But if on the other hand you retire without remembering the mercy of God or pass hurriedly through your meals without giving thanks to the father in heaven, or consume the blessed Lord's-day in looking after your stock, farm, or any earthly concern, then you are neglecting your salvation and not only yours but the salvation of your children and those who are dependent on you for example and instruction. Or perhaps you are a younger brother or sister—a babe in Christ; if so we should desire and obtain the sincere milk of the word that we may grow and be fitted for the stations of greater responsibility which will soon be upon us. Our fathers and mothers must soon pass away and we must fill their places. Are we prepared for it? Is our behavior at all times that which becomes a saint? Is our

speech with grace seasoned with salt?

At the house of God do we with reverence attend the appointments or do we seek a back seat and there spend the precious time allotted for the service of God in chewing tobacco or in idle, whispering conversation? If this latter course is ours then we are neglecting our salvation. Perhaps none of us are as free from these things as we should be. Let us retrospect our past behavior and with energy renewed, and love and zeal press on, and soon, O very soon, for life is short; we will win the prize and rest in heaven.

G. LIPSCOMB.

FIFTEEN GREAT MISTAKES.—It is a great mistake to set up our own standards of right and wrong, and judge people accordingly. It is a great mistake to measure the enjoyments of others by our own; to expect uniformity of opinion in this world, to look for judgment and experience in youth; to endeavor to mould all dispositions alike; not to yield in immaterial trifles; to look for perfection in a fallen world; not to aim at perfection in our own matters; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowance for the infirmities of others; to consider everything impossible which we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live only for time, when any moment may launch us into eternity.

## THE FIRESIDE.

### BE KIND.

There's misery that we know not of  
In this bright world of ours,  
And many an aching head there is  
Beneath a wreath of flowers.

How oft the surface of the sea  
Shines calmly in the light,  
While wrecks of storms that lie beneath,  
Are hidden from our sight.

Oh let us then be kind to all,  
For we can seldom tell  
By that which on the face appears  
What in the heart doth dwell.

Be kind to all, on kindness hangs  
Our hopes of future bliss,  
And while we trust His kindly love,  
Oh, friends remember this.

There's misery that we know not of  
In this bright world of ours,  
And many an aching head there is  
Beneath a wreath of flowers.

H. H. KENNEDY.

### Doing Little Things.

Let us be content, in work,  
To do the thing we can, and not presume  
To fret because 'tis little. 'Twill employ  
Seven men, they say, to make a perfect pin.  
Who makes the head, consents to miss the  
point;  
Who makes the point, agrees to leave the  
head;  
And if a man should cry, "I want a pin,  
And I must make it straightway, head and  
point,"  
His wisdom is not worth the pin he wants.  
—Mrs. Browning.

I dropped a single grain of musk  
A moment in my room;  
When years rolled by, the chamber still  
Retained the same perfume.  
So every deed approved by God,  
Where'er its lot be cast,  
Leaves some good influence behind,  
That shall forever last.

### Food for the Lambs.

#### THE WORKS OF NATURE AND THE WORKS OF ART.

Full many a modern Demosthenes  
and Cicero took virgin lessons in de-

clamation and litigation over the respective beauties of the products from the hand of the Almighty and the hand of feeble man. Even the writer dared appear before the public, a youthful scion under the culture of Aristotle, Bacon and Whately. Scintillations of rhetorical fire may have been apparent whilst the side espoused was defended but have never kindled into flame. But these mock things have passed away with the mutations of time or have given place to solid realities. We now deal with these.

Man presumes to be dissatisfied with the work of God and gives human creation a prominence over what He has made. Revelation, with wisdom, goodness and mercy embodied in it, and truth stamped upon its face, is not sufficient for man. One class, guided (misguided) by human wisdom, rejects the Bible as false, another leaning upon the same weak support, looks out for a natural religion—something superior to that set forth in Jesus Christ.

Rationalism, a plant of recent growth, contains all the poisonous properties of Humanism, and yet it has an increasing number of advocates. A still larger number accept the Bible as true, but, not satisfied with it, make a declaration of their faith, to which and in which you look for their teachings and not in the Bible. Hume's Essay on miracles, Tom Payne's Age of Reason, Renan's Life of Christ, Ecce Homo, Creeds, Declarations, Articles and Confessions of Faith, Prayer-books, liturgies, mourners benches and Confessions are not the only examples of preference for the works of man.

Though of these some dash aside the divine entirely and the others, whilst they accept the supernatural, still do not regard it as altogether sufficient for practical use, but must be aided and amended by the outgrowth of man's over-fruitful brain.

Leaving these weighty matters we will look at something somewhat chaffy. Here is a woman wonderfully attractive. The most prominent peak in this mountain of dust is her undue share of hair. Pluck from this Jackdaw, all the peacock's feathers and naught remains but a little wisp not larger than a pig's tail. She did not like God's works so she procures some dead person's hair or that of some other unknown being. I thought really that man's hair was light, how is it suddenly very black? The solution of the problem is easy. The fair gloss of the Creator was not suited to taste, so it was besmeared with the soot of Bachelor or some other disfigurer.

"I thought 'Mr. Preacher's hair and whiskers were red,'" said one person to another, in my presence, when speaking of one of the human divines.

"You are right," said the other, "but the barbers have had hold of him." Barbers, barbers, thought I, barbarians they mean surely. I think so yet. I do not know what I would do if I had a red head, but I do not think I would be somebody else just because my looks happened, in the providence of God, to be a little ruddy. There is much in a name, just call it auburn (that is a little more red) and it is all right, for Misses Fancy and Fashion have said so.

You see that lady over the way, who looks like a fairy or Cleopatra.

Do you see any rough places or freckles on her face? Not one. Do you see any tan, natural bronze or other supposed imperfection? Not one? Well notwithstanding there are no sunburns in sight, no freckles or other things objectionable to fastidious Misses, still they are there. I saw her the other day, accidentally off guard, but by some chemical transfiguration they have been suppressed or otherwise disposed of. What is the matter? Is she like changeable silk, or akin to chameleon? Oh no, paints, man-made "bloom of youth" and rouge have wrought the deception. The natural rose-tint, because, in company with some honorable, hard-earned freckles and tan, must give place to the beauties of man.

You may begin your examination with the crawling insect, and the creeping reptile, pursue it to the larger and more useful of animated being and stand wondering in contemplation of your own self. Wander then among the mountains with solid metallic bases, stroll over the fields with a coral substratum and an arable surface, thence pluck and behold and eat and enjoy with ravished delight the vegetable beauties and delicacies. In all these things you can see such designs that you are, like Paul, ready to say, "Oh the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out."

He wound up his creation by remodeling man. He said, after he had finished him, that he was very good. Well when his creative hand again touched him the next degree of com-

parison was better, from which men get their "better halves" I suppose.

Woman is the Post-script of creation and most men, Adam like, have been reading it with perfect satisfaction, yea absolute delight since given. But she is not satisfied with herself. So she sets out to beautify herself to her own taste and to suit herself to the perverted judgment of a few perverted men. By nature, she has a waist proportioned to her body, strong and serviceable, but it is put in a compress and thus loses its proper shape. Comfort, utility, health, and real beauty are made to yield to the mandates of fancy and fashion. Chinese admire small feet and, following their bent of mind, this part of God's creation is cramped to suit their ill-conceived ideas of beauty until the usefulness and wise proportion of this member are destroyed. Americans laugh at this and still they purchase small waists at a far greater expense of health. We have come to old age. How much man dislikes this part of God's work. Is it not a wonder that all do not haste to make peace with him that can make them young again, fresh and blooming? But instead of that, *man's* wits are taxed to invent something which will blot out or efface or cover every evidence of age so soon as it shows its disagreeable self. The painter, the dauber, the dyer, the wrinkle-filler, the curler, the kinker, the sleeker, stand with hand well filled with anti-old-age antidotes, saying just show yourself, old fellow, and I'll daub you or sprinkle or paint or if I can do nothing more I will hide you from the critical gaze of others, who too, are growing old. The fact is you

will not soon know the aged by seeing them, unless you take notice of their timeworn steps.

I have even seen old men and women who wanted to marry, quicken their pace until I thought nature was overdone. I have thought when contemplating earth's vanity, shows and shams, if we could have a church composed of men and women of as great zeal and energy as an old man or woman exhibits when fully bent on fleeing the dread solitude of single life then would we see again Jerusalem days.

The most outrageous and presumptuous preference for man's works is the recent plumpers and palpitators, modern innovations, but lest I be found telling tales out of schools or be regarded as a busybody in women's matters, in silence I pass this, and other things in human imprudence, by.

There is a saying, "murder will out" and very frequently, old nature will out though buried beneath the gloss of studied art. Human imperfections and bodily deformities oft peep their bald heads from behind some well-arranged screen to the trouble of friends. I saw one of fancy's painted baubles, that floats upon the breeze of public laudation, engage in the pleasant though ill-convenient task of gnawing a spare-rib. By hook or crook it encircled the smooth, clear, ruddy cheeks of Missy and as it swept around the outside, show gave way and unadorned nature stood forth in its unvarnished simplicity, save somewhat greasy.

I have not run out for I have a fable to tell you but have said enough. Here comes the Times, Review, Ad-

vocate, Unitist and I must leave to-morrow morning to tell men of Jesus, salvation, judgment. Uncle Sam has been remiss and has brought two of each. But before I leave, I will say there is a man that should be well cared for, but poor soul he gets little attention. He needs no paint however or dye. In fact the greatest trouble is to keep the dress of this man unspotted. The world is all the while, making great efforts to put paint and dye, and dirt, and stains upon it. It is trying too, to streak or stripe or spot, this beautiful white robed child of God with some false colors, or ornaments or something foreign to the designs of the giver of this garment of purity.

Little Lambs are you such a one, then look well to what the Lord has given you; keep it for eternity. Do not let it touch the world, it will be stained.

#### THE LITTLE MAN.

As a ship held by an anchor looks as if it was going out with a tide, yet never goes, so some souls that seem constantly to be getting nearer to Christ never come, because they are anchored and held by some secret sin.

#### The Faithful Wife.

In 1793, M. de Talleyrand was in Boston. One day, whilst crossing the market place, he was compelled to stop by a long row of wagons, all loaded with vegetables. The wily courtier, generally so dead to all emotion, could not but look with a kind of pleasure at these, and the little wagoners, who, by-the-by, were young

and pretty country women. Suddenly, as the vehicles came to stand, the eyes of M. de Talleyrand chanced to rest upon one of the young women who appeared more lovely and graceful than the others. An exclamation escaped from his lips. It attracted the attention of the fair one, whose country dress and large hat bespoke daily visits to the market. As she beheld the astonished Tall grand, whom she recognized immediately, she burst out laughing.

"What! is it you?" exclaimed she.

"Yes, indeed, it is I. But you, what are you doing here?"

"I" said the young woman; "I am waiting for my turn to pass on. I am going to try to sell my greens and vegetables at the market."

At that moment the wagons began to move along, she of the straw hat applied her whip to her horse, told M. de Talleyrand the name of the village where she was living, requested him earnestly to come and see her, disappeared, and left him as if riveted on the spot by the strange apparition.

Who was this young market woman? M. Comtesse de la Tour du Pin, (Mademoiselle de Dillon,) the most elegant among the ladies of the court of Louis XVI, King of France, and whose moral and intellectual worth had shone with so dazzling a lustre in the society of her numerous friends and admirers. At the time when the French nobility emigrated, she was young, lively, endowed with the most remarkable talents, and, like all the ladies who held a rank in the court, had only time to attend to

such duties as belonged to her highly fashionable and courtly life.

Let any one fancy the sufferings and agony of that woman, born in the lap of wealth, and who had breathed nothing but perfumes under the gilded ceilings of the royal palace of Versailles; when all at once she found herself surrounded with blood and massacres, and saw every kind of danger besetting her young and beloved husband and infant child.

They succeeded in flying from France. It was their good fortune to escape from the bloody land where Robespierre and his associates were busy at the work of death. Alas! in these times of terror the poor children themselves abandoned with joy the parental roof, for no hiding place was secure against the vigilant eye of those monsters who thirsted for innocent blood.

The fugitives landed in America, and first went to Boston, where they found a retreat. But what a change for the young, pretty and fashionable lady, who, from infancy, had heard loud, continual praises of her beauty and talents!

Monsieur de la Tour du Pin was extravagantly fond of his wife. At the court of France he had seen her, with the proud eye of a husband, the object of general admiration. Indeed her conduct had always been virtuous and exemplary; but now, in a foreign land and among unsophisticated republicans (1793) what was the use of courtly refinements.

Happy as he was in seeing her escape from all the perils he had dreaded on her own account, still he could but deplore the future lot of the wife of his bosom. However, with the pru-

dent foresight of a good father and a kind husband, he nerved himself against despair, and exerted himself to render their condition less miserable than that of many emigrants who were starving, when the little money they had brought over with them had been exhausted. Not a word of English did he know; but his wife spoke it fluently, and admirably well.

They boarded at Mrs. Muller's, a good-natured, notable woman, who, on every occasion, showed the greatest respect and admiration for her fair boarder; yet M. de la Tour du Pin was in constant dread lest the conversation of that good, plain and well meaning woman might be the cause of great ennui to this lady. What a contrast with the society of such gentlemen as M. de Norbourn, M. de Talleyrand, and the other high-minded and polished nobility of France! Whenever thinking of this transition, (particularly when absent from his wife, and tilling the garden of the cottage which they were going to inhabit,) he felt such pangs and heart-throbbings as to make him apprehensive on his return to Mrs. Muller's to meet the looks of his beloved wife, whom he expected to see bathed in tears. Meanwhile the good hostess would give him a hearty shake of the hand, and repeat to him, "happy husband! happy husband!"

At last came the day when the fugitive family left the boarding house of Mrs. Muller to inhabit their little cottage, when they were at last to be exempt from want, with an only servant, a negro, a kind of Jack-of-all-trades, viz: gardner, footman and cook. The last function M. de la

Tour du Pin dreaded most of all to see him undertake.

It was almost dinner-time. The poor emigrant went into his little garden to gather some fruit, and tarried as long as possible. On his return home his wife was absent; looking for her he entered the kitchen, and saw a young country woman who, with her back to the door was kneading dough; her arms of snowy whiteness were bare to the elbows. M. de la Tour du Pin started, the young woman turned round. It was his beloved wife, who had exchanged her muslin and silk for a country dress, not as for a fancy ball, but to play the part of a real farmer's wife. At the sight of her husband her cheeks crimsoned, and she joined her hands in a supplicating manner. "Oh! my love," said she, "do not laugh at me. I am as expert as Mrs. Muller.

Too full of emotion to speak, he clasped her to his breast and kissed her fervently. From his inquiries he learned that when he thought her given up to despair, she had employed her time more usefully for their future happiness. She had taken lessons from Mrs. Muller and her servants—and after six months, had become skilful in the culinary art, and a thorough housekeeper, thus discovering her amiable nature and admirable fortitude.

"Dearest," continued she, "if you knew how easy it is. We, in a moment, understand what would cost a country woman sometimes one or two years. Now we shall be happy—you will no longer be afraid of *ennui* for me, nor doubt my abilities, of which I will give you many proofs," said she, looking with a bewitching smile

at him. "Come, come, you promised us a salad, and I am going to bake tomorrow; the oven is hot." To-day the bread of the town will do—but oh! henceforward leave it to me."

From that moment, Madame de la Tour du Pin kept her word; she insisted on going herself to Boston, to sell her vegetables and cream-cheeses. It was on such an errand that M. de Talleyrand met her. The day after, he went to pay her a visit, and found her in the poultry-yard, surrounded by a host of fowls, hungry chickens and pigeons.

She was all that she had promised to be. Besides, her health had been so much benefited, that she seemed much less fatigued by house-work, than if she had attended all the balls of the winter. Her beauty, which had been remarkable in the gorgeous palace of Versailles, was dazzling in her cottage in the New World. M. de Talleyrand said so to her.

"Indeed!" replied she, with *naivete*, "indeed, do you think so? I am delighted to hear it. A woman is always and everywhere proud of her personal attractions."

At that moment the black servant bolted into the drawing room, holding in his hand his jacket, with a large rent in the back.

"Missis, him jacket torn; please mend him."

She immediately took a needle, repaired Gulla's jacket, and continued the conversation with a charming simplicity.

This little adventure left a deep impression on the mind of M. de Talleyrand, who used to relate it with that tone of voice peculiar to his narrations.

### Mother's Kiss.

George Brown wanted to go somewhere, and his mother was not willing. He tried to argue the matter. When that would not do, he spoke roughly, and went off slamming the door behind him.

Instead of saying, "I should really like to go, but if you cannot give your consent, dear mother, I will try to do my best to be content to stay"—instead of saying and feeling so, he behaved in the way which I have described, just as too many boys do. George was fourteen, and with fourteen years' experience of one of the best of mothers, one would have thought better of him. But he was a boy. What can you expect of boys? so say some people.

Stop; hear more. That night George found thorns in his pillow. He could not fix any way to go to sleep on. He turned and tossed and he shook and patted it, but not a wink of sleep for him. The thorns kept pricking. They were angry words he spoke to his mother. "My dear mother, who deserves nothing but kindness and love and obedience from me!" he said to himself. "I can never do enough for her; yet how have I behaved; I, her oldest boy! How she nursed me through that fever!"

He would ask her to forgive him in the morn. But suppose something should happen before morning. He wd, d ask her now—to-night—this moment. George crept out of bed and went softly into his mother's room.

"George," she said, "is that you? are you sick?" For mothers, you

know, sleep with one ear and one eye open, especially when the fathers are away, as George's father was.

"Dear mother," he said kneeling at her bedside, "I could not sleep for thinking of my rude words to you to-day. Forgive me, mother; my dear, good, precious mother; and may God help me never to do so again.

She clasped the penitent boy in her arms, and kissed his warm cheek. George is a big man now, but he says that kiss was the sweetest moment of his life. His strong, healthy, impetuous nature became tempered by gentleness of spirit. It softened his roughness, sweetened his temper, and helped him on to a true and noble Christian manhood.

Boys are sometimes ashamed to act out their best feelings. Oh, if they knew what a loss it is to them not to.—*Mother's Magazine.*

Sin produces fear, fear leads into bondage, and bondage makes all our duties irksome. Fear sin, and you are safe

Do not forget that while you fold your hand, time folds not up its wings.—*Fawcett.*

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# THE GOSPEL ADVOCATE

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NASHVILLE, TENNESSEE, AUG., 25 1870.

Review of "a Sermon By E. Petri, Preached to the Baptist Church at Franklin, Ky., April 17, 1870." "With an Introduction By Rev. George Hunt, Pastor of the Baptist Church at Lexington, Ky."

The caption of the aforesaid Sermon is in these remarkable words: "Some reasons why I cannot unite with the Campbellites upon the Bible." Upon what else can Mr. Petri unite with the Campbellites? What other platform of union does he propose? If he can offer any better basis, than the Bible, I will guarantee its acceptance by "the Campbellites." But perhaps it is the ugly cognomen "Campbellites," to which he objects. Well, suppose we exchange that offensive title for the "time-honored name, Baptist," would Mr. Petri accept the tender of union on that condition? O yes, with all readiness of mind. But suppose, instead of that "time-honored name, Baptist," we tender to Mr. Petri the Christ-honoring name, Christian, would he accept? O no,—can never ignore the name "Baptist"—It is interwoven with the history of the Church for centuries past; and besides, the friend of the

Bride-groom himself bore that magic title, even before Messiah was "made manifest to Israel."

It is the name, then, and not the Bible, upon which our preacher would be willing to unite. But did it ever occur to him, that at this very hour, he is in *union*—though not in *union*—with thousands, who hold the sentiments of those, he opprobriously calls Campbellites? So manifest is this fact that if a member of the Christian Church, oblivious of his obligations to honor the Bridegroom, rather than the Bridegroom's friend, should doff the name, "Christian," and don that of "Baptist," he would be received into the Baptist Church, and no questions asked. The fact that so many Baptists are constantly taking membership in the Christian Church is proof conclusive that the leaven of truth is extensively at work among our neighbors; and, indeed, the Sermon before us testifies, in thunder tones, that our neighbors know it. They have evidently taken the alarm, and hence the present effort to crush out this union movement.—But to the Sermon and its Introduction.

It is abundantly evident that the writer of this Introduction is hostile to union, from the fact that he characterizes the appeals for union as "continued and persistent" on the part of Campbellites, alleging that "many well-meaning but misguided Christian people"—"carried away by the catch-words of *union and no Creed but the Bible*"—"have been hurried into their ranks, and thus led to lend their influence to the support of doctrines which they do not in their hearts believe." Surely the "Rev. George Hunt" must be a discerner of spirits; else how could he know that these "well-meaning Christian people" confess with the lips, what they do not believe with the heart? Well, if these good people have been kept in the dark in the Baptist Church, as this Introduction intimates, it is high time they were entering the School of Christ, and we welcome them among us. We are glad they have caught some inklings of truth and glimpses of light and are now learning "the way of God more perfectly."

The Text of the preacher is found in James i: 16. "Do not err, my beloved brethren."

The first thing deemed necessary in the prosecution of his purpose, is to forewarn us that Satan "transforms himself into an angel of light, and preaches a perverted Gospel." Then, by implication, he seeks to prove that the heaven-born reform, accomplished by A. Campbell and his coadjutors, was the work of that false angel, the Devil. He alleges that "every effort at union has added to disunion;" and supposes he has found the cause of failure in the al-

leged fact, that all these efforts have been made in "man's wisdom," and therefore "God's blessings" have been withheld. He characterizes "the appeals for union," prompted, he would have us believe, by that transformed angel, as "so sympathetic, that many Christians"—who cannot in his judgment, fall from grace—"fall into the snare even at the sacrifice of principle; it seems so reasonable," continues he, "that the unconverted world are astonished that not every Christian responds to the same. Appeal after appeal has been made lately to all Christians in Franklin to unite upon the Bible, with those, who style themselves par excellence *Disciples*, and who hate above all things to be called Campbellites."

Touching this "perverted Gospel," we will let Paul enlighten our preacher. Like those, who "hate above all things to be called Campbellites," Paul was charged with preaching another Gospel, or rather a perversion of the one Gospel. To settle the controversy, once for all, he appeals to the fact that he had gone twice to Jerusalem—first after having preached three years, he went up alone to see Peter and remained with him fifteen days—then fourteen years thereafter he went up again, and took Barnabas and Titus with him. Discrepancy between Paul and Peter had been alleged, and Paul must visit Peter, the divinely appointed custodian of the Keys of the Kingdom. Hence if any discrepancy is found to exist, Paul must submit to be corrected by Peter. That Paul so understood the matter his two visits to Jerusalem fully prove. His object in each was

to settle the question of discrepancy between himself and Peter. He admits that if his Gospel differs from Peter's, his life-long labors would all be in vain. And having made a public expose of the Gospel, as preached by him, for seventeen years, among the Gentiles, and having held private interviews with those, who seemed to be pillars in the church at Jerusalem, and no discrepancy appearing, that trio of Apostles, Peter, James and John, who had long been associated as co-partners, gave to Paul and Barnabas the right hands of fellowship.

Thus the question is settled, for all time, and the Gospel as preached by Peter at the Beginning is here recognized as the only authorized standard by which to decide between *the* true Gospel, and a "perverted Gospel." He that preaches a perversion of the Gospel is obnoxious to the curse of God; for says Paul, "If we, or an angel from heaven preach any other Gospel to you, than that which we have preached to you, let him be accursed." (Gal. i: 8) So striking is the difference between the true Gospel and the perverted, that a child can perceive it. So plain is the true, that the wayfaring man, though a simpleton, need not err therein; while so involved and mysterious is the perverted Gospel, that the philosopher cannot solve it.

Years ago I preached in the vicinity of a Baptist church. A colored boy heard me. He said to his master that evening: "Mars Frank, is there two Pentecosts?" "Why do you ask that question?" "'Cause, Sir, I heard Mr. H. preach about Pentecost last Sunday, and he did'nt preach it like Mr. Walthall did to-

day." "No," says his master, "there is but one Pentecost." "Well, aint there two books, that tells about that one?" "No, only one book, and now let me read what that book says about it, that you may judge for yourself." He reads Acts ii. "That's all straight, says the boy—that's just like Mr. Walthall preached it to-day, but Mr. H. did'nt preach it so last Sunday." This is but one of a thousand instances to the same point.

On page 7, Mr. Petri charges those who "hate above all things to be called Campbellites," with "seeking to crucify all who dare to differ from them." He adds: "they, have no charity, they show no pity for those whose opinions differ from their own."—Let us pause a moment, and admire the abounding charity of him, who can first place, in league with Satan, half a million of people, that will compare favorably, in Christian morality, with any other like number in the land, and then can impute to them dissimulation, dishonesty and falsehood, and we shall be prepared to appreciate the gifted poet, who says:

"Oh, wad some pow'r the gifte gie us  
To see ourselves as others see us,  
'Twad frae many a blunder free us,  
And foolish notion."

But as if these delectable *morceaux* did not satiate the preacher's *penchant* in that direction, he adds: "They are the only people beside the Catholics who say, 'We are right and you are wrong.'" When Mr. Petri says to all Pedito-baptists of every name: "You cannot commune with us at the Lord's table—you have not been immersed, does he not say to them, with a vengeance, "We are right and you are wrong?" And

when half a million of immersed Disciples present themselves, does he not say to them, with a vengeance intensified, Stand aside, "We are right and you are wrong?" In one breath he condemns the Disciples for presenting, as the basis of union, their own construction of the Bible, instead of his, and then, in the next, he exhorts "every child of grace (Baptist) however mistaken he may be to cling to that interpretation of the Savior's doctrine, which he holds to be right, till fully persuaded of his error."

Had our preacher been present when the blessed Jesus said to those around him: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd," methinks he would have imitated Peter for once. Rebuking the Teacher come from God, he would have said: "As long as men are differently circumstanced and think for themselves, there will be different doctrines taught; and as long as different doctrines are taught, there will be different churches."

And when He, who made man, had uttered that sublimely appropriate sentiment; "Sanctify them through thy truth," Mr. Petri would have rejoined: "We must be thankful to God, *that he has not made salvation depend upon the exercise of the mind in a correct interpretation of his commandments.*" So, then, liberty of thought may sanctify error, and error, in turn, may sanctify the soul!!

On page 8, Mr. Petri says: "The sympathetic appeal for union, made to Baptists by Campbellites, is frequently strengthened by the

assertion that, there is really but very little difference between the two. This is false; the only point of agreement between the two is found in this: that both consider immersion alone as baptism."

Well, since the preacher condemns in others what he allows in himself, we will not retort his rude discourtesy, "this is false," but we will introduce some proof bearing directly on the point.

Several years ago there was held, in Richmond, Va., a convention of Baptists and Disciples with a view to union. A list of items, eighteen in number, was presented by one party for the acceptance or rejection of the other. That party accepted many, modified some, and proposed to substitute others entire. The list was then returned to the party with whom it originated. They accepted some of the proposed modifications and substitutes, and when the balance was struck, it was found that the two bodies agreed in fifteen, and differed in but three of these items. And since the Baptists of the Old Dominion, in point of learning and influence, come behind their brethren in no State in the Union, Mr. Petri should at once confess judgment on this issue.

But Mr. Petri enumerates five reasons why he "cannot unite with Campbellites on the Bible."

1. "Because they sap the very foundation of the structure of salvation by denying the fundamental truth taught in the Bible, *e. i., Total Depravity.*"

"Nothing," says he, "is more common and at the same time more dishonest, than to misrepresent the doc-

trines which cannot be successfully opposed. Concerning this doctrine, it is a common thing with Cambellites to misrepresent it."

Logically, then, nothing can be more dishonest than the conduct of Campbellites. But let us look, for a moment, at reason :

No. 1. It declares that Total Depravity is the very foundation of the structure of salvation. Now, suppose, upon inquiry, it should be found that the Bible does not teach it, would the structure of salvation fall to pieces? Could not God save man, though he be not totally, but only partially depraved? The line of Mr. Petri's argument puts him in the negative.—Total depravity is the very foundation of the structure. Remove the foundation, and the structure falls. Total depravity, then, is *essential* to salvation!! If man is only *partially* depraved, the structure based upon *total* depravity can not meet his case. A limb totally gangrened and putrescent must be amputated, but if only partially diseased, it may, by appropriate remedies, be restored to soundness. Mr. Petri quotes many texts of Scripture which prove human depravity, but not one of which proves its totality. The issue is not on depravity, but on totality.

Now, we are glad to find, that though Mr. Petri will not *formally* abandon the word *total*, yet in his argument he does *virtually* give it up. He denies that total depravity excludes all "moral good in man," or "unfits the sinner for any good thought or action." Then it cannot be *total*. Hence, if Mr. Petri would no longer strive about words to no profit,

let him drop this bone of contention, and place himself in harmony with Bible teaching—let him say with us, that while the human family is a fallen race, yet no child of Adam is, at birth, *totally* depraved; else the Savior was mistaken when, of the little children before him, he said to those about him: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." God had, long before, by the mouth of Ezekiel, condemned as *false*, the proverb: "The fathers have eaten sour grapes and the children's teeth have been set on edge," adding as the *true* principle: "The soul that sinneth, it shall die." The little child, not having yet sinned, is the model of the pardoned adult—both *guiltless* now—both liable to become *guilty* hereafter.

Now if there is in the universe a being totally depraved, it is Satan seated upon the throne of Agony, wielding with fiendish delight, the burning sceptre of remorse over the regions of the damned. By constant association with Satan man may ultimately become fully assimilated to his character, provided Satan has ceased to make progress in spiritual wickedness. But if there is eternal progress in sin, then the Devil himself is but an approximation towards the point of ultimate totality. The single text, "We love him because he first loved us," upsets all the learned philosophy in behalf of total depravity. It proves there is in man, though fallen, a redeeming element, namely, the principle of gratitude, to which the love of God can appeal with a fair prospect of success. Hence the

gospel makes the appeal and finds the response.

Now, if Mr. Petri means by total depravity no more than that fallen man is as utterly unable to devise and execute a plan of salvation for himself, as were the Israelites, when hemmed in by impassable mountains on the right and on the left, the sea in front and Pharaoh's hosts in the rear, while Moses said, "Stand still and see the salvation of the Lord," then we have no controversy with him here. But if he means that like inability exists on the part of man *after* the plan has been developed, and the word to us is, as to them it was, *go forward*, then we take issue. We hold that as the Israelites were able to avail themselves of the salvation which God had provided for them through Moses, so the sinner is able to avail himself of the salvation which God has provided for him through the Messiah. The cases are precisely parallel. As no special aid was imparted to the Israelite to enable him to *go forward*, so none is needed on the part of the sinner to enable him to act. The doctrine of regeneration *before* faith, is a paralyzing heresy, dishonoring to God and ruinous to man. True, Messiah says: "No man can come to me, except the Father who sent me, draw him." But, then, in the next verse, which Mr. Petri did not quote, he explains how the father draws. "They shall all be taught of God: Every one therefore that hath heard and hath learned of the Father, cometh unto me." Hence, so soon as one hears and learns he can come. And strange as it may seem, yet it is true, that our preacher cites this very text,

minus the explanation, as clear proof of total depravity. He also cites a fragment of the text, (Eph. ii: 3.) "and were by nature the children of wrath," and argues thence, as if Paul taught in opposition to Christ, that the babe is, by birth, a child of wrath.

But, to solve a difficulty which somebody had suggested, why the children of regenerated parents should be, like those of the unregenerate, totally depraved, Mr. Petri brings the following illustration: A man plants the seeds of a delicious apple; they come up and grow to maturity, but the fruit proves to be sour seedlings, unfit for use. It was found, on examination, that the tree which produced the luscious apple was grafted, and that "the seed partook of the wild nature of the root and re-produced its kind. Thus the new nature of the Christian is grafted into his old nature; his offspring partakes of the nature of his origin." If that be the law of reproduction, then all Adam's offspring should be holy; for his sinful nature is grafted on to his original holy nature, and hence his children would partake of the root and reproduce its holy kind, instead of a thievish race "by nature," as Mr. Petri affirms.

Mr. Petri's second reason for not uniting "with Campbellites upon the Bible" is in these words:

"2. *They pervert the biblical order of things by placing faith before repentance.*"

But let us hear his definition of faith. "By faith," says he, "I do not mean the assent of the mind to the doctrines of the Gospel, which is wrought in the heart by the Spirit of

God, to open the same to the reception of the truth, and from which repentances springs; but the faith which receives Christ and trusts in him as the Savior."

The negative part of this definition is certainly entitled to half the praise, which Mr. Hunt bestows upon the "manner," in which "Bro. Petri presents his reasons"—He says, "in a clear and novel manner." To make a distinction between "the doctrines of the Gospel," on one hand, and "the Truth," on the other, is, indeed, quite *novel*, but *clear* it is not. To represent the Spirit as introducing "the doctrines of the Gospel" into the heart *before* it is opened, is equally *novel*, but how "the assent of the mind to the doctrines," is obtained "by the Spirit of God," *before* the heart is opened for the "reception of the Truth," is not altogether *clear*. Can Mr. Petri explain the difference between the faith "wrought in the heart by the Spirit," in order "to the reception of the Truth," and "the faith which receives Christ and trusts in him?" Is one the *work* of the Spirit, and the other "the *gift* of God?" Does one come by *hearing*, and the other by repenting? Is one historic, and the other evangelic? "These are written that ye might believe"—Is that historic?—"And that believing ye might have life"—Is that evangelic? (John xx: 31.)

Now, if I understand Mr. Petri, *et id omne genus*, his error, on this issue, lies just here. Mistaking the surrender of the sinner, or, which is the same thing, the victory of faith, for faith itself, he ignores the existence of faith during the conflict, and does not recognize the presence of the

victor, till the battle is fought and the victory won. As well deny the presence of the general in command *prior* to the surrender of the assaulted garrison! Will any one deny that faith was upheaving the bosom of King Agrippa, with a mighty struggle, while Paul was making his eloquent appeal, because, forsooth, the king, though almost persuaded, yet finally determined to risk consequences, rather than surrender? Was there no faith because there was no surrender? "King Agrippa, believest thou the prophets? I know that thou believest."—But his faith died in the birth-struggle; for "faith without works is dead." But Mr. Petri has a system to support—a foregone conclusion to defend. It is that forgiveness follows faith *instantly*. And since neither mental, nor bodily act can transpire during the interval, repentance must precede faith, or be excluded from the system. But here let us say, once for all, that whenever salvation, in the sense of forgiveness, is predicated of faith, it is faith *made perfect*, and not faith without works, which is dead. Hence all the passages cited by Mr. P. under this head are wide of the mark.

In his exposition of Acts 20, 21, Mr. Petri very naturally—perhaps unwittingly—puts repentance in its proper place, that is *after* faith. He says: "We must see that we have sinned against God and repent." To see that we have sinned, is to *believe* that we have sinned. Here is the passage with Mr. Petri's comment annexed: "Testifying both to Jews and Greeks repentance towards God and faith towards our Lord Jesus Christ; i. e. we must see that we

have sinned against God and repent, before we can feel the necessity of a Savior and exercise faith in him." So, then, it is faith first and then repentance, as respects the Father, but as to the Son, it is faith without any repentance at all towards him. Now if the phrase, "repentance towards God," implies faith, as Mr. Petri has shown, why may not the phrase, "faith towards our Lord Jesus Christ," in like manner, imply repentance? And if faith must precede repentance, in respect to the Father, why reverse the order as respects the Son and put repentance *before* faith? Can Mr. Petri explain? Or, if no repentance is called for in reference to the Son, how does the passage prove Mr. Petri's position? By his own showing faith must *precede* repentance as respects the Father. Clearly, then, the passage is against Mr. Petri. We come now to Mr. Petri's third reason, which, like each of the five, has its caption in these identical words, viz:

"I cannot unite with Campbellites upon the Bible "*Because they deny that the Holy Spirit acts immediately upon the heart of the sinner i. e. apart from the word,*" etc.

This develops the great central herey of Mr. Petri's system. He virtually denies to the Spirit of the Almighty the power to operate on the unregenerate heart through the medium of the word. He alleges that "the word has no power over the heart in its natural condition." And strange to say, in the same paragraph he had just admitted "that the word is an agency of the Spirit—a means through which his power is felt." He also admits that the word

is "the sword of the Spirit," while he entirely and strangely overlooks the fact that the sword was manufactured by the Spirit for the use of the soldier of the cross. In Ephesians 6, 17, a fragment of which Mr. P. cites, Paul commands the saints at Ephesus to "take the sword of the Spirit" along with other pieces of the Christian armour. If the sword made and furnished by the Spirit is inefficient and powerless, why encumber the soldier with it? or why put it into the hand of the Spirit himself, since he can slay the enmity of the sinner's heart—the old man—without a sword, while he could not accomplish the deed with a sword? Then, lay it on the shelf, as a useless encumbrance to all parties. A death-dealing weapon is no longer of use after the enemy has been slain. According to Mr. Petri, the Spirit can put forth more power without means, than he can with means—can achieve without a sword, what he cannot accomplish with a sword.

Now man is a creature of thought, a thinking being. Words are signs of ideas—the vehicle of thought. How a rational, thinking being can be influenced through any other medium than the medium of thought is beyond my power to conceive. A physical being, as the locomotive on the railway, is moved by physical force. An animal being may be reached through appetite or passion. But to influence a thinking, intelligent being you must appeal to the power of thought. Since language is the most convenient vehicle of thought, God talked to man, and taught man to talk to his fellows. But Mr. Petri first imagines a diffi-



culty and then superinduces 'a power that works outside of the word' to solve it. Two brothers grow up amid the same surroundings, at maturity they hear the word under precisely the same circumstances—"One receives it and is saved, while the other neglects it and is lost." The difficulty is to assign the reason. Mr. P.'s solution is, "a power outside of the word worked for the one and not for the other. And the word itself, being powerless, could not achieve for the last, what that *outside* power accomplished for the first. But suppose these two brothers had heard an appeal in behalf of temperance, instead of the Gospel, and one had become a son, and lived a sober man, respected by the whole community, while the other, refusing to join the sons, had ultimately become a sot and filled a drunkard's grave, would Mr. Petri superinduce some "power outside of the word" of the temperance lecturer, vouchsafed to the one and withheld from the other? the cases are parallel, and the answer to the one is the answer to the other. Both are to be explained on natural principles, in harmony with the example of the great Teacher, who was ever explaining spiritual things by natural occurrences.

Mr. Petri thinks he has found the proof of this *outside* power in Lydia's case, "whose heart the Lord opened," (Acts xvi: 14.) But did it ever occur to him that the record is as silent as the grave, as to this *outside* power, while it does most distinctly recognize the *inherent* power of the word? She "heard us," says Luke; and since faith comes by hearing, she believed; and since the heart is moved

by faith, she obeyed the Gospel in baptism. Thus it is with all, they hear, they believe, they are baptized. Under the guidance of his foregone conclusion, it is quite natural that Mr. Petri should be of the opinion that the stony ground hearer, "moved by the word itself," instead of "the power that works outside of the word," should "with joy receive the Gospel without repenting and turning to God." Nor would it surprise us much, if, trammelled, as he is, by his tight-laced system, he should conclude the Savior left that beautiful and apposite parable of the sower incomplete, because he did not tell us that the spirit had gone in advance of the sower and given to the good-ground hearer "an honest and good heart," (Luke viii: 15.) Mr. Petri and Messiah differ very widely in their respective expositions of this instructive parable. Messiah sends out the impartial sower to bestow equal benefit upon all—scatter broad cast the same good seed upon the different varieties of soil—give all equal chance. But, says an objector, the Bible tells us that the preparation of the heart is of the Lord, True, yet that same Bible commands us all to prepare our own hearts. The Lord, then, prepares our hearts just as he gives us our daily bread—He furnishes the means and commands us to use them. If then our hearts are not prepared, it is because we have not used the means.—Now hear Mr. Petri. He says to the sower, there is not a single fertile spot in the field; all is infested with stones and briars, and thorns and thistles. Send a competent agent in advance of the sower to gather up the stones and root up the

thorns in some select spots, and prepare them here and there, and then as if you would be impartial, go, scatter the good seed along the way-side, on the stony ground, among the thorns, and into the prepared spots.

But Mr. Petri would constrain the parable to prove his theory. Because literal seeds have no power to prepare the soil, he will not believe the Psalmist, who says, "the entrance of thy words giveth light;" nor Luke, who says "when they heard this, they were pierced in their heart;" nor Saul, who declares 'The word of God is quick and powerful, piercing to the dividing asunder of soul and spirit—and is a discerner of the thoughts and intents of the heart;" nor the two, who said, "Did not our heart burn within us while he talked with us by the way;" nor even God Himself affirming, "My word shall not return to me void; but it shall accomplish that which I please." But to all this and a thousand fold more, Mr. Petri would oppose his own experience. "Why had I heard the gospel for more than twenty years before I believed on Jesus?—I could as soon believe that the seed by falling into the soil could prepare the same for its reception, as that the word can open the heart for its acceptance." Well, "let God be true and every man a liar," says Paul, and we respond, Amen!

As Mr. Wesley could see baptism in the phrase, "having our hearts sprinkled," but could not find it in the phrase, 'having our body washed,' (Heb. x: 22.) So Mr. Petri finds his favorite *outside* power in the phrase, "demonstration of the Spirit," (1 Cor. ii: 4,) while he can perceive

no power in the "speech and preaching" of Paul, and argues as if, because Paul did not employ "the enticing words of man's wisdom," he also discarded the words, "which the Holy Ghost teacheth," and made a telling speech to the Corinthians, without the use of language at all! Alas! How blinding is the bias of foregone conclusion! We have now reached Mr. P.'s main reason, to which he devotes more than five pages of his pamphlet, while to each of the others he gives an average of two. "I cannot unite with Campbellites upon the Bible,

#### 4. *Because they teach Baptismal Salvation.*

"I know," says he, "that many Campbellites will say that this is a misrepresentation of their doctrine, and that they do not believe in Baptismal regeneration." We would thank Mr. P. for this partial exculpation, were it not that he follows it up with the mean insinuation, that the reason they refuse to adopt a written creed of human dogmas, in place of the Book Divine, is "that they may deny the teaching of their pulpit whenever it becomes convenient or necessary." Did Mr. P. ever hear any one of them affirm the doctrine of "baptismal Regeneration?" No. But as far as known to him, he says, they all preach "Belief, Repentance and Baptism," as "the conditions of salvation." By what authority, then, does Mr. P. charge them with the heresy of limiting salvation to baptism alone? For that is the meaning of baptismal regeneration—as if infant or adult should be regenerated in baptism without faith or repentance. If Mr. Petri can see

no difference between "baptismal regeneration," on the one hand, and "Belief, Repentance and Baptism" for remission of sins, on the other, then may he plead *ignorance* in mitigation of the outrage which he has perpetrated against the Christian Church. For surely he must be strangely befogged not to be able to perceive the difference.

Now, since "Belief, Repentance and Baptism" are only conditions, and not procuring causes, of salvation, God may dispense with either or all of them, if circumstances make it right and proper to do so. He may save all infants and some Pagan adults, without either faith, repentance or baptism. For while he has tied us to these conditions, he may not have tied himself. But Mr. P. makes a great ado about putting a man's salvation, to some extent, into the hands of another. Well, he has his quarrel with the Savior; for he put the conversion of the world *primarily* into the hands of the Apostles, and *secondarily* into the hands of the Church.

Now, without faith it is impossible to please God. Faith comes by hearing. How can they hear without a preacher? Go, preach to every creature, he that believeth and is baptized shall be saved. Thus the salvation of the world, so far as conditions are involved, was suspended by Messiah himself, upon the action of twelve men. But Mr. P. thinks he finds an argument against baptism for remission, in his own misconception of Romans vi: 7: "For he that is dead is freed from sin." The Apostle, referring to two events occurring at different points of time, uses two different tenses in the original, thus:

For he that *died has been freed* from sin, i. e., since his death, or as the result of his death to sin. The English Version does Paul injustice, by putting both events in the same tense, "is dead" and "is freed." But Mr. P. out-Heroding Herod, perverts Paul's order, *in toto*, putting freedom from sin as the cause, instead of the effect, of the death to sin. "Therefore," says he, "if we are dead to sin because we are freed from sin, *our sins are pardoned before we are baptized.*" But suppose Paul's order, instead of Mr. Petri's be right—if we have been freed from sin because we died to it, would not Mr. P.'s logic recoil upon himself? We die first, and then we are freed from sin when we arise to newness of life. Hence our sins are not pardoned before baptism.

Now, if I understand the Baptist theory, it is obnoxious to the charge which Mr. P. here brings against our position; namely, "*burying to kill, or burying alive.*" They teach that the sinner must not only be quickened and made alive, but actually born of God, pardoned and justified, *before* he can be, *by them*, buried in baptism. But we acquit our Baptist brethren of another charge which Mr. P. prefers against us. "No wonder," says he, "that the Campbellites, [and I will add, Apostles, too,] hurry their converts into the water." It would not be a great marvel if, in the progress of events, Baptists should become rather apish in this direction.

But Mr. Petri has fallen into another appalling heresy. It alleges want of power, on the part of God, to grant, and impossibility on part the of man; to ac-

cept pardon, through the medium of human action. As if he had fathomed the illimitable depths of power divine, our preacher alleges "that God cannot make salvation or pardon depend upon anything that man can do," and cites, as proof, Romans viii: 8. Now, Paul, in his exhortation to follow the dictates of the spirit, rather than the impulses of the flesh, applies this text to the spiritual Israel; "So then, they that are in the flesh"—they that obey the carnal mind—"cannot please God." As proof of the alleged impossibility on the part of man, to accept the tender of pardon, Mr. P. quotes Jeremiah xiii: 23, which the prophet applies to the literal Israel in proof of the mighty power of habit over that rebellious people. "Can the Ethiopian change his skin or the leopard his spots? then may ye do good that are accustomed to do evil." Both of these texts applying, as they do, to the church, in figure and in fact, and not to the world, clearly militate against Mr. P.'s doctrine of final perseverance. But Mr. P. falls into yet another kindred heresy, which involves him in a glaring inconsistency. He denies that the *unpardoned* can perform any act that is acceptable to God. He cites Prov. xv: 8: "The sacrifice of the wicked is an abomination to the Lord," and then affirms, "Whoever has not been pardoned is wicked before the Lord." From these premises he reaches the conclusion that every thought, word and deed of the unpardoned must be abomination to the Lord! Then the alms and prayers of Cornelius, the repentance and obedience of the three thousand, etc., must all be set down in the category of abominations! But let us look at Mr. Petri's list of items. He arranges them thus:

1. The assent of the mind wrought in the heart by the Spirit.
2. Repentance, that springs from it.
3. Prayer, that accompanies repentance.
4. Christian experience, with its struggles.
5. Faith, the gift of God.
6. Pardon, the instantaneous effect of faith.

In this list of six items, five of them *ante-date* pardon. Hence, according to Mr. Petri's logic, the assent of the mind obtained by the Spirit, the penitence of the broken heart, the prayer of the contrite spirit, the pangs and throes of "Christian experience," and the confiding faith of the returning prodigal, are, one and all, so many acts of abomination to the Lord!!

Mr. P. can see no difference between the conduct of those, in Galatia, who had fallen from grace and returned to the deeds of the law for salvation, and those who rest their hope of pardon upon the obedience of faith. Then, for his special benefit let us briefly elaborate this point. The difference between grace and debt is the measure of the difference between gospel and law. Under the law the reward is reckoned of debt or obligation; under the gospel it is reckoned of grace or favor. We *demand* a debt, we *beg* a favor. A debt is *paid* in discharge of obligation; a favor is *granted* on terms of the grantors own stipulation. Example in debt:

A and B enter in contract. A

agrees to cut for B two hundred cords of wood, for which B promises to pay one hundred dollars. So soon as the work is commenced, debt begins to accrue, and continues to accumulate as the work progresses to completion. This is, in legal style, a *quid pro quo* contract; to which the maxim, "Part pay for part performance," applies; so that should it turn out that A. cuts but one hundred cords, still he can recover of B. fifty dollars.

But not so in matters of grace; for he that proposes to do a favor has the sole right to stipulate the terms. Example in grace. A blind man comes to Jesus and *begs* that he would *give* him sight. The gracious Redeemer prescribes the conditions—go to Siloam and wash. Say he complies in part—He goes to Siloam, but he returns without sight. He meets the Savior, and upon the principle of part pay for part performance, he *demand*s the sight of *one* eye. A child can perceive the absurdity in this case; for the reward is not reckoned of debt, but of grace. Hence the man, not having performed *all* the conditions stipulated by the benefactor, can set up no claim whatever to the promised boon. But the blind man acted far more wisely—He *went* AND *washed*, and came seeing. And his example says, with authority, to every one who seeks the divine favor, "Go thou and do likewise." But Mr. P. if he would actualize his theory, would say to him, who seeks the blessing of sight as a favor, go not, wash not, lest you "throw yourself upon a covenant of works, and seek to make the Savior your debtor." This is a matter of grace and every

act of yours is an abomination to the Lord.

'But finally Mr. Petri says, "I cannot unite with Campbellites,"

"5. *Because they believe that a child of grace may apostatize and finally be lost.*"

His chief argument is based upon the power of the Spirit to do a perfect work. He asks; "Can the perfect Spirit do an imperfect work?" To this we respond; Did the perfect law do a perfect work? Did not God displace it, because though perfect in itself, yet it was weak, through the flesh? Would not God have all men to be saved? But are all saved? Did not Christ taste death for every man? But is every man delivered from the fear of death? Did not Messiah send the Spirit to convince the world? But are all convinced?

The recovery of Adam's fallen race is the grand enterprise, in which Father, Son, and Holy Spirit have all embarked, and if the work is incomplete, Mr. Petri demands to know "whose fault is it? The fault of him upon whom it is wrought, or the fault of him that worketh?" His answer is; "Evidently the fault of him that worketh." I am astonished beyond measure! What means the pathetic language of the blessed Jesus, when weeping over the devoted city, he exclaimed; "Oh Jerusalem, Jerusalem! How often would I have gathered thy children, as a hen gathereth her brood; *but ye would not!*" Whose fault was it, Mr. Petri, that the Savior, all-powerful, did not accomplish his heart's desire, touching the city of the great King?—Stop—stop—Don't utter the blasphemous charge against my Savior! The

fault was in the wicked Jews, and not in the blessed Jesus. And so everywhere, the fault is in the material operated upon, and not in the divine agent that operates.

Our preacher thinks, he has found an illustration among the stars, which proves that the Christian "cannot fall below the promises of God." On page 21, he says; "Falling Christians are like falling stars. Many uneducated people believe that stars may fall; but we know that the fall of one star upon the earth would destroy it; and that the so-called falling star is but ignited matter, which has never ascended high enough above the earth to escape from the laws of gravitation, and therefore falls back upon the earth in obedience to those laws. Thus [continues he] *has the apparently falling Christian's heart never been separated from the love of the world.* Like the stony-ground hearer he has received the word with joy, yet in an unprepared heart, and he falls because he is of the world, never having attained to grace; and he proves by his fall that he is no Christian, as the so-called falling star proves by its descent that it is no star."

Now if it would not affect our preacher's scholarship with the "many uneducated people," of whom he speaks, nor damage his learned illustration, which he regards as so much more appropriate than Peter's, we would venture to suggest to him the opinion of Alexander Von Humboldt, touching the basis of his parable. In a work, to which he affixes the title, "Cosmos," this learned author brings down the discoveries of science to about the middle of the present cen-

tury.—Mr. P. may have something later—Humboldt endorses the theory, which holds that these falling stars, or asteroids, form a zone around the sun cutting the ecliptic at, or near, the point, which the earth occupies from the 11 to the 13 November annually. And instead of making a fruitless effort to escape the laws of gravitation, as Mr. P. supposes, these aerolites, or falling stars pursue the "even tenor of their way," revolving around the sun, in obedience to law, till about the 11—13 Novr., when the earth, in her annual voyage around the sun, periodically plunges in among them, just where their orbits intersect that of the earth. And that they are what "many uneducated people," call them, "falling stars"—"star-dust," or cosmical material for the formation of stars of greater magnitude and density, and not merely luminous vapor of telluric origin, is given by Humboldt as the result of modern astronomical research. Hence myriads of them might fall on the earth, and not produce the effect, which Mr. P. *knows* the fall of one star would inflict. Even the planet, Ceres might fall on Ehrenbreitstein, on the Rhine, and do no more than demolish the hostile armies of France and Prussia, now concentrating in that vicinity. For Astronomy informs us that its diameter does not exceed seventy English miles. Now, then, since the "falling star" is a star, and not simply a telluric exhalation, overpowered, in its effort to rise, by the force of gravity, our preacher will have to draw on some other science for an apposite parable.

Well, he now lets himself down from the stars, and again appeals to

the Bible. Elated with the fancied success of his star-parable, he now ventures to attack Peter's illustration of apostatizing Christians. These two teachers are far wider asunder than their names would seem to indicate. For while Peter teaches (2 Pet. i: 8-11) that the Christian "having escaped the corruption that is in the world through lust, is yet ever liable to forget that he had been "purged from his old sins," and thus to "fall from his own steadfastness," Petri denies that he "can fall below the promise of God." And while Peter (2 Pet. ii: 20-21) expressly declares; "For, if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning;" Petri teaches that the latter end shall be far better than the beginning.—"They shall be mine in that day, when I make up my jewels." Again Peter affirms; "It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." But responds Petri, "Like the stony-ground hearer" they received the word "in an unprepared heart," and they turned away, because they "had never attained to grace." Nay, rejoins Peter; "But it is happened unto them according to the true proverb: The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire." But retorts Petri; "washing a sow does as little change her nature—as baptism can change the nature of man."

But, rejoins Peter, baptism is not designed to change the nature of man, but to impart "a good conscience."—God commands, man obeys, conscience approves.—The proverb cited was designed to show that since washing a sow does not elevate her from *swine* to *human*, so converting a sinner does not elevate him from *human* to *angelic*. True, at the resurrection Christians will be like the angels of God, neither marrying nor giving in marriage. But while in the body, we must give all diligence to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance, etc., "for if ye do these things, ye shall never fall." But Peter, exclaims Petri, "you throw yourself upon a covenant of works," and hence you must of necessity adopt the "doctrine of apostacy, as a back door, through which to dismiss those" who, having put their hands to the plow, look back, and thus; like Lot's wife, prove themselves unfit for the Kingdom of heaven. Better have a back-door, than no door at all; For, says Peter, "God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgement," (2 Peter ii: 4.) Ye therefore, beloved, seeing ye know these things before, beware lest ye, also, being led away with the error of the wicked, fall from your own steadfastness." (ii Peter iii: 17.)

In his closing paragraph, Mr. P. characterizes the system, he so cordially hates, as a "*disputatious partyism of ill-defined and variable doctrines.*" And to unite upon it, he alleges, "would be to wander in a labyrinth of religious uncertainty

and confused philosophy." This reminds us of a crazy man, who thinks every body is deranged but himself. All the world—minus the bewildered—says, the only reasonable and consistent view of religion is that adopted by the so called Campbelites."

So logical and lucid is it, that amid the gloom of Sectarianism, it shines as a guiding lamp in a dark place. How many thousands there are, who, steering far away from the vortex of Sectarianism, had split upon the rock of infidelity; but who, under the pilotage of heaven's truth, have, at length escaped the perils of the deep, rallied to the Cross, and are now valiantly doing battle under the *well-defined* and *appreciable* flag of the great Captain! If Mr. P. would sit at the feet of Jesus of Nazareth, instead of "Jones of England"—who vainly attempted to appropriate the maxim, recognizing the superiority of old wine over new—he would learn that the wine of Christianity is, by more than a thousand years, older than that of Baptistism, and ten thousand times purer than the wine of Babylon. And, doubtless, he would then be prepared to say, with appreciable zest: No man having tasted the old wine of Christianity, could desire the new wine of Baptistism; for he would surely say—the old is far better.

A. B. WALTHALL.

### A Word to our Friends in Northern Texas.

The frequency of the robbery of the mails coming from Northern Texas makes it necessary to ask our friends to change their manner of remittance. Registered letters have

ceased to be a protection. Half the registered letters received from Northern Texas are opened, robbed, then forwarded in the envelopes. Of course the mail agents are the robbers. This has become so frequent that we must request our friends to register no more letters from that section. It is a cost to you and no profit to us. At the greater number of your county-seats you can make arrangements with your merchants to have the money forwarded through their New Orleans merchants either by Post-Office order or Bank check. Where these means are not convenient envelope your money and direct it to one of the Editors as individuals, Nashville, Tenn. Do not put Editor or Gospel Advocate, but just simply to David Lipscomb or E. G. Sewell. We have lost heavily both this year and the last by these thieves sent out as mail agents. They suspect a letter sent to a publisher or a paper. Send in letters to one of us as private individuals. EDS.

Correspondence Between P. S. Fall and Dr. S. H. Ford, Preliminary to a Debate Between James R. Graves and President Fanning.

NASHVILLE, TENN., }  
May 10th, 1869. }

S. H. Ford:

MY DEAR SIR:—Your last reached Nashville during my absence. I beg leave to say that altho' you refer me to Mr. Burns as your substitute, it is better that *this* shall be addressed to you. I expect, of course, to hear from him as to the preliminaries of the discussion.

Allow me to express my sincere



regret that you have been so seriously injured, as well as the hope that, by the blessing of Him "who healeth all our diseases" you may speedily recover your wonted strength, and to refer to a quotation from my last that seems to have pained you.

You ask us to defend the following proposition: "The scriptures teach that the religious organizations—known as Reformers, Disciples &c—organized by Alexander Campbell—are Gospel churches." And you suggest this in view of the history of our brotherhood. I have to say

1. The history of our brotherhood does not justify us—or any one—in affirming that Alexander Campbell organized the congregations to which we belong.

2. If Alexander Campbell did "organize" congregations, we know no more about *them* than you appear to know of seventh day Baptists, so far as this discussion is concerned; and most certainly we should not present ourselves before the public in so foolish an attitude as we must assume, were we to assert that "organizations" 'organized' by Alexander Campbell, are, on this account, gospel churches. Our congregations must be examined in the light of the apostolic writings alone—without regard to the instruments of their existence.

3. The words "*et cetera*," were we to incorporate them with a proposition that we accept, might originate difficulties because of indefiniteness. We have no objection to being called "Disciples" of *Christ*, or to being known as attempting to "reform;" but were we, during the debate to be nicknamed Campbellites; it might be urged that "*et cetera*" justified this.

But against this, it is well known we utterly protest.

4. The whole history and teaching of our brotherhood affirm that our congregations are organized by *apostolic authority alone*: that we allow of nothing as authoritative in religion "not as old as the New Testament:" that the apostles of Christ are in the midst of the congregations of Christ *as his sole ambassadors*, and by them enthroned in his stead: and that had no church been formed since the day of Pentecost, it would be perfectly practicable to form one *to-day under their directions*: and this would be—not a Campbellite, nor a Gravesite, but—an apostolic church, no matter by whom "organized."

Knowing these to have been our teachings from the beginning and supposing you to have been fully acquainted with them I leave you to say what in similar circumstances, you would have thought of being asked to defend such a proposition. You wrote doubtless from your own standpoint: but as you declare our impression to suggest an "imputation gratuitous and unprovoked," we must suppose that you have not understood us. You read our words, we fear, without noticing your own provocative proposition.

You consider my reference to divisions amongst Baptists "unnecessary and unfair." Not, certainly, in the light of the fact that the utmost precision in the matter of the debate was demanded! You did not expect us to enter the lists with any but Dr. Graves, surely. And it was mentioned in the outset that we had to do only with him and the section of the Baptist Church of which you say

now that he is a "representative man." That he represents all Baptists cannot be claimed; and as there are differences so decided amongst them as to divide them into separate communions, we had a perfect right—nay it was imperative upon us—in all fairness, to distinguish him from those with whom we were not to debate. If other Baptists desire discussion, they, possibly, prefer to select their own man.

The remarks as to Seventh-day Baptists, surprise me somewhat. You were I think, in Louisville in 1856, when the Revision Association met. *One of the Revisers*—Elder J. W. Morton of New York—delivered, on that occasion, an address of no little merit. He is a Seventh-day Baptist; and is a classical scholar of great eminence. His denomination is considered worthy of extended notice in religious statistics; and the fact that no one of these people has ever "crossed your path" is no argument for ignoring them as Baptists. Tradition is often a sufficient guarantee of facts that may be utterly unknown to the Baptists of the South and West. About the separate denominational existence of these people, as well as of other members "of the great Baptist family" mentioned by me—to say nothing of others to which I did not allude—there can be no doubt if religious statistics alone are to speak; and this fact *does* "discredit the unity you claim for the Baptist denomination in all that relates to doctrine and polity." And if it shall be understood that with none of these,—indeed with the Baptists of the south and west, identified with Dr. Graves, and with none others

we have now to debate, my motive for noticing thus your claim to a unity so "sublime" will be manifest unto all men.

Alexander Campbell's "significant language 'all sorts of doctrine have been taught by all sorts of men' has furnished food for many a half-starved sneer. Coming, as all sorts of men had done, out of all sorts of churches, no wonder that all sorts of doctrines were brought, in the beginning of their new career, into the congregations of Christ. We all have to learn and to unlearn gradually, and all sensible men find it difficult to rid themselves of educational errors, how earnest soever the effort may be. We trust, nevertheless, that much progress has been made by all sorts of men towards that "orthodoxy" that finds an example under your own eyes in Memphis. We must say, too, that if the past teachings from the pulpit there are regarded so favorably, we do not see why it should be imagined that, at the present moment, the quotation you make applies to any congregation of the disciples of Christ whatever. *It is not true* that, amongst us—notwithstanding all our "soul-freedom," all sorts of doctrines are taught by all sorts of men. A greater unity in preaching no where prevails.

As to spiritual influence I remark first: In no two of your letters have you stated *the proposition* you wish Dr. Graves to maintain in the same words, or so as to express the same thoughts. And you now offer one involving the *modus* of the Spirit's operations, while on this very account you objected to that suggested by me.

Next. You have been informed that we do not deny that the Holy Spirit quickens into spiritual life a "dead unregenerate sinner by means of the word of God; but that, on the contrary, we contend earnestly for this. On this subject we must conclude, I fear, that you will enter into no debate. But, that you may have no ground for insinuation that our persistent demand that you shall defend what we know to be Baptist doctrine—as multiplied quotations might demonstrate—is to be made a "pretext" that the work of regeneration—to apply the word in your own sense—"is to be attacked and ridiculed" by us "as a merely abstract and inferential dogma;" I now propose the following: You can state your own affirmative proposition in your own words: We will do the same: If there be difference, let it be examined: If not "let it be recorded."

In regard to the word *Baptism*, I have this to say: It was stipulated in the invitation which you have accepted and mentioned in my last letter, without objection by you, that each party to this discussion should state in his own language the tenets he maintains. We insist on this right; and shall not be driven from our purpose. We shall retain that word.

We have now to hear from you only as to your position upon the work of the Holy Spirit, and will then state finally what we understand to be the results we have reached.

Very respectfully,

Yours, etc.,

P. S. FALL.

MEMPHIS, TENN., }  
June 30th, 1869. }

Elder P. S. Fall:

DEAR SIR: I have been in receipt of yours of the 10th ult thro the hands of Eld Burns more than a month. He declined answering that because it was addressed to me and also because he was not fully acquainted with the history of the correspondence. I have been physically and mentally unable to write, and now do it at the request of Bro Burns with great difficulty.

In reviewing our correspondence I find several points demanding a passing notice. 1st The reference to the different kinds of Baptists, I still think unnecessary and unfair. For instance that Mr Merrill a century ago in New England changed his views in regard to the action and subject of baptism and he and nearly all his society were immersed with all their peculiar views in other matters unchanged were nevertheless at once called Baptists, would be no just reason for charging the Baptist denomination with want of unity. That a large body of Mr Whitfields converts in New England separated from the standing order of Congregationalists and therefore received the name of Separates, and finally that the immersion of believers was essential to membership among them thereby receiving the appellation of separate Baptists, can be no fair instance of division or schism in the Baptist denomination. Nor can the fact that Barton W. Stone and his associates who broke off from the Presbyterian Church forming a new presbytery and finally adopted believers immersion on account of which

his brotherhood were at once set down in statistics as a branch of the great Baptist family any evidence of want of unity among a people to which neither he nor his people ever belonged. Mr Campbell himself although he chose early in his career the name of Christian Baptist and was baptized by a minister of our denomination was never really a Baptist.

A small congregation of seceders changed their views in regard to the mode and subject of Baptism and were finally all of them (I think) immersed still clinging to many things never held by Baptists. But the Congregations organized by him and called by him "Christian Baptists," Reformers, Disciples, are still classed with Baptists and are instanced as proofs of division amongst us. Very different from the rise of that "brotherhood" was that of the large body which sprung immediately from the bosom of the Current Reformation under the lead of Dr Thomas and which still cling to the name Christians. I have only to add that the Baptist denomination with their succinct history making nearly one and a half millions in these United States are divided into two geographical organizations, the "Missionary Union" and the "Southern Baptist Convention" of the latter Dr Graves is a member and an officer. The principles of these two bodies that is of the denomination are set forth in the Encyclopedia of Religious knowledge. If your brotherhood were not acquainted with these facts a challenge to debate is inexcusable, but if you and they were were familiar with these stereotyped principles, I repeat that all reference

to different kind of Baptists, Six principle," "Seventh Day," &c &c was gratuitous and irrelevant.

I now turn from this unnecessary discussion to the points proposed for debate.

1st As to spiritual influence you say "that in no two of my letters have I stated the propositions I wish Dr Graves to maintain in the same words" &c., &c. Permit me to say that I simply varied the terms of the proposition to meet your objections adding "through the truth as an instrument," as an expletive rather than as a part of the proposition, as about this it was understood that we agreed. The fact is what I wished discussed, that is,—Is the heart of the sinner changed by the third person in the Trinity. For the verbiage I care nothing. I now state the proposition afresh "The Scriptures teach that the heart of the sinner is changed from the love of sin to the love of holiness by the Holy Spirit the third person in the Trinity.

In yours of the 29th you ask If the Holy Spirit performs the instantaneous work of quickening into life directly—that is—without instrumentalities. I answered "no" and added to the original proposition "truth being the instrument." For this you now charge me with changing the proposition and a wish to discuss the mode. As farther comment on this is unnecessary as Baptists have never believed I reassert that God changes the heart without means I accept the proposition in your last as follows That I can state affirmative propositions in my own words, and you can do the same. If there be a difference let it be discussed If not

let it be recorded. According to this, our propositions are

That the Scriptures teach that the heart of the sinner is changed from a love of sin to a love of holiness by the Holy Spirit the third person in the Trinity, and the experience of and the testimony to this change are essential to Gospel immersion and Church fellowship.

I agree to the other proposition with this exception that when baptism occurs in the proposition it shall be understood as synonymous with immersion.

The 2c proposition will then read the Scriptures teach that the pardon of sins is conditioned upon the baptism of a believer according to the authority of Jesus Christ.

Let me in conclusion say that the patent fact that the organizations known as Disciples or Reformers and organized by Mr. A. Campbell no way implies that they were not organized according to Apostolic precedent or example. There was nothing offensive in it nor can the proposition be fairly objected to.

Yours respectfully,  
S. H. FORD.

NASHVILLE,  
Aug. 10th 1869. }

Elder S. H. Ford:

MY DEAR SIR: Yours of June 30th reached here during my absence from the city. I take the first opportunity since my return from Virginia to reply.

Waiving all reference to other matters at present, I beg leave simply to recapitulate the propositions as now settled and to add a thought or two that appears necessary.

1. The scriptures teach that the heart of the sinner is changed from the love of sin to the love of holiness by the Holy Spirit, the third person in the Trinity; and the experience of, and the testimony to this change are essential to gospel immersion and church fellowship. Mr. Graves af-

firms. (Mr. Fanning neither affirms nor denies.)—

—The scriptures teach that in conversion to Christ, as well as in sanctification, the Holy spirit employs, as an instrument, the word of the Apostles. Mr. Fanning affirms. (Mr. Graves admits.)

2. The scriptures teach that the pardon of past sins, in the case of a penitent believer, is conditioned upon baptism, as administered by the authority of the Lord Jesus Christ. Mr. Fanning affirms.

3. The Scriptures teach that the Justification of a sinner before God is conditioned upon a cordial faith in Christ only. Mr. Graves affirms.

4. The scriptures teach that a disciple of Christ may apostatize. Mr. Fanning affirms.

5. The scriptures teach that the organizations known as Baptist Churches are Gospel churches. Mr. Graves affirms.

6. The scriptures teach that the bodies known as Christian congregations are congregations of Jesus Christ. Mr. Fanning affirms.

In regard to the time of holding the debate I suggest that: as the days will be cool, and the evenings long by the end of October or the beginning of November, this will be the most suitable.

It was proposed in my first letter, and was agreed to, "that the debate be reported by a competent phonographer, and, together with the correspondence published by agreement at mutual cost, and with an equal property right therein." This, of course, contemplated the *issuing of a volume* containing the correspondence and the debate, since in this way alone could President Fanning enjoy an equal property-right with Mr. Graves. We do not agree, therefore, that the debate, or any part of it, or the correspondence or any part of that shall be published in either of our papers or any other paper as this will prevent the sale of the book.

Respectfully,  
P. S. FALL.

## THE FIRESIDE.

### ABIDE WITH US.

BY M. H. BROWN.

“Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them.”—Luke 24: 29.

Abide with us, dear Saviour,  
We feel so much alone,  
And need Thy blessed presence  
To cheer our transient home.

“For we are strangers before thee and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding.”—1 Chron. 29: 15.

Abide with us, dear Saviour;  
This world doth seem so drear,  
With all its joys and pleasures;  
We're sad without Thee here.

“Lord, thou hast been our dwelling place in all generations.”—Psalm 90: 1.

Abide with us, dear Saviour;  
Our hearts are sore oppress;  
Temptation, sin on every side,  
We look to Thee for rest.

“He shall call upon me, and I will answer him; I will be with him in trouble: I will deliver him and honor him.”—Psalm 91: 16.

Abide with us, dear Saviour,  
Our dear, our only Friend,  
The promised Way, the Truth, the Life,  
Our Comfort to the end.

“Jesus said unto him, I am the Way, and the Truth and the Life.”—John 14: 6.

Abide with us, dear Saviour;  
Our hearts do long to know  
More of Thy joy, more of Thy grace.  
While journeying here below.

“For through Him we both have access by one Spirit unto the Father.”—Eph. 2: 18.

Abide with us—'tis eventide—  
Thou glorious Star so bright,  
Thou Day-spring, Sun of Righteousness,  
That lights the darkest night.

“But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.”—Mal. 4: 2.

A student in want of money sold all his books and wrote home: “Father, rejoice, for I now derive my support from literature.”

From The World's Crisis.  
Forgiveness.

“When ye stand praying, forgive.”  
—MARK xi: 25.

The truly humble and obedient follower of the Lord Jesus will not lightly pass over any precept or command which he has so clearly enjoined, as the exercise of forgiveness, upon all who hope for pardon and salvation through his name.

Certainly no duty is more imperative, or the alternative of obedience more plainly set before our minds, “Forgive, . . . that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive neither will your Father which is in heaven forgive your trespasses.” Yet it often seems that no injunction is more openly disregarded, the most trifling excuse being sufficient to quiet the conscience of many even of those who profess to be followers of Him, who, upon a cross of shame and agony, forsaken by his friends, mocked and derided by his enemies, yet meekly bowed his head and prayed, “Father forgive them, for they know not what they do.”

O the nobility, the *sublimity* of soul, that is manifested, in such a spirit of forgiveness! Human nature alone is not sufficient for its attainment. It is Christ like, *divine*. Yet every child of God may have it for his own. “My grace” is sufficient to cover the ground of this as well as every other desire of the believer's heart.

We have much to learn before we can appreciate the blessedness of those who have grown sweet with loving, and whose lives are made luminous by the reflection of that life which

was "the light of men," if we cherish the memory of any wrong done to us by any created being; if we *dare* not pray, "Forgive us our debts as we forgive our debtors." Alas! for every such recreant disciple who endeavors to quiet his conscience by saying, "I know I ought to forgive—but then, none of us are perfect; it is not in human nature to forgive every thing; and really too trying to endure;" or, "I do forgive; I am sure I wish them well, but I'll have nothing more to do with them; they may go their own way, and I will go mine."

Would not Jesus weep over such a perversion of his example? Can such an one expect to enjoy the sweet influences of the spirit of Jesus in his heart and life? May he not rather question if he have at all the "Spirit of Christ," without which we can be none of His?

Blessed be God, some of his dear children know the joy of his approving smile resting upon them, lighting up their pilgrim pathway of patient suffering and endurance for Christ's sake, while with the meekness and gentleness of the Master they also pray, "Father, forgive."

CARRIE W. BIXBY.

*Francestown, N. H.*

### A Little Skirmish with my Conscience,

C.—I want to talk with you a little about that habit of yours.

I.—Oh, pshaw! don't interfere with my habits; they are fixed.

C.—Not of necessity. And if they were, no habits need be beyond criticism or reversal.

I.—Well, some other time, then.

C.—No. You know you have nothing to do just now. Why are you so averse to a talk with me?

I.—Well, to tell the truth, you always make me uncomfortable.

C.—Not if you will listen to me. It is only when you know one way and choose another that you have any conflict.

I.—Well, fire away. I mean to do right.

C.—About that habit of yours. You know it is doing you harm.

I. Yes, Dr. C. says it is, and I suppose he ought to know. I don't see the harm.

C.—Ah! do you remember the train of symptoms you detailed to him the other day?—and he said, "Yes, just the effects of so much smoking. Narcotics always do just so—."

I.—Oh! I knocked off a little after that.

C.—*Did you?* Until the next press of business; and then, the more hurry and worry, the more nervous stimulus.

I.—Oh, that was just for the time. I was driven.

C.—Have you knocked off since?

I.—Well, not exactly. But I don't see that it does me any harm.

C.—This won't do. Come and let us reason together. You are not perfectly well. Your doctor says you are the worse for the use of tobacco. He says you might be better, if not well, by leaving it off. You are not convinced, Why? Because you *love it*. The habit is formed, its chains are upon you, and it is easier to be a slave and enjoy this indulgence than to make the struggle to be a free man.

How was it when your wife found it so hard to give up opium entirely, after that terrible illness? Did you

exhort her to go on, because it was so hard to give up and her nerves craved it? Not at all. In her case the effort and self-denial were easy to you. You only said, "Be strong and firm." Now you know this is an evil habit—that it is disagreeable to others.

I.—Yes, my wife hates it.

C.—I thought so. Most women do. You know that it is doing you harm. Your physician tells you so, and you can't deny it. You know, on general principles, that the habitual use of any narcotic or nervous stimulant leaves the nerves in an unhealthy condition, and keeps them so. Moreover, you know that as a Christian man you have taken vows of self-denial and Christian honesty. Where does this lead you?

I.—Oh, well, I suppose you will never let me rest till I give it up.

C.—Not I—at least for the present. There is something in you worth saving. If you resist, and I grow tired, I may give up the contest; and then we be unto you. Physically you will be good for nothing; and morally, he that is unjust in the least, is unjust also in much. "Wo also unto them when I depart from them."—*Ernest in New York Observer.*

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### "I Dont Like To."

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Fred is a boy with whom the words "I don't like to" are an all sufficient reason for leaving a duty undone. His parents are poor, and there is a large family of children of whom Fred is the eldest. He should be a support and comfort to his father, but he is a burden and a cause of anxiety. He is a tall, strong boy of fif-

teen; but he does not do half the work of his next younger brother Tom, who is only twelve, and is slight and delicate. He doesn't "like to" shovel a path to the clothes line for his mother to put out her clothes, so he leaves it undone. He is wanted to go of an errand, but he "doesn't like to go out in the cold," and Tom goes instead. He never takes the baby and the little ones out of the poor tired woman's way. He has only sharp words and black looks for his little brothers and sisters, for he "doesn't like children." He fancies himself greatly superior to the rest of the family, and wishes he could live with people who understood him; that is to say with those who would flatter him to his heart's content, and agree with him in thinking master Fred a great genius.

He can't get exactly the place he wants, so he will accept of no other situation that offers, or, if his father, as was once the case, obliges him to do something to earn his own living, he makes himself so disagreeable and useless that he is soon returned to his parent's hands. He "don't like to be an errand boy;" he don't like to work in the cabinet shop. He had an excellent chance to learn the carpenter's trade but he "didn't like that." I fear that Fred will always be one of the cumberers of the ground.—*Child's World.*

You will find it a good rule to keep silence while angry, for words spoken in anger are sure to bring regret.

Every one's joys will actually be greater in proportion as he gets away from selfishness and becomes like God in his benevolence, that is, in his love



# THE GOSPEL ADVOCATE

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Correspondence Between P. S. Fall and  
Dr. S. H. Ford, Preliminary to a Debate  
Between James E. Graves and Presi-  
dent Fanning.

MEMPHIS, TENN., }  
Jany 6th, 1870. }

P. S. Fall:

DR SIR: I have handed over the whole correspondence between us to Dr. J. R. Graves. I find that he agrees with me in regard to the lack of everything like *issue* as presented in the propositions. In your last you speak of those propositions as agreed upon—Certainly not by me. I understood that the Ecclesiastical proposition which at first seemed offensive to you was the one to be debated. That Dr. Graves admits Mr. Fanning's first affirmation is gratuitous. The proposition according to a well known logical maxim implies that the words of the apostle *only* is the instrument, which we would deny. That Mr. Fanning I say neither affirms nor denies that the heart of the sinner is changed &c by the Holy Spirit and that the experience of, and testimony to this change are essential to gospel immersion and church fellowship—That Mr. Fan-

ning neither affirms nor denies this is to me astonishing! It seems to me to contradict his whole life's labours.

Permit me to make a similar remark on your unwillingness to use the word immersion.

You will find enclosed Dr G's view of the whole correspondence and here my connection with the whole matter closes.

You will please transmit to Mr Fanning Dr G's propositions which he can accept or decline.

With assurances of Respect

I remain Yours &c

S. H. FORD.

NASHVILLE, TENN., }  
Jan. 18th, 1870. }

Elder S. H. Ford:

MY DEAR SIR: Yours of 6th was received upon the eve of a trip to Ky. for which I had already made arrangements. Returning yesterday I hasten to acknowledge it, and to say that this acknowledgment appears to be demanded by two or three expressions uttered by you. Of course I hand to President Fanning the accompanying documents, with which I can have nothing whatever to do.

You remark that "there is a lack of everything like *issue* as presented in the propositions" contained in my last. I suppose you mean those submitted by you; and I beg leave to remind you that the *first, third, and fifth* are couched in your own words. If there be nothing like an *issue* in either of these, you cannot, on this account, complain of me. I knew this full well; as also that our first could not be opposed; but it was stipulated in the very beginning, that each should "express, in his own language the tenet he maintains; and that neither will attempt to induce the other to defend his statement of any issue;" and I supposed you knew your own business best. You are aware that, in regard to this first topic, after asking for a definite statement of what I knew to be "Baptist doctrine"—and what Baptist preachers aver to be still such—in vain; it was proposed that you should state your own affirmative in your own words: we will do the same: if there be any difference, let it be discussed; if not, let it be recorded." You did so; and now say there is nothing like *issue* in it. You are right. There is in it much more than you profess a willingness to discuss—"the fact," namely, of spiritual influence. You introduce "the Trinity," "experience," "church membership," and "immersion," and thus by overdoing, undid your own work. I copied your own words, and added: "Mr. Fanning neither affirms nor denies." How could he possibly do either, if, in regard to spiritual influence there is nothing like *issue* in them? He awaited a development by their affirmation in the debate.

I observe, with regret, that you continue the unnecessary use of the word *gratuitous*. It has appeared more than once in this correspondence and now with as little propriety as before. I have corresponded with you as the appointed agent of Mr. Graves: taking for granted that every letter passed under his review, and was the result of a consultation with him; so that it is utterly beyond all possibility that, as an honest or honorable man, he should wholly repudiate your work, pronounce it *issueless*, and obtain your agreement to his *ex cathedra* decision. "That Dr. Graves admits Mr. Fanning's first affirmative is *gratuitous*" you say. Do you mean *untrue*? Allow me to refer you to your's of June 30th. You will find these words: "Permit me to say that I simply varied the terms of the proposition, to meet your objections, adding 'thro' the truth, as an instrument" as an *expletive*, rather than as a part of the proposition; as about this it was understood that we agreed." That is, that the truth, "as an instrument" is employed by the Holy Spirit is a matter about which we are agreed; and yet it is *gratuitous* in me to say that Mr. Graves 'admits' this! Surely, my dear sir, you have not carefully read our first affirmative: The scriptures teach that, in conversion to Christ, as well as in sanctification, the Holy Spirit employs as an instrument, the word of the apostles." The words emphasized are your own. They are certainly admitted by you; and how any maxim in logic—well known or otherwise—can require me to add the word *only*, when quoting your words, I cannot see.

Had you boldly affirmed what I

have reason to think you know Mr. Graves to hold, and what you now seem to assert, by intimating that the word *only* should have been used by me—namely, that the Holy Spirit works *sometimes* DIRECTLY, that is, *without means* thus teaching two sorts of regeneration—we might have been required to use that word. But when you say, as in your's of June 30th, that "Baptist have never!" that is, no Baptists have ever—"believed that God changes the heart without means," it must be a curious maxim in logic that requires us to assert *as matter of disputation*, what you also assert. Does not that declaration assert that Baptists have always believed that God *always* changes the heart by means, and *that* means the words of the Apostles—*only*, if you please? What difference would the word *only* have made between us?

"In your last, you speak of those propositions as *agreed upon*. Certainly not by me." Pardon me: I say they "are *now settled*." But, let me ask, Have *we* not "agreed" to debate *your* propositions, so far as debatable; and have not *you* "agreed" that we shall state ours in our own words? We have done this; and have informed you that we will allow of no change. Had I then said that the propositions were "agreed upon," and "certainly" by you—as I have reason to think that you have stated—this, even, would have been strictly true.

How you could understand that "the ecclesiastical proposition" as stated by you, was the one to be debated, I cannot see. In your's of Jan. 16th '69 you require us to state an affirmative of "*similar character*"

to your own. We copied your's *verbatim*, accepted it, framed one of similar character," and sent it, under date of Jan. 22d. On March 24th you repeat your own, and overlooking entirely our literal compliance with your demand, you wish to give to our's your own offensive form. You could not certainly require of us a proposition of a character *totally dissimilar* from that submitted by you, and accepted by us, even tho' it were not offensive.

My unwillingness to use the word immersion, you think is a contradiction "of the whole life's labors" of Mr. Fanning! *Should the debate take place*, our preference for the word "baptism" will be fully vindicated. The conduct of Mr. Graves creates a doubt, however, whether he has ever intended to meet Mr. Fanning. We told you that a reason for our use of that word was based upon the fact that the action of baptism was not in question between us; and we desired to strip our propositions of every unnecessary word where we were not at issue.

I have now done with this whole affair. The correspondence was entered upon *with you* most cheerfully, because your reputation as a gentleman allowed it. Excepting your desire that we should accept *your* "ecclesiastical proposition"—and in this I supposed you to be controlled by another—all has been pleasant, and in other respects all that I could wish. I thank you for your courtesy, and conclude with an expression of my sympathy in the sufferings you have been called to bear, of my respect, and, if you will allow it, of the sincere personal regard with which I am

Very truly Your's

P. S. FALL.

It cannot be said truly that in the propositions submitted by us upon "the design of baptism," the claims of our congregations, or the subject of apostasy, there is a want of issue, any evasiveness or trifling, more than in that "in which we are agreed." Such assertions the world will understand as an *utter backing out of a proposed discussion*, as well as an ungentlemanly and unbrotherly repudiation of the work of a year, as performed by you, and known all along in its whole scope, and in every particular by Mr. Graves. P. S. F.

### OBITUARIES.

*Brethren L. & S.:* On Sunday, the 7th of August, my dear wife fell asleep in Jesus. Her pure spirit passed away without a struggle and her lifeless form now awaits the resurrection morn. I need not speak of her many virtues to her friends here or in Nashville, for they can speak for themselves.

She was born December 18th 1845 and was on the day of her death 24 years 7 months and 18 days old. She was baptised at the age of twelve and was a Christian almost by nature. We have been married 3 years 4 months and 1 day and our companionship has been sweet.

She reached her old homestead in Nelson county, Va., a few weeks before she died. She left me a bright little daughter to comfort me in my loneliness.

Your brother in Christ.

B. J. FARRAR.

*Nelson County, Va., Aug. 9, 1870.*

We need not assure our brother, that in his bereavement he has the earnest

sympathy of his brethren, and sisters and acquaintances in Nashville, both for his own sake and for the universal esteem in which his wife was held by all her acquaintances as an humble and true Christian woman.

D. L.

Died of measles, at her residence, in Potowotamie County Kansas, on the 29th of May, 1870, Sister M. J. Hall, wife of Brother Armstead Hall, in the 31st year of her age.

Sister Hall was a devoted member of the church of Christ for sixteen years, and died in the triumphs of the faith. She has left husband and children, mother and friends, to mourn her departure. To them we would say: mourn not as those who have no hope; but follow her example, in faithfully serving the Lord, that you may meet her where parting is no more.

Dear as thou wert, and justly dear

We will not weep for thee;

One thought shall check the rising tear,

It is that thou art free.

B. F. D.

Died July the 24th 1870 at the residence of her husband, at Catheys Creek, Maury County Tenn., Sister S. P. Beakly, wife of brother J. H. Beakly. Sister Beakly was born January the 17th 1836, at Centerville, Hickman County, Tenn. But came, when very young, with her father and mother, (John and Effie Bullock,) to the place of her late residence, where she was enjoying the love and and esteem of many friends whom she had won by her pious conduct and christian charity.

Death, even when it comes calmly and peaceably, and sweeps from our

midst our friends and relatives in the evening of life fills our hearts with sorrow and sadness. But how much more sad; and oh, what grief, overflows the hearts of the friends and kindred of one, whom the unrelenting hand of death has snatched from the world, in the very noon time of life. Although we believe that Sister Beakly is now "from pain and care set free, and is but called to the glorious reward of the faithful.

Where no alternate night is known,  
Nor sun's faint, sickly ray;  
But glory from the sacred throne,  
Spreads everlasting day.

Yet how reluctantly do we yield to the loss of her whose piety and Christian energies were so active in promoting the progress of the Christian religion. But we should heal our grief stricken hearts with the happy thought that she has gone to God's eternal home.

In her death was a manifestation of that sublimity ever witnessed in the departure of an upright Christian from this world of trial. Even in the very dominions of death, when the King of terrors had laid his icy hands upon her mortal tenement, she seemed to gain new strength to sing God's praise. And a heavenly smile played upon her face as her spirit took its flight to realms of eternal bliss. Sister Beakly was an active and devoted member of the Christian Church. She leaves a husband and eight children to weep over the loss of a good and devoted wife, and a good indulgent mother. Dear Sister, "Farewell; we yield thee to the tomb with many a bitter tear. Though 'twas not meet a soul like this should longer tarry here. Fond clustering hopes have sunk with thee that earth cannot restore. Love casts a garland on thy grave that may not blossom more."

A BROTHER.

*Cathey's Creek, Maury Co., Tenn.,*

Died at Hickman, Ky, on the 24th of July, Sister Sally Rouhlac, wife of Bro Joseph Rouhlac and daughter of Bro. Samuel and Sister Mary Lauderdale. She was a graduate of our Female school at Franklin College, and for many years an earnest, energetic teacher. Her illness was short, but when told "she must die" her patience and resignation were beyond expression. She exhorted her Christian friends to persevere, and tenderly warned others to turn from a course of sin and to prepare for the great world of Eternity. She begged her husband to devote himself to the proclamation of the Gospel, and took leave of him and her children as only such a Christian can do. She asked those around, for the hymn, "Oh sing to me of Heaven." When dying she joined in the choros, "But what must it be to be there?" And her pure spirit passed away as she sung.

When a Christian dies so triumphantly, it should be told for the encouragement of those who are still sorrowing in this vale of tears.

Dear sister we are weeping for thee, but we look up and thank our Father, that thy trust was so firm, thy hope so exultant. We pray that thy little ones left here, and those that went before may hereafter be united with thee in blessed immortality. We trust thy husband will lead many of the sorrowing children of earth to the feet of the Redeemer, and will hear at last, 'Well done good and faithful servant.' With sweet memories that will not pass away we commit thee to God, and tenderly bid thee farewell.

C. F.

*Bro. Lipscomb:* There lived in this community twenty years ago a man who had learned to fear the Lord God. This man died, leaving a wife and five children to mourn his loss. His widow also feared the Lord and loved His ways. She taught those little ones, He had committed to her care, reverence for his word, invoked blessings on them from the source of all good. Her prayers entered the ears of her God and her supplications were answered. The Lord put it into the heart of her eldest son, James C. Walker, to obey "the first commandment with promise," thus strengthening her hands for the great work of rearing the others in the nurture and admonition of the Lord." He was remarkable for the great love he bore his mother. He became her stay and support; being ever ready to sacrifice his own, for the family interest. We hoped the Lord had raised him up to plead his cause, and that by him many might be called to righteousness. Alas! the Lord's thoughts are not as our thoughts, nor his ways as our ways. In the brightness of his promise he was taken from us. Disease began the work of death in the 31st year of his age, and after a protracted illness of several months, he entered his rest. He saw death approaching, but was not appalled at the sight. He knowing whom he had trusted that He had power over death. He left a broken hearted wife and mother. May the Lord sanctify to them their deepest distress, and preserve them and us and all the Israel of God from the power of the adversary, and save us in His everlasting Kingdom, we pray in the name of our adorable Redeemer. G. W. CAMPBELL.

Died, near Lafayette, in Macon Co., Tenn., at the residence of her father, M. N. Alexander, on the 12th of July, 1870, Sister Virginia Agnes Alexander, in the 16th year of her age.

And our darling's life-dream is over! Even while the dewy flowers of life's early morning were gleaming in fresh beauty upon her youthful brow, her sinless spirit returned again to the God who gave it; leaving those who loved her to bewail the departure of one whose mental gifts and singular purity of character, rendered her to an unusual degree, an object of both pride and love to her relatives and friends. For never did Death's icy hand still the throbbings of a purer heart, or send back to its natal heaven a soul which, during its journey through life, became less contaminated with the dross of this earth:

Yes! White and spotless, our sweet young sister, holding our mother's hand, passed into the dark valley. Not with fear and trembling, for to such as she death has no terrors.

During the last few days of her illness, her suffering appeared to be very great. Yet, without murmuring, she bore it all with a patient sweetness that was touching to behold.

On Friday night she talked to each member of the family of her glorious hopes of immortality. Then, with a loving embrace, bade us all good-bye, telling us not to think of her as one dead, but as an angel in glory, and exacting from each a promise to try and meet her in the land of the pure and holy. For, with her face radiant with that perfect love which casteth out all fear, she said:

"What a happy thing it would be for a whole family to be united in heaven?"

During the remaining four days of her life, her calm, fearless trust in God seemed never for a moment shaken, though, owing to the nature of her disease, she was able to talk but little more. This she regretted, as was evident from the broken sentences which escaped her lips, and the wishful, tender glances she gave us as watched around her bedside.

On Tuesday morning she fell asleep into that blessed sleep, from whence none ever wake to weep.

Thus did our darling little sister pass through the strange mysterious ordeal of death, (from which all nature recoils in terror,) as no follower of any system of human reason or philosophy has ever yet been able to do—as none but an humble follower of Jesus can ever do. For unto them *alms* a future state of perfect bliss is no matter of idle speculation but a glorious truth, dependent upon deity himself.

MAGGIE.

#### Death of Bro. Jno. Scobey.

Jno. Berry Scobey was born April 12th, 1809. At the age of 18 he became a member of the church of God. His parents were devotedly pious Christians. He was a Christian, not from mere impulse or excitement, but from principle. Hence, he was a true man at all times and in all the relations of life. He earnestly tried to school his life in accordance with the Christian laws. Hence he was true and faithful as a husband, a father, a friend, a neighbor.

He lived near Silver Springs, Wil-

son Co., Tenn., the greater portion of his life. Although a very modest and unpretending man, no man was ever more esteemed for sterling integrity and true worth, by his acquaintances than was he. He was earnestly devoted to the church of Christ.

The week before his death, he spent chiefly with the writer at a meeting at Berea. We never saw him so earnest as he appeared to be at that time. He was in full vigor of health, a strong and active man. Engaged in labor at a saw-mill, he was caught by the saw and his arms and legs severed from his body, producing immediate death, on the 16th of Aug., 1870—aged 61 years, 4 months and 4 days. He had been a Christian over 43 years. With his sorrowing family we sadly mourn. Their bereavement was sudden and severe. But our brother had a right to the promises through Christ the Savior. May his companion and children, with us all, so live as to meet him in a better world, is our prayer.

D. L.

Wait patiently on God. It is becoming of a dutiful child, when he hath not presently what he writes for to his father, to say: "My father is wiser than I: His own wisdom will tell him what and when to send to me." O Christian! thy heavenly Father has gracious and wise reasons, which hold his hand for the present, or else thou hadst heard from him before now.

"Sacred to God," is to be inscribed on all our possessions, in the use of which we are to consult his honor and acquiescé in his arrangements.

### Church News.

The good work has been prospered in this region of late. A meeting embracing the 1st Lord'sday in this month, conducted by Elds. J. W. Wilmeth and Dr. Greer, at White-oak meeting-house McNary Co. resulted in nine additions to the church. Three were from the Methodist connection, one from the Baptist, one from the Presbyterian, and the rest from the world.

J. R. W.

*Bro's L. & S.:* In my last, I intimated that you would hear from me again soon. By the request of Bro. R. A. Cook I report a meeting held by him at Green Plain in Caloway Co., Ky. embracing 5th Lord'sday in July and 1st in August, resulting in 10 additions 9 by confession and baptism, and 1 from the Baptists. I went to Murray as stated in my last. Commenced preaching on Saturday. Bro. J. T. McCay joined me Saturday night. I spoke to quite a large audience Lord'sday morning, with reference to the beginning of the Church of Christ. At the conclusion, 2 persons came forward, one to be restored to the fellowship of the church, the other one, who had been a Methodist preacher, but had become tired of speculative systems of religion and had thrown up his commission as a circuit rider in the Methodist connexion. He is an educated man and is engaged in teaching in Spring Hill Academy, Henry Co., Tenn. His purpose is to give his talent to the Lord in the proclamation of his Gospel to others. His name is Thos. L. McGraw.

Bro. Cooke joined us Monday evening. Our meeting at Murray was a happy one indeed. Up to Friday night there were 15 additions. I left Bro. Cooke there to continue the meeting over last Lord'sday. Our meeting is now in progress in Mayfield. Bro. J. S. Sweeney was expected to be with us, but on account of ill health failed to come. Up to this writing I have no help.

Your Bro. and Co-laborer in the Lord,

R. B. TRIMBLE.

*Mayfield, Ky. Aug. 15th 1870.*

*Brethren L. & S.:* Brother L. R. Sewell and myself commenced a meeting last Saturday at new Hermon, and closed Wednesday night, with seven accessions to the Redeemer's Kingdom. Bro. T. W. Brents and Brother T. J. Shaw were present on Lord'sday also. Bro. W. H. Dixon was present and remained during the meeting. The meeting closed with a large attentive audience. May the good Lord be honored by all such meetings.

Yours in the hope of a home in heaven,

J. M. F. SMITHSON.

*Bell Buckle, Tenn.*

*Bro. Lipscomb:* I have just closed a very interesting meeting in my neighborhood of eight day's continuance resulting in 12 additions to our little congregation—six of them were from the Baptists. We are now making every effort to carry out our purpose of building a house, and would thankfully accept of aid from any one who feels disposed to lend a helping hand.



I have arranged to hold a series of protracted meeting at our old points, and try to rouse up the few disciples, from their lukewarm state "and come up. to the help of the Lord in contending for the faith once delivered to the saints."

I am exceedingly anxious to revive our old co-operative annual meetings and see what can be done towards sustaining an Evangelist in the field and hence we have concluded to hold our next annual meeting at this point—Boiling Springs—and if possible in our new house. I feel very much encouraged at what I have lately witnessed of the triumphs of the truth after so long a period of indifference and lukewarmness, but "as the darkest hour is just before day," so I hope it will be in our case, and that we shall all rejoice once more in seeing the waste places of Zion built up and Christians striving "to keep the unity of the Spirit in the bond of peace."

The tracts you sent me are doing good service and prove an efficient agent in disseminating light.

Your Brother,  
J. S. HAVENER.

*Barnwell C. H., S. C., Aug. 10th*  
1870.

*Bro. Lipscomb:* By the request of the Brethren at Reunion I write you a few lines asking you to attend our protracted meeting which comes on Saturday before the first Lord's day in October. We have just had a meeting of several days and had 21 additions, two from the Baptists, several from the Methodists, some from the world, and some that had gone astray returned to the fold again.

Brother Granville Lipscomb was our preacher. The brethren are anxious for you to come and preach for us in October, if you can possibly do so.

Your Brother in Christ,  
G. C. VERNON.

*Limestone County, Ala.*

*Brethren L. & S.:* Permit me to report through your columns a meeting held by Bro. T. M. Harris at Corinth Church, Walton County. The meeting was commenced on Saturday before the 4th Sunday in August, and protracted until Wednesday night with eight (8) additions.

Bro. Harris is a workman of much zeal, earnestness and ability, and this, his first visit to north-east Georgia, will long be remembered by the brethren, who were much encouraged and spiritually edified through his labors. He does not preach first principles until he has reason to believe that the minds and hearts of his hearers are prepared to receive them. The mind enlightened, and the spirit of inquiry awakened, he does not hesitate to declare the whole counsel of God. May God abundantly bless his labors wherever he goes.

Owing to feeble health I have preached but little of late. I report two baptisms at the new church near Jefferson since my return from Walton.

Yours in the Lord,  
P. F. LAMAR.

*Jefferson, Ga.*

*Bro. Lipscomb:* I am thus far, bag and baggage on my way to Little Rock. I write to request that you will send the *ADVOCATE* to me at

Little Rock, Ark., instead of Murfreesboro, Tenn.

May give you some news now and then from Arkansas, if any worth relating.

Fraternally yours,  
J. L. T. HOLLAN.

*Memphis, Tenn.*

Bro. H.'s correspondents will note this change of Post-Office. We wish him much success in his work in his new field. D. L.

*Bro's L. & S.:* Bro. J. R. Wilmeth and I have just closed a meeting at "Union" with four added from the world; also a young man immersed who had made the confession at Galatin.

Bro's Mac Wilmeth and Bates had five added at Bethel, in Wilson Co., in last month. Bro. Bates and I had one at Epperson Springs. The good Cause is prospering here. To the Lord be all the praise.

Yours in Christ,  
R. C. HORN.

*Hartsville, Tenn.*

*Bro's L. & S.:* We have just closed a good meeting of four days at Berea. Baptized eight, three restored. We had our good Brother T. M. Harris, of Atlanta, Ga., to labor with us, assisted part of the time by our beloved Bro. J. Tillery. All the brethren were made to rejoice and take courage. May the Lord reward these good brethren for their faithful labor among us. To the Lord be all the praise.

Your Brother in Christ,  
W. S. FEARS.

*Bear Creek, Ga., Aug. 5th, 1870.*

*Brethren L. & S.:* I preached for the first time in this place on the first Lord'sday of this month and proud to say that it was not without some good. I gave an invitation to all that would unite with us upon the Bible and the Bible alone and six came up and gave me their hands and apparently their hearts too. So we organized ourselves in a little band of Brothers and Sisters; and agreed to meet on the first day of each week. We also organized a little Sunday School and were delighted to see several intelligent young men unite with our School. We have a very good house in this place and I think the time is not far distant when we will have a good large congregation at this place. May the good Lord bless our efforts.

Yours in the hope of eternal life,  
N. T. BARNETT.

*Georgiana, Ala., July 8th, 1870.*

*Bro. Lipscomb:* I desire you to give your solution of the subject of free agency, not because I think it any way metaphysical or abstruse, but because some of my good Methodist friends contend against it, I think it a very strange compound of Methodism. He (my Methodist friend) admits that good and evil were placed before Adam and Eve in the Garden of Eden and that Adam had power to eat the forbidden fruit or not, but denies the very idea of free agency. He calls it moral agency. The Antediluvians became so corrupt that God sent the flood to destroy them from the face of the earth, they, of course corrupted themselves; was that a moral act? if so it must be morality itself, and I am sure I never heard

such conduct called by that name before.

I attended a meeting in the town of Kaufman, two baptized and two re-united; prejudice very strong, both religious and political.

Bro. Polley and Bro. Dr. Elgan had, a short time previous closed a meeting in Dallas County, at which there were thirty-five accessions by baptism. They are both able and efficient laborers, and are doing much good in the Master's vineyard. The Methodists in this region are very proscriptive and persecuting as I presume they are nearly every-where else.

I see that Bishop Kavanaugh of Kentucky instructed his clergy, in Church capacity to make uncompromising war on Campbellism. I reckon the good old Bishop must think his craft in danger. Well may he, Bro. Dr. Elgan says he has baptized as many as one hundred and fifty Methodists for the remission of sins, in the last 8 or 10 years. No wonder, they tremble, especially those who are determined to cling with a death-like tenacity to their old ism. I could write much but must desist. If you will give the information sought for in the foregoing I will be glad, as I can't get to see it. I am not permanently settled. I shall take it when settled permanently. To my mind the ADVOCATE is the best paper published by our brotherhood. Everybody should take it.

I remain yours in Christ,

R. T. RUCKER.

*Kemp, Kaufman Co., Texas, July 10th, 1870.*

We do not understand our Methodist friend's difficulties. I do not think

he understands the use of common terms hence can offer no response to the above queries. D. L.

*Brethren L. & S.:* At the solicitation of some of my brethren, I attended the semi-annual State Meeting of the Disciples of Christ held at Columbus Miss., July, 13th. Met with and made the personal acquaintance of several preaching brethren. Bro. B. F. Manire, with whose spirit and Godly humility I am much pleased. Bro. Ben. is a man well calculated to do good. His whole heart seems to be in the work. I also made the acquaintance of Bro. Ellett, who is intelligent in the word and is reputed to be an humble, devoted brother, and is laboring, devoting his entire time to evangelizing in Mississippi. My spirit was much refreshed during a brief personal acquaintance and association with our esteemed and truly intelligent Bro. P. B. Lawson, of Maricah Ala. Bro. Lawson is an earnest man. I was gratified to hear him declare his intention to separate himself from the legal profession and give the Lord his entire service, at the close of the present year. Bro. Lawson can do much good by devoting his earnest zeal and talent to the cause of God. I believe there were 15 preachers in attendance at the meeting, all of whom seemed to be alive with interest in the good cause. I left Columbus on Saturday morning (10) to fill an appointment at Baldwin, Miss. Remained, speaking to the people, till the following Monday night with no visible results, save, a good interest seemed to be prevailing. From thence, I went to Corinth, Miss. Spent one night under the

hospitable roof of my old friend and Bro., Eld. Wm. Anderson. Found him unabated, in faith and zeal. Bro. A. is holding forth the word to his neighbors as opportunity offers, and is accomplishing good. From thence I went down the Mem. & Ch. R. R. to Colliersville, Tenn., at which I found a living band of brethren and sisters. Commenced speaking for them, on Wednesday night, in a rude house. (The Methodists having refused them the use of their new house built with the people's money.) Continued to speak to the people twice a day till Monday night, which resulted in 18 additions to the Lord's family at that place. From thence I came by the way of Memphis. Called off at Bell's Depot to spend a night with my daughter and son-in-law. Arrived at home on Thursday evening, found my family all well, for which I thanked the heavenly Father, and took courage. Spent the night with them, took my leave of them next morning, for Benton in Marshall Co., Ky. Delivered 8 discourses to large and attentive audiences, resulting in 4 additions to the church there. I left Bro.'s McCoy and Jones there to continue the meeting at least one day longer. If the Lord will, I shall start to-morrow morning for Murray Ky., where I hope to meet Bro.'s R. A. Cooke and J. T. McCoy, where we expect to make a protracted effort for the spread of the truth. Perhaps you will hear from me again soon.

Your Bro. and Co-laborer,

R. B. TRIMBLE.

*Mryfield, Ky., Aug. 4th 1870.*

*Brethren L. & S.:* Permit me to

report a week's protracted meeting held at Green's Chapel, our Church, by Bro.'s J. V. Price and John T. Hawkins. The latter from Christian Co., Ky., and student from Lexington School a young man of much promise. The former is our regular good speaker. We had 15 additions 4 of whom were members of the Baptist Church. There were large congregations and good order and attention.

Yours in hope of the speedy coming of the blessed Savior,

JORDAN OWEN.

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### Correspondence.

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*Bro. Lipscomb:* Yesterday, and the day before a few of the brethren of this section met at Tucker's school house for the purpose of studying God's word. But as the learning how to do a thing is not as difficult as the putting of knowledge into practice, it was also the object of the brethren to exhort one another to a zealous discharge of duty. Is is a very easy thing to proclaim to the world that we take the "New Testament as our rule of faith and practice," and "We give a 'thus saith the Lord' for all we do and teach," and "where the Bible is silent we are silent," but the brethren of this country have found that it is more difficult to satisfy themselves and those who take cognizance of their acts, that they do this in deed as well as in words. The failure of such valuable truths as the Gospel unfolds to take deep root in a country and spread must be from a failure to present them or to practice them. The leaven of Christianity will diffuse itself through the country.

A half-practiced religion, falsely called by this name, having lost its savor or rather having never had any, is always dying and never dead, and honors neither God nor man. If a religion does not grow and spread as the tree the Savior spake of, and lead many sons of Adam to righteousness we may know it is not pure. We are trying in the light of God's word, to find why healthy growth is not kept up in the churches. Spasmodic fits of growth accompany the big-meeting excitement. The rainy spell of last Spring begat a lively activity among the tender plants. But the greater this hasty growth the greater the injury sustained during the succeeding drouth. So with churches. We want churches which can stand the rainy season, drouth, cold and heat.

We met at Elm Dale last March. Upon inquiry it was found that a steadfast continuance in breaking of bread on the first day of the week was not forsaken by the other churches for it had never begun. Some parts of churches might have been found, which attended to their duty but not one was represented in the meeting or known, by those present which followed the example of the apostles and enforced it among the members. Some discussion followed upon the importance of this institution and the obligation to attend to it. All present promised to do all they could to get brethren and the churches to meet together on every first day of the week to attend to this and other duties and meet at Tucker's school house on the second Lordsday in July and Saturday before to further consider these matters. Those who

felt an interest in these things looked anxiously forward to the time. Soon after the brethren convened, they began a report of the success of their efforts, which of course revealed the practices of the churches. During this time many questions were asked. Most of these were for Scriptural authority for such things as they heard reported. Sometimes inquiry was made after the manner of observing some duty. Interesting discussions frequently arose, and all seemed desirous of knowing the truth. One in telling over the manner of doing things where he hailed from, remarked that their number was so small on all except preaching days, that the elder had excused them from meeting, when (two days in the month) he was absent. Some one asked how many came out.

"At one time," he answered, "there were only two."

"Was this not a meeting?"

"Yes."

"Well if you met should it not have been to break bread as the ancient disciples did? Should you have neglected this?"

The brother answered that the failure of others did not excuse the two and he had no apology to offer for them. - But the Elder, who thus excused them, being present was asked his authority for absolving the followers of Christ from the discharge of their duty. After a little reflection he answered that he had none and he had transcended the bounds of authority. This was not done in the spirit of an examining court but as the same thing is right and lawful for all, every one desired the authority of God's word for every man's

teaching and actions. During the report of the brethren at Fair Prospect by Bro. M. L. Kirkpatrick, this question was asked: "What excuse is sufficient to justify a member in staying away from the house of the Lord on the first day of the week? Should it satisfy the church when a member says it was not convenient to come?" It is never convenient to obey God, for Satan has an eye to this and the Christian should control circumstances and not allow these to throw him off his duty upon any and all occasions. One brother thought the Apostles preached and wrote the New Testament to the people of towns and cities and they could come out to serve the Lord easily, since they were close by, and of course it would be convenient. But when the city and the country Testaments were called for, it was found that the same law was unto all, and such distinctions originated with men and not with God. It was asked, which is the greater wrong, to forsake the assembling together, or ride a poor, tired horse to break the bread? Of course some one replied that if brethren fed their horses and worked them in reason they would not be poor, and if tired, Saturday was the rest-day and came in most excellent order as preparation day for the Lord's day. Objection was then made to the children of God stealing from the Lord when he only required one out of seven.

The reports having ceased, the discussions having ended, the brethren were asked if they were of the same mind on this proposition:

"Seeing our obligation, as set forth in the word of God, to break bread on the first day of the week, are we

willing brethren, here to acknowledge it and pledge ourselves as we stand pledged by our relation to Christ, to do all in our power to induce all the brethren to meet together on every first day of the week, to break bread, to study God's word and practice it."

In making this inquiry of the brethren the word enforce was used, that is the discharge of this duty was to be enforced by the churches on delinquents. On this point there was some difference until a better understanding was had. Some think it is hard to withdraw from a person for not going to the regular meeting. If a man steals it is agreed by all that it is the duty of the church to no longer keep company with him; why? Because he violates the will of the Lord. Well the man who will forsake the assembling when the Lord wills for him to do it, certainly exposes himself to the same action if the rule works well. But we soon had one mind on this with the exception of one brother, and he claimed one first day to go with his wife to her church. This of course would be his wife's day and not the Lord's. Here matters assumed a more serious phase. Several brethren thought that such liberty was surely found and undertook his defense. It was urged that such charity towards a wife would have a tendency to win her over. But it was clearly laid down as right to go to the house of the Lord to break bread, and wrong to neglect it. Now shall we say "Let us do evil that good may come?" [Rom. iii: 8] Paul settles the question until time shall be no more. Our Savior gave a certain rule, to lead men to glorify our father in heaven. He said "let

*your* light shine before them." A man will never lead others to obey Jesus in baptism, honor the house of God, and walk uprightly by being indifferent over these things. So he will never prevail upon a sensible wife or any one else to remember the suffering, death and shedding of the blood of Jesus Christ, with him when he himself dishonors the monuments which point to it. Does not a member who gears up and with family drives off to a sectarian church, when the brethren in hearing of his house are breaking bread, show most clearly that there is something he had rather do, than show the Lord's death? All present agreed that it must be so. Yet there was in the meeting one who was willing to say to himself, to his brethren, to the world, and to his God, "I had rather do something else to-day than remember my Lord."

Again the question was sprung, what is to be done with such by the church of which they are members? Several, in the meeting were bold enough to say, "If brethren can come and will not, it is because they do not want to, and if they do not want to their hearts are not right in the sight of God, and the church should turn away from such." If the church would do well it had better purge out all the disobedient, self-willed leaven. The vessels of the Lord's house should be pure. True disciples, Mary like, sit at the feet of Jesus and learn and then put their lessons into practice. John viii: 31, 32. Christians anxiously desire to know the truth, the inquiry with them all the time is, Lord what wilt thou have me to do, and they steadfastly

continue in doing those things which the Lord wills without having to pull the hair of their heads out to get them up to duty. When men and women determine not to do God's will, or only so much of his will as suits their wills, then they are corroding sores of the body and if they cannot be cured amputation alone will restore the body to health. Those were not absent from the meeting who demanded the authority for meeting every first day. Said they, when Christians do come together it should be on the first day, but thought it was not binding to do this every first day. Well, what first days should we meet? Can any man say the first or the second, the third or the fourth in the month and give a thus saith the Lord? Will not the bringing in of the term month be the adding to the law of the Lord? The new economy is not one of law (like the Jewish law) but of the Spirit. As many as are led by the Spirit of God are the sons of God. Rom. viii: How is this done? Follow the Spirit's teaching and examples. I find there that the Spirit led the saints anciently to meet together on the first day of the week to break bread and to press forward in the discharge of duty; not to be slothful in business, fervent in spirit—serving the Lord. Now if a man be fervent in spirit or anxious to do the Spirit's work will he give one fourth of one seventh of his time in manifesting the fruitful out-cropping of spiritual power? If led by the Spirit not to be slothful but diligent in the business of serving the Lord, will he, when he finds the disciples in apostolic times continued steadfastly in breaking bread, be dis-

posed to lop off some of the first days or contend earnestly for all the time the Lord has reserved for himself? When a man claiming to be a follower of Jesus, does not want to meet on every first day, but one or two is it a good or a bad sign? Is such conduct a mark of fervor, zeal in the spirit or continuance in well-doing or of weariness? "Remember the Sabbath day to keep it holy." Did you ever hear of a Jew who said some Sabbaths but not all? The example given us under the guidance of the Spirit should be more closely regarded.

The Spirit says the disciples of Troas met together on the first day of the week to break the loaf; the man of God now says, I am led by the Spirit and I will do the same and he will not leave out one first day for fear he will not be fervent, active, zealous in spirit in serving the Lord. Again when the sons of God find that the Spirit censures some who anciently forsook (went off after something else) the meeting to break bread they, being led by the Spirit, do not want to be censured and therefore fear to forsake the meeting of the brethren, even to gratify one so dear as a wife, lest they be found living after the flesh knowing that such shall die. Rom. viii. Again it is agreed that John (Rev. i: 10) called this the Lord's day.

It is monumental of his resurrection. It is a sacred token left by the Savior to his children. A beautiful cluster of important facts brought to mind at one time. The shed blood, the broken body, and the resurrection all in one grand embodiment. Who would put asunder what God has

thus joined together? The man who forsakes the assembling thus boldly dares.

What healthy food for languishing souls to feed upon and relish after stinting themselves over the world's sterile pasture for six days. Christ has, then reserved one day out of seven exclusively for his own use. Have we the Spirit's teaching of what disciples did on that day? At Troas they came together to break bread, preached and spent it in the service of the Lord. The church at Corinth, and those throughout Galatia were instructed to make provision, on every first day, for the poor saints. (1 Cor. xvi: 12.) With these instructions and examples before us, the man of our times who walks in the Spirit, will be found doing what the Spirit directed those ancient heroes of the cross to do. In fact, how can a man claim to be guided by the Spirit and yet not do as men did who gave the influence of the Spirit in their actions? The Spirit speaks in words, these words are to guide us and there is no way of being guided by it if we do not follow the teaching of said words.

Christ honored this day by coming from the tomb thereon. He selected it as an occasion for meeting his disciples (John xx: 19, 26) and now points to this day, his table, his supper as a consecrated place and chosen time to meet and bless those who love and serve him. Will all those who are interested in this matter stop and consider these points? Take eat, this is my body which is broken for you: this do in remembrance of me, and of the cup it is said, this do ye as oft as ye drink it, in remem-



brance of me. For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come. 1 Cor. xi. First a refusal to eat and drink is a refusal to remember the Lord. Second, a neglect to eat and drink is certainly a neglect of doing something by which we are to remember the Lord. The Lord is gone. In his absence there is a way in which we can show his death. Whenever we do this we honor our Lord. It is his will that we do this. It is his will that we do it often. Then third, he who wishes to honor his Lord, and do his will is always anxious to show his death. He would rather add to the times for doing this than lessen them. It is a privilege and a great one.

But what can be said of him who finds excuses for not showing his death often, and objections to it? Is it not true that he is more willing to show a love for other things than the death of his Lord? Does it not appear that he had rather manifest a love for visiting sectarian churches than the house of the Lord, and of gratifying the friends of earth than pleasing the Lord by showing his death? *Who can afford to do this?* When the Aaronic priest replaced the twelve loaves of shew-bread by new ones once a week, what does this prefigure for the Christian? First, is it to have his loaf once a month, or three times a year? I cannot see that the type points to such an antitype.

To know the Spirit's teaching and the will of the Lord, and, of course, the things which we should do, as said before, 'tis only necessary to learn how churches did in the days of the Apostles. Let us again turn to 1

Cor. 16. Instructions are given how to do something. McNight, Campbell, Doddridge and the Bible Union say this thing was to be done on every first day of the week. The original requires this translation, The thing to be done was to prevent a collection when Paul came. Then this collection was to take place on the first day of the week. McNight's translation requires it to be put in the treasury. Now, from this we can learn very clearly the custom of the church. Paul did not enjoin upon them to meet the first day of every week, this was not necessary. But he did certainly require something that could have been done only by a people meeting on every first day. That is all the man or woman, who desires to know their duty, asks, and having obtained an answer to the question what shall I do? You can now expect to find them on the first day of the week just as often as it comes, ready at that place to break bread, to show the Lord's death that often anyhow, to remember Him and ask him to remember them.

As I am satisfied that much of the luke-warmness in the churches grows out of indifference to the weekly meeting to break bread, and this arises from not understanding the importance of it, I was glad Bro. Sammy Jordan introduced another matter connected with this subject. Said he: "At least two days in the month I am away from the congregation, preaching, and, of course, do not break bread. Now, brethren, I wish to know if there is anything in the Word to excuse me from this duty." Preachers, no doubt, too often, lay a bad example by neglecting this in-

stitution when it could be attended to. Let each think about this matter and the other members will regard the obligation more highly when examplars let their light shine. I cannot give further remarks of brethren.

The meeting was, by far, the most pleasant and instructive of any I ever attended. It was two days spent in studying God's word, exhibiting and instructing one another, and most of those present went away benefitted. Some, whose sectarian hide had been ruffled a little, smarted under the excitement. Bro's M. L. Kirkpatrick, Sammy Jordan, T. M. L. Moore, A. W. Moore and J. W. Davies did much of the talking.

On Friday night before the first Lord's-day in October next the brethren promised to meet at Strata, Montgomery Co., (near Fair Prospect,) for the purpose of inquiring further what the Spirit has laid down for churches and members of churches to do, to hear from the churches, and to provoke one another to love and good works. The churches at Cross Roads, Pine Apple, Pleasant Hill, Antioch, Monroe, Mim's Store, Ross's School House, Sister McCant's Monticello, Antioch Pike, and Berea, were invited to meet with us. Bro's W. C. Kirkpatrick, R. W. Turner, S. P. Barron P. B. Lawson and A. C. Henry were invited to be with us and strive together for the faith and practice of the gospel in one spirit and with one mind, and if possible to arouse the drooping energies of the brethren of South Alabama. On Lord's-day Bro's Sammy Jordan and Marquis Moore made my soul rejoice by the proclamation of the gos-

pel and exhortation to good works. Just entering upon their calling as public men, they handled the word of God in an approved manner.

Young brethren, you are already workmen that need not to be ashamed, now rightly divide the word of truth and mete it out to dying man. Truly you have received, freely give. I was informed that Brd. Jordan's discourse on Saturday night did honor to one so young in years and so young in his Master's cause.

The second Lord's-day in April, 1868, after having preached at Cross Roads, and rode sixteen miles. At the setting of the sun, I stood on a beech log and until dark 'stripped baptism of all the gaudy, decent sectarian clothes in which it is dressed to appear before the world, then buried him in baptism in the waters of Pigeon Creek. The next morning I asked him if he did not wish to go to work in the vineyard of the Lord, In a very short while his crop was sold, he was mounted and following me over the hills of Little Texas, through the bogs of Muscle, Big Swamp, Pihlala and Pinchuna Creeks on horse-back. He studied grammar, the Bible, Latin and the rudiments of Greek, and now is in the work of human salvation.

A word right here to the churches. You have no leader or preacher. Select from your number an approved man, send him to me next winter, I will do all I can to prepare him for usefulness, and the teaching shall not cost one cent. I will remain at home from the first of November to the first of April. Could I get the right kind I would be willing to board, clothe, and teach five or six

young men willing to consecrate their lives to the salvation of man. I cannot promise myself more than two at this time who will teach besides Bro. Jordan. The church at Fair Prospect boarded him and a horse and clothed him last winter and now tender as much again for the ensuing winter. If I understand myself I am in for the war. I have had some doubts about a cotton growing region becoming thoroughly christianized. But my lot is cast in such a country with not one thing to exonerate me from making a determined effort to plant the gospel in this country. Lovers of truth, let us again appeal to God for strength and support, and rally to the fight.

Sixty-odd have been added to the church here in the last eight weeks. Eleven young brethren have led in public prayer, who never did so before. Of these additions, about ten were negroes. Have our brethren's tears over benighted Africa all dried up? Why, positively, brethren, they are in a worse moral state than when slaves. Cease not to weep then. The sable sons of Ethiopia are not all saved. Do not weep over the money buried in Dry Cedar bottom. That is spilt milk. 'Tis true it might have saved many souls. If at first you don't succeed try, try again. Do not send Pharisees down here to preach to the negro. They will not speak to us, nor eat with us, nor keep company with us.

I do think much good could be done by sending a man down here who would teach some leading black brethren to read the word and let politics alone, who would pay great

attention to their moral culture, and not a bit to the public school fund. Oh, loaves and fishes, what a hindrance to good you are!

Old aunt Dorcas, one of the old black women who had a hand in raising me, says she must have some place to go to meeting. Several have stood firm, and I have promised to teach one of their number to read and help him understand the word. What will become of this I know not.

Our Father who art in Heaven, help, as Thou knowest we are weak.

J. M. BARNES.

### Success of the Gospel.

*Brethren L. & S.:* The good brethren in this vicinity of Frankfort Alabama have just closed their series of meetings resulting in the accession of sixteen men and women to the fold of Christ; viz: Seven from the Baptists; four from the Methodists; four non-professors, and one restored. Although the brethren in this section are *very* poor in this world's goods, they are rich in works of love and devotion. They have covenanted together to steadfastly defend the cause of Christ; "Not to forsake the assembling of themselves together, as the custom of some is;" but to meet together upon the first day of the [every] week, to break bread and to worship the Lord in spirit and in truth." This course will, of course, guarantee success, since God prospers those who love him and keep his commandments.

Your Brother,

T. B. LARIMORE.

*Florence, Ala.*

## THE FIRESIDE.

### WRITE,

Write on our garnered treasures,  
Write on our choicest pleasures,  
Upon things new and old,  
The precious stone and gold—  
Wife, husband, children, friends—  
On all that goodness lends;  
Go write on your good name—  
Upon your cherished fame—  
On every pleasant thing—  
On stores that Heaven doth fling  
Into your basket—Write!  
Upon the smiles of God,  
Upon His scourging rod—  
Write on your inmost heart,  
Write upon every part—  
To Him who claims the whole,  
Time, talent, body, soul—  
HOLINESS UNTO THE LORD!

### HOPELESS SORROW.

Alas for him who never sees  
The stars shine through his cypress-trees!  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play;  
Who hath not learned, in hours of faith,  
The truth, to flesh and sense unknown,  
That life is ever lord of death  
And love can never lose its own.

—Whittier.

### To the Little Folk's.

#### HE LEFT A RICH LEGACY.

"Oh, Uncle Joe, I am so sorry!  
Poor old father Shephard is dead.  
How we will all miss him. He was  
always at the meetings every Lords-  
day. I never knew him to fail attend-  
ing till he got sick. And then I  
missed him so much that it seemed  
we could not carry on the worship  
just as it ought to be without him."

Very true; he was a worthy and  
useful man, and a faithful helper at  
our meetings; but we will be cheer-  
ed by his presence no more. We will

have to increase our energies and get  
along as best we can without him.  
He has left us, a good example. Let  
us try to follow it.

"What I regret most of all is, that  
he has left his family so poor. It  
looks strange that a man of his pru-  
dence, energy and economy should  
make his life a total failure. He liv-  
ed to a good old age and died miser-  
ably poor."

You are very much mistaken. His  
life is farther from a failure than  
ninety-nine hundredths of all the  
men I know. He accomplished much,  
very much, during his life. Neither  
did he die poor, nor leave his family  
poor.

"Why, Uncle Joe, how do you  
make that out. It is true, I sup-  
pose, that he owed no man anything,  
but what did he leave his family be-  
sides their little home? And what  
has he ever done in accomplishing  
any great thing?"

I will tell you what he has done:  
He has raised and supported a very  
large family, which itself is no little  
task. He has brought them up re-  
spectable and valuable members of  
society. He has given them all a  
fine education, and has taught them  
all to be pious, useful and industrious  
members of society.—all christians,  
and not a stain on the character of  
one of them. They are model citi-  
zens. What better could he have  
done for them? Had the money and  
labor which were bestowed to make  
them such as they are, been bestow-  
ed to adorn their bodies and accumu-  
late for them a store of earthly goods,  
think you they would have been  
better off? No, truly; not so well  
off by a vast deal. They are truly

rich in the possession of their present character and acquirements. A good name is rather to be chosen than great riches." And they have it. They have the will and the activity to make a good and honest living anywhere. Bro. Shephard has not thrown a lot of cut-throats and libertines upon the community, or drones and pets, persons whose influence is for evil—profitless to themselves and minions to others. Far from it. He has been a benefactor to his race. Each member of his family exerts an influence for good; an active influence. And what a great amount of good they will accomplish. Good and useful themselves, they labor incessantly to make others good and useful. He has left a representation in each of his descendants that promises to wield the same influence for good that he himself has done. There is no calculating the value of one such member of society, and when we come to look at a half a score of such, we must see at once that no high chronicled fame in the world's esteem, or wealth of gold can compare with it. He has enriched his family; and he has conferred a lasting benefit upon the community—a rich legacy for both. A man of his talent might have accomplished a high place in political life; might have amassed a wealthy store of worldly goods. But what better would his children likely have been than political aspirants, fashionable idlers, or reckless spendthrifts. What benefit would such a life confer upon his own or their associates, compared with the former mentioned?

"Uncle Joe, I know some men who have distinguished themselves

in worldly pursuits whose children are worthy citizens."

Very true. But their case is an exception, and not the rule. Such result as I have mentioned is not necessarily the consequences of a life spent in acquiring fame and fortune, to the neglect of cultivating moral worth and usefulness; but it is the result in a large majority of cases; and it is certainly the part of wisdom to pursue the course where the probabilities are for good rather than for evil. The pleasures and enjoyments of such a course are certainly greater in this life—to say nothing of the world to come. Bro. Shephard's course was certainly a wise one. "The greatest good to the greatest number" is a wise political maxim; and it is equally wise in morals and religion. Such was the principle which actuated this good man.

He strove his wealth t' increase  
By always doing good;  
And lived a life of peace,  
And love to men and God.

His rich estate was vast.  
In heaven he placed his store.  
Though time with him is past,  
His riches still endure.

In example still he lives,  
His works still labor on,  
His blessings still he gives.  
How great the good he's done!

Who can estimate the worth of such a man? I would rather be one than an Alexander or a Caesar. The true worth and virtue formed in the world are the fruits of the labors of such men as Bro. Shephard.

UNCLE JOE.

We must set our faces like flints against everything which is contrary to God and His holiness: purity being in our souls a settled matter we can go on to peaceableness. How-

ever peaceable we may be in this world, yet we shall be misrepresented and misunderstood; and no marvel, for even the Prince of Peace by his very peacefulness brought fire upon the earth. He Himself, though He loved mankind, and did no ill, was "despised and rejected of men; a man of sorrow and acquainted with grief."—*Spurgeon*.

IGNORANCE OF FUTURITY A BLESSING.—You know as much as is good for you. For it is with the mind as it is with the senses. A greater degree of hearing would terrify us. If our eyes should see things microscopically we should be afraid to move. Thus our knowledge is suited to situation and circumstances. Were we informed beforehand of the good things provided for us by Providence, from that moment we should cease to enjoy the blessings we possess, become indifferent to present duties and be filled with restless impatience. Or suppose the things fore-known were gloomy and adverse; what dismay and despondency would be the consequence of the discovery? And how many times should we suffer in imagination what we now only endure but once in reality? Who would wish to draw back a veil that saves them from so many disquietudes? If some of you had formerly known the troubles through which you have since waded, you would have fainted under the prospect. But what we "know not now we shall know hereafter."—*JAY*.

—A co-operation meeting will be held at Trenton, Tenn., commencing Tuesday, Sep. 13th 1870.

### Don't Forget the Old Folks at Home.

There is always a liability, when sons and daughters have gone from the home of their childhood, and have formed homes of their own, gradually to lose the old attachments and cease to pay those attentions to their parents which were so easy and natural in the olden time. New associates, new cares, all come in, filling the mind and heart, and, if special pains be not taken, they crowd out the old loves. This ought never to be. You should remember that the change is with you and not with those you left behind. You have everything new, much that is attractive in the present and bright in the future; their hearts cling to the past, they have most in memory. When you went away, you knew not, and will never know till you experience it, what it costs them to give you up, nor what a vacancy they left behind. They have not, if you have, any new loves to take the place of the old. Do not then heartlessly deprive them of what you still can give of attention and love.

*Visit your parents.* If you live in the same place, let your step be, perhaps daily, a familiar one in the old home; if you are miles, yea, many miles away make it your business to go to them. In this matter do not regard time nor expense; the one is well spent, and the other will be fully, yea, a hundred fold repaid. When some day the word reaches you, flashed over the telegram, that father or mother are gone, you will not think then much of those hours of travel which last bore you to their side.

*Write to your parents.* I have known father and mother wait with sick hearts through weary months, longing that some word might reach them from an absent son. They have watched the mails till in despair they have ceased to expect anymore, and while they may not have the grief of a great bereavement, they have what is almost as bad, the bitter consciousness that they are not in mind enough even to call out a few poor lines from one whose infancy and early years they watched with sleepless love. Sons are often guilty of this crime—I cannot call it no less—from sheer neglect or indolence. While an hour, perhaps a few moments, would suffice to write a letter of unspeakable satisfaction, they let months and even years slip away in utter indifference to all the pain they are causing. Oh, how full is many a mother's heart of sorrow and foreboding, when just a few words from an absent son would fill it with joy and praise. Such indifference or neglect is shameful and wicked. One need not wonder that sons guilty of it are not prospered, that they wait in vain for those turns of fortune which will send them home, as they dream, to surprise the old neighborhood with their wealth. Their thoughtlessness has been productive only of disaster.

Keep up your intercourse with father or mother; do not deem it sufficient to write when something important is to be told; do not say, "No news is good news." If it be but a few lines, write them; write, if it be only to say, "I am well," if it be only to send the salutation that says they are "dear," or the farewell

that tells them that you are "affectionate" still. The messengers shall be like caskets of jewels, and the tears that fall fondly over them will be treasures for you. Say with a warm-hearted son—

"The hills may tower, the waves may rise  
And roll between my home and me;  
Yet shall my quenchless memories  
Turn with undying love to thee!"

—*Life at Home.*

### The Old Thresher and his Bible.

"An English clergyman, named Storey, who was attending a Bible-meeting in Yorkshire, was entertained by a farmer, who, though he acknowledged that he 'had not over-much religion himself,' was ready enough to boast of the piety of one of his old laborers. He spoke so highly of this person that Mr. Storey expressed a strong desire to see him, which was soon gratified. The farmer told him that the man was then threshing in his barn. Mr. Storey forthwith proceeded to the barn, and leaning over the door, thus addressed the good old man, who was threshing away with great energy:

"Good morning, my good man; threshing is hard work for one at your time of life."

"Aye! but God and the Bible help me," responded the worthy thresher

"Indeed," said Mr. Storey; 'I never heard before that God and the Bible helped people to thresh out wheat.'

"You see my jacket hanging up there?" replied the old man, in his broad Yorkshire; 'that's a Bible that's sticking out o't pocket. When I'se tired, I tak's my Bible, pulls out

a shaff, (sheaf,) sits down a minute while I read a verse, and get it off by heart; then I begins again, and I can strike a bigger stroke by haulf.”

There's a good lesson in that for those little folks who complain that they have no time to study their Sunday-school lessons. This dear old man improved his time, and what he learned from his Bible refreshed him so that he was able to work all the better; and he doubtless paid good attention to the preacher when he went to church.

“Jack, Here's a Bible.”

It is not very many years since the Feejee Islanders were all ferocious cannibals. Roving from island to island in their canoes, they were wont to carry on war in the most cruel fashion, killing and devouring each other. It was in those days a dark prospect for any poor sailor to be cast upon the savage land.

Not long ago a vessel sailing from Vancouver's Island was suddenly wrecked, several hundred miles from Feejee. Thirty-nine of the crew got into a miserable punt which they constructed, but their ship went down before they could secure a supply of provisions. They supported themselves as well as they could by killing two or three sharks; and they collected some water by means of a bit of sail.

After drifting about for more than twenty days, and being reduced to a most deplorable condition, they struck on a coral reef, upon which it occurred to them that they were on the coast of the Feejee Islands; and they made up their mind that, if that

were the case, they were doomed men. They, however, crawled out of the boat on to the reef, their feet and legs dreadfully lacerated, and managed to reach a place of shelter on the beach. Wretched, and almost without hope, they dreaded what might after all be their fate. While waiting, however, in the utmost state of anxiety, one of them, suddenly exclaimed, “I say, Jack, all's right; here's a Bible! We shall be saved! thank God, we shall be saved! Christianity is here!”

The sight of that book, known to be a Bible though it was in a strange language filled them with hope. When you bear in mind that in former times the invariable custom of the Feejee Islanders was to eat the bodies of those who happened to be shipwrecked on their shores, whether white or black—though it is said they did not like the taste of a white man so well as they did that of a pure native—you will at once see that some change must have taken place ere a *Bible* was likely to be found there.

Had any white men landed on those shores ten or fifteen years ago, every one of them would, to a certainty, have been killed, and cooked, and eaten; but this shipwrecked crew at once perceived that the existence there of the Word of God was to them a sign of safety.

About 100,000 Feejeans now profess to be Christians; and all these are under instruction in the Word of God. A Bible, in their own language is now supplied by the British and foreign Bible Society to every man and woman in the Feejee Islands who can read. And the Bible is now studied and loved, and is read in all the schools.



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History and Teachings of Jesus and  
the Apostles.

CHAPTER XLIX.

A MAN CURED AT BETHESDA POOL  
WHO HAD BEEN WEAKLY FOR  
THIRTY-EIGHT YEARS.

That division of John's gospel narrative designated as the "Fifth Chapter,"\* contains an account of an astonishing miracle together with its attendant circumstances, and a discourse of the Savior—all transpiring at Jerusalem during the second festival which Jesus attended, after his immersion and temptation. None of the other evangelists, Matthew, Mark or Luke, has mentioned any of the four Pass-

crucifixion of Jesus, except the last; and therefore we are entirely dependent upon the "beloved disciple," John, for an account of the transactions at this feast in Jerusalem.

We are now, it appears, taken aback to the beginning of the second year of Christ's ministry—to March, Anno Domini 27.† For it was while the Savior was attending the first Paschal Feast in Jerusalem, in 26,† and on his return through Samaria to Galilee, that the three interviews with Nathaniel, Nicodemus and the Woman of Samaria took place.‡ There interviews, too, are narrated by John, only; and here I will introduce an extract from my favorite author, Thomas H. Horne, who, in reference to the Gospel by John, says:§

\* "The invention of chapters has by some been ascribed to Lanfranc, who was archbishop of Canterbury in the reign of William the Conqueror and William II.; while others attribute it to Stephen Langston, who was archbishop of the same see., in the reigns of John and Henry III. But the real author of this very useful division was cardinal Hugo de Sancto Caro, who flourished about the middle of the thirteenth century and wrote a celebrated commentary on the scriptures."—Horne's Introd. Vol. I: pp. 213.

† Some readers, who have read in Luke iii: 23, that Jesus was about 30 when he was immersed, will be surprised at these dates. But it is to be recollected that the true date of Christ's birth does not correspond to the year 1 of the Christian Era, which began 4 years after the birth of the Savior.

‡ See John i, iii and iv. These interviews have been treated of in chapters xv, xvii, and xx, of this series, and belong to the first year of the ministry of Christ.

§ Horn's Introd. Vol. II: pp. 318.—Though Horne is a favorite author, I think much of Clark, Smith, Fleetwood and others.—W. P.

"It is obvious to every attentive reader of this gospel, that John studiously omits to notice those passages in our Lord's history and teaching, which had been related at any length by the other evangelists, or if he mentions them at all, it is in a very cursory manner. By pursuing this method, he gives his testimony that their narratives are faithful and true, and at the same time leaves himself room to enlarge the gospel history. This confirms the unanimous declarations of ancient writers, that the first three gospels were written and published before John composed his evangelical history.\*

In the account of our Savior's passion,† death, and resurrection, all the four gospels coincide in many particulars; though here John has several things peculiar to himself. In his gospel, many things, recorded by the other evangelists, are omitted. He has given no account of our Savior's nativity, nor of his baptism by John. He takes no notice of our Savior's temptation in the wilderness; nor of

the call or names of the twelve apostles; nor of their mission during the ministry of Christ; nor of his parable, or other discourses recorded by the first three evangelists; nor of his journeys; nor of any of his predictions concerning the destruction of Jerusalem, which are related by them; nor has John repeated any of Christ's miracles recorded by them, except that of feeding five thousand people, which was probably repeated for the sake of the discourse to which it gave birth.

"But, on the other hand, John mentions several incidents which the other evangelists have not noticed. Thus, he gives an account of our Lord's cleansing the temple at the first passover, when he went to Jerusalem. \* \* \* \*  
He relates the acts of Christ before the imprisonment of John the Baptist; the wedding at Cana; the cure of the man who had been blind from his birth; the resurrection of Lazarus; the indignation of Judas \* the visit of the Greeks; his washing the feet of his disciples; his consolatory discourse to them previous to his passion."

From this extract the reader will see what an important place John occupies among the evangelical writers. Indeed, each has his peculiar excellences, and we could not well do without either. But we must return from this digression.

Jesus, having returned from the first feast, † in 26, to Galilee, where

\* I trust it will not appear injudicious in me to remark to the general reader that there is great uncertainty among scholars, as to the dates of the Gospel Narratives. Being unable to decide for my readers, I shall simply furnish the following table, from which each may judge for himself;

	A	B	C	D	E	F	G	H
Matthew	64	41	38	37	41	37	41	39
Mark	64	67	63	60	64	39	64	43
Luke	63	63	53	63	64	53	64	56
John	68	97	69	97	68	86	68	96

A. Lardner; B. Jones; C. Owen; D. Horne; E. Clarke; F. Luther; G. Campbell; H. Harding's Bible.

† Horne, like Fleetwood and others, employs the word "passion" to signify the sufferings of Christ; simply, I suppose, because this word, which no longer means suffering, is still retained in the common version of Acts i: 3: "He showed himself alive, after his PASSION," that is, "after his suffering" on the Cross. I cannot see how this word still remains in the latest edition of Fleetwood, without explanation!

‡ Clarke, on John ii: 13, says: "This was the first passover after Christ's baptism. The second is mentioned in Luke vi: 1. [This seems to contradict Horne. But the allusion there is not very plain, and John v: 1 is prefer-

he spent the remainder of the year in teaching and working miracles, John reports him again at a feast (or pass-over) in Jerusalem. (Jno. v. 1.) But in following the other evangelists, we have been led through a great part of the second year's transactions in Galilee, without observing that Jesus was at the regular Passover feast in the latter part of March,\* A. D. 27.

We are now prepared to read with increased interest the following version of John, fifth chapter.

"After these things, there was a Jewish festival and Jesus went up to Jerusalem. Now, there was in Jerusalem, near the sheep-gate, a pool,† called, in Hebrew, Bethesda,‡ with five porches. In these were lying a great number of weakly|| people,—sick, blind, lame, withered,—waiting for the moving of the water. For an angel [of the Lord]§ used to go down at a certain time into the pool, and disturb the water: he, therefore, who first went in, after the agitation

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able.] The third, John vi. 4. And the fourth which was that at which he was crucified, chap. xi. 55. From which it appears that our blessed Lord continued his public ministry, about *three years and a half*, according to Daniel ix. 27.

\* The Passover was celebrated the 14th of Nisan, or about the last of March or first of April.

† Bp. Pearce thinks the word *kolumbathra* [pool] should be translated bath, and that this place was built for the purpose of bathing and swimming in.—Clarke on John v. 2.

How many pools, baths, or reservoirs there must have been in Jerusalem! And yet some imagine there was not enough water in Jerusalem to immerse the people!

‡ *Bethesda* means, "House of Mercy."

|| According to Webster, a 'weakly' person is a person of a feeble, "not strong," constitution. It is better than 'impotent.'

§ According to Clark, numerous MSS, have this additional phrase, which seems proper enough.

of the water, was cured of whatever disease he had.

And a certain man was there who had been thirty-eight years in feeble health. When Jesus saw him lying, and was aware that he had been a long time in that condition, he said to him: "Do you wish to be cured?" The sick man replied: 'Sir, I have no man to put me into the pool when the water is agitated; but while I am coming, another goes down before me.'" Jesus said to him: "Rise, take up your bed, and walk." And the man was instantly cured; and took up his bed, and walked. And that day was the Sabbath.

The Jews, therefore, said to him that had been cured, "It is the Sabbath;\*\* it is not lawful for you to carry your bed.' He replied to them: "He that cured me—he said to me, 'Take up your bed and walk?' But he that was cured did not know who he was; for Jesus had withdrawn himself;—a crowd being in that place."— The man thought it a sufficient answer to those bigoted Sabbatarians, to say, "He that restored me to health,—he told me to take up my bed and walk; and a man who has such power and goodness would not tell me to do anything that is wrong." But they, like our modern Sabbatarians, attached more importance to the observance of the day, than to performance of acts of mercy.—

"After this, Jesus found him in the Temple, and said to him; "See! you have been restored to health: sin no more, lest something worse happen to you."†† W. PINKERTON.

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\*\* This is the same as to say, 'It is Sunday;' 'It is Lords-day;' 'This is Saturday.'

†† Clarke thinks 'this man had sinned and brought on this affliction. It may be so. For Jesus intimates that should he sin any more, a worse affliction might fall upon him. It appears to be one of the ways of Providence, to afflict for correction. Is not sin the cause of disease and death?

To the Christian Congregations in  
West Tenn.

*Dear Brethren:* It will be remembered that the GOSPEL ADVOCATE of 26th May last, contained a report of the meeting held in Jackson Tenn., for consultation on the subject of general evangelization in West Tennessee.

In that meeting eleven Congregations were represented. It was unanimously agreed, that:

1st. It is scriptural for Congregations to co-operate for evangelizing purposes.

2nd. There is need for such co-operation in West Tennessee.

3rd. We are willing to engage in the work.

In answer to the question, *how* shall we co-operate, there was some difference of opinion. But it was unanimously agreed that,

"The congregations in West Tennessee be requested to send delegates to the next meeting with money, and instructions that it be appropriated for evangelization in West Tennessee."

The next meeting will be held in Trenton, Tenn., Tuesday, Sept. 13, 1870.

As the time is drawing near, I desire to call your attention to the appointment, and urge that every congregation in West Tennessee send up representation.

The work proposed is certainly a good work, and every Christian should feel deeply interested in its progress. All that is necessary to perfect success is, that every one do his part. Nor will the contribution required of each be onerous. If

each brother and sister will give only *one dollar per year*, the work will go bravely and successfully onward.

What brother or sister, worthy the name Christian cannot contribute this small sum? If we will only count up what we spend in vanity and hurtful luxury, we will see how we may double and even quadruple that sum, and never be deprived of anything good.

I desire to make a few suggestions in reference to this meeting, which I hope will meet your approbation, and add something to its success.

1st. Let it be distinctly understood that it is a *consultation* meeting. The *how* or the *plan* for co-operation is still an open question.

The money sent up by each congregation is entirely under the control of its delegates.

Everything connected with the employ of an evangelist, and prescribing the field for his labors, will be matters to be considered and settled by the delegates of the congregations.

As the question of co-operation is becoming a practical question among us, and one of increasing interest, and one on which our wisest and best brethren differ, we hope the brethren will send as delegates, those who can show what the oracles of God teach on this subject. Let us have the truth, on this, as on all other matters, and walk in it, in love and harmony.

2nd. Let the congregations send delegates whether they send money or not. If the congregation will not, or does not, act in the matter, let brethren who feel interested come on their own responsibility. It is good for brethren to meet together and talk about Jesus and his cause, and how best to advance it. Our hearts

will be made to burn with new love while we thus commune. Besides, we should *know* each other that we may love each other. The meeting would be productive of good if it had no other object than this.

3rd. Let every member in the congregation, old and young, male and female, make the contribution of one dollar; and let it be sent up in the name of the congregation, to be appropriated only with the consent of its delegates. Every Christian should for himself or herself cultivate the grace of giving to the Lord, and that too from the proceeds of his own labor.

But, say many good brethren and sisters, I have not the dollar to give. If I had, I would freely give it. Very good. Where there is a will there is a way. Look around and see if you cannot find an offering for the Lord; and select the *best*, for remember it is for the *Lord*. Take a Lamb, or a Pig, or a pair of Chickens, or a few pounds of Butter, or a bushel of Fruit from the orchard, or Vegetables from the garden, and hie away to the market. Take them to some brother or sister who buys and say, "these are the Lord's; the money they bring is to be devoted to preaching the gospel to the destitute." I dare say they will bring a good price.

But some of our young sisters will say, That plan leaves me out. What shall I do to make my dollar? Take your scissors and needle and make garments for those who buy or hire such work; and you will soon have a dollar, or several dollars; and you will sing for joy as you sew, for you will be continually thinking, I am

sewing for love of Him who first loved me.

If this does not suit you, just deny yourself of one dollar's worth in some article of dress, and the memory of that denial will make you far happier than the wearing it. Try the experiment and see.

O, let no Christian, young or old, say, I cannot contribute one dollar to preach the gospel of Jesus to destitute places in West Tennessee.

Now, brethren, let us have a good meeting. Let each one feel that the success of the meeting depends, in some degree, upon himself, and feeling thus, let him do his whole duty.

Let us meet to take council together how we may best advance the cause of our Redeemer. In the success of his cause is the peace and liberty and happiness of mankind.

We ask our brethren outside of our section of the State to meet with us, and help us to find the truth, and walk in it as it is in Jesus. We especially extend this invitation to the teaching brethren.

I think I can say for the brethren about Trenton, that it will afford them pleasure to entertain all who will attend the meeting.

B. W. LAUDERDALE.

Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.

If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor. These include all that is valuable in life.

### QUERY?

*Brethren L. & S.:* We have had some controversy in our Bible class in regard to the meaning of the language used in Matt. v: 29, 30; and would like to have your views somewhat fully upon the passage. If this Scripture is to be understood literally, we would like to know the reasons why it has never been obeyed; if figuratively, what it means. We do not wish to annoy you with "hard questions," but desire simply to know the truth.

In much love,

F. M. F.

*New Lasea, Tenn.*

The following are the verses: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." The Bible Union version has it, "And if thy right eye cause thee to offend," etc. This no doubt is the true rendering. The body of man in all its departments, is the medium or machinery through which the mind acts. The mind can never develop any of its workings, except through the body. No matter what feelings or emotions may take place in the mind, no one else can know anything about it, except by some physical manifestation. Not only is it true that the inward operations of the mind can only be

developed through the body, but it is also true, that whatever of information the mind received from the outside world, comes through some organ of the body. Again, the mind can never accomplish its designs or wishes, except through the physical organization. Since the body is only a machine through which the mind acts, no blame can literally be attached to it. But owing to their inseparable connection, the different organs of the human body are sometimes spoken of as if they had intellect and responsibility. This use however of these organs is figurative, for they can do nothing, only as they are guided by the mental faculties and powers. Thus James says, the tongue is a fire, a world of iniquity, and that it "setteth on fire the course of nature," etc. Now certainly James does not mean that the tongue abstractly considered does all this, but that it does it as directed by the mind. The mind exercises the thought, and the tongue expresses it, and both together make up the deed for which man is responsible. Again, the mind determines to forge a note, with the name of a friend assigned; the hand seizes the pen and executes the deed. The man is responsible for it, not the hand alone. Nor would it atone for the deed to cut off the right hand. Yet we read of one of the martyrs, who from the outward pressure had been induced to sign a recantation of his faith. He afterwards reaffirmed and was executed; and when he was fastened to the stake and the fire began to blaze up around him, he held out his hand first in the blaze, reproaching it for having committed such a deed. Still all this does not

prove the doctrine of Penance to be true. Hence we regard the passage above, quoted by our brother, as figurative.

We are tempted, through the "lust of the eye," to do many things that are contrary to the word of the Lord. So we are often tempted to do wrong things, that are accomplished by the 'right hand.' From the fact that these temptations to wrong doing reach the mind through some of the members of the body, or are carried into effect by them, the Savior speaks of them as if they alone were active in the matter. The meaning evidently is, that no matter through what channel the temptation approaches, it must be crucified, put down, even if it is as dear to us as the right hand or right eye. The apostle teaches that, "we must crucify the flesh, with the affections and lusts".

And yet there is a sense in which it might be applied literally. Suppose a Christian daily sees something that is a sore temptation to him, to lead him to do something wrong, and he tries with all his powers to crucify that desire, but is utterly unable to do so. It would then be better literally to cut off a hand, or pull out an eye, than lose one's soul in eternity. Hence if we would live forever with God and Christ, we must overcome the temptations of life, at whatever cost may be required. But there is exactly where the difficulty lies; in paying the necessary price to put down the evil. This price must be paid, if it even costs our lives. The Savior teaches that we must forsake every earthly tie, if need be, for his sake. The only question is, are we willing to do it?

If so, we may be his children in time, and throughout eternity.

E. G. S.

#### Success of the Gospel.

We learn in a recent letter from W. Y. Kuykendall, Cookeville, Tenn., that there have been 21 additions where he has been preaching, within the last two weeks.

Also from brother J. D. Eskridge, Lavergne, Tenn., we learn that brother J. C. Caldwell, from Kentucky has just closed a meeting at Burnetts Chapel, with 21 additions. Three were immersed recently near Verona, Miss. by brother J. C. Oliver.

At Rock Spring, Rutherford Co., we recently immersed seven. At Hickory Creek, Warren County, Tenn., four were immersed during the week after the second Lord's day in August and the brethren at that place much edified and encouraged. We think much good was effected by the meeting. We also held a week's meeting with the brethren at McMinnville, commencing on Friday before the third Lord's day of August resulting in ten accessions to the church, and more than ordinary interest manifested at that place. The Cause is rapidly gaining ground there, and in many portions of that County.

We hear of many successful meetings at different points in Middle Tennessee, which we suppose will be definitely reported soon.

One may plant, and another water, but "God gives the increase." To him be all the praise.

E. G. S.

Bro. W. J. Barbees Scriptural Arguments  
for the Louisville Plan.

*Brethren L. & S.:* A few days ago my attention was called to a piece written by W. J. Barbee in defence of the Louisville Plan in which he stated I had misrepresented him, and had failed to notice his arguments in a former number.

When Father T. Campbell was asked by a Mr. Monroe, if we adopt that basis of speaking as the Bible speaks, then, there is an end of infant baptism. Mr. Campbell replied: "*if infant baptism be not found in Scripture we can have nothing to do with it.*" *Memoirs*, Vol. 1, page 238.

If any friend of the Louisville Plan will show me where that plan is once named in the Bible I will cease my opposition to that plan. If he cannot do it, why not abandon that plan as well as infant baptism? Let him show why this logic does not apply to the Louisville Plan as well as to infant baptism? The burden of proof lies upon the friends of this plan; and unless they produce the proof for this plan, we have no more right nor reason to discuss it than we have the dogma of Infallibility. Our periodicals are filled with discussions of untaught questions about organs, Missionary Societies, of which the Scriptures say no more than they do of infant baptism. Now say to our brotherhood, if you will prove that the New Testament, that the apostolic churches co-operated as our people are now doing to spread the Gospel through Missionary Societies, I will cease to speak against them. Show that the New Testament churches transferred their

right to individual persons to be carried to conventions and Missionary Societies and I will never write another word against them. Bro. A. Campbell says "where the Bible is silent, we must be as silent as the grave." Vol. 2, page 449. Is not the Bible as silent as the grave respecting this Louisville Plan? If it is not show what it says. He says to Father Stone: "I admire your scrupulosity about Bible terms and Bible ideas. I venerate the man who venerates the word of God." Page 482. Now brethren why not apply this logic to the Louisville Plan? Can you give a reason why it should not be so applied? If you can, give it. If you cannot let us say no more about *that plan*. I will specify what the friends of the Louisville Plan say are these arguments from the New Testament, and they can add those that I overlook, and that will complete the enumeration.

1. The Committee of twenty influential persons who will influence our churches. Is this Scripture?

2. Two conventions in 1869. Is the Scripture silent on this subject? or what does it say?

3. The Report of the Committee.

4. To raise money.

5. To spread the Gospel with that money.

6. To district some States after the manner of the military and not all the States.

7. To appoint State Agents to collect money.

8. Expediency.

9. No specific plan revealed in the New Testament.

10. Then the world was without a plan for 1868 years.



11. Then the Gospel has not yet been spread, if it has been done it was without a plan.

12. As this is the principal reason for the Louisville plan.

I will name several *Divine* specific plans:

1. John the Immerser spread the kingdom through Judea. All the people and the publicans justified John, being immersed with his immersion. Luke vii: 29, 30. God sent him and not Missionary Societies. His salary yearly was what? The bees and locusts fed him. The sheep or camels clothed him and there were no churches to co-operate with him.

2. Mission. Our Savior sent the seventy disciples without gold, silver or scrip. Mat. x; Luke x.

The third specific plan. He sent the twelve apostles and one of them said he had no gold nor silver. Acts iii. Their commission embraced all nations. The fourth mission is that of the individual churches in Acts. The mother church in Acts 1 to 7 spread the Gospel through Judea and other places. Acts xi.

2. The Samaritan church spread the gospel in Samaria.

3. The Ethiopian church in Ethiopia.

4. The Ceserean church among the Gentiles.

5. The Antiochian church among the Grecians.

6. The Thessalonian church through Thessalonica and Achaia.

Let some friend of the Louisville plan show that they used Missionary Societies.

13. Another argument used by Bro. Barbee is: I was engaged in the Baptist Bible Union. This was

good coin while our people were in it, but it don't pass now.

14. Bro. Barbee says "I infer."

15. "I regard."

This may be good currency in Mississipi but it will not pass in the West. If he will now add his other Scriptural arguments to these for the Louisville plan, then we shall have them all. Not one of them in the New Testament. Creeds, organs, mourning-benches, Missionary Societies are all links in the same chain. They all stand or fall together. If you make a slip-gap in the Fathers Campbells, stand to set in Meeting-houses and Missionary Societies, then the organs and Romanism and sects will get through the same gap. You must shut them all out, or let them

all in. Show us your authority for the existence and assumptions of these Societies instead of amusing us with their objects, their harmony and numbers. There are wheels within a wheel, the outer wheel turns annually and every revolution it makes it gains power and all the inner wheels and the outer grinds the people, increases the power of the clergy and lessens that of the churches and people. The history of every sect proves this.—All power under God is in the people, but it soon passes out of their hands into the hands of their clergy.

Our people at first destroyed Associations, we are now reviving them under the name of conventions, two names for the same thing, both unscriptural. Bro. Barbee says, 999 of our people are for the conventions. There is an oracle that says, you shall not follow a multitude to do evil. Another says, He causes all, both small and great, rich and poor,

free and bond to receive the mark of the beast. Nineteen thirtieths of mankind are idolators. How many entered the Ark? There are 150,000,000 of Papists. How many sects? 2,000,000 were crusaders, to which Bro. Campbell compares modern Missionaries.

Give us a thus says the Lord for the Louisville plan, not numbers.

Yours truly,  
JACOB CREATH.

### Why I left the Baptists.

*Brethren L. & S.:* Will you permit me through your most excellent ADVOCATE to give my reasons for leaving the Baptists, and uniting with the Christians? I make this request because I was raised in Tennessee and want my old friends to know what I have done. I have done nothing that I am ashamed of. Neither do I wish to conceal it from the public. I will state first that I have not left my former brethren because of any difficulty, or any malice toward them. There is no stain on my character. I am satisfied that the Baptists will willingly acknowledge that I have as high a standing for piety and morality as any young minister they have among them.

1st. My first reason for leaving the Baptists is, that I could not preach the doctrine which they believe and teach, without being condemned by my own conscience.

2nd. I could not preach the word of God among them, as Peter did on the day of Pentecost to the three thousand anxious inquirers after salvation, or at the house of Cornelius, or as Ananias preached it to Saul,

or as Saul preached it to the heathen jailor, without being condemned by them and called a Campbellite.

3rd. They are too sectarian in their feelings toward others.

4th. They wear the wrong name. The Church of Christ should wear his name. Eph. iii: 15th.

I have now given my reasons for leaving the Baptists, and will now give my reasons for joining the Christians.

1st. I can preach the doctrine that they preach without any remorse of conscience. And this I regard as one of the greatest privileges that we possess.

2nd. When I preach the word of God among them, they receive it regardless of what men do or say.

3rd. They are free from sectarianism, or nearer so than any other people known to me.

4th. They wear the right name, and accept nothing but the Bible to guide and rule them in religious matters. These are some of the reasons which have prompted me to do as I have done. Not that I love Jesus less or in any way feel tired of serving him. His yoke is easy and his burden is light. I love his precious word, his holy commandments, and feel happy to do his will.

I have found a people that love him better and honor him more highly than any people on the globe; because they believe and obey his word. Yet I love my Baptist brethren and hope that they will still love me and strive to meet me in that glorious land where there will be no more Baptist or any other sectarian names, but we will all be called Christians after the name of Christ.

GEO. W. PUCKETT.

Raleigh, Ill., July 29th 1870.

## Proselytes to Judaism.

Did the Jews circumcise and baptize their Gentile converts? and if so, what was the mode of baptism?

A. LOWE.

So far as the sacred record goes, there is no evidence to indicate that the Jews ever baptized the Gentile proselytes. They did circumcise all who were thoroughly converted to the Jewish religion. The case of Paul circumcising Timothy in deference to Jewish customs and Jewish prejudices, is an example of this. Acts xvi: 3. Circumcision was essential to covenant relationship with God in the Jewish church. Gen. xvii: 13—"He that is born in thy house, and he that is bought with thy money must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. The uncircumcised man child \* \* \* that soul shall be cut off from his people; he hath broken my covenant." See also Gen. xxxiv: 15-22 Exodus xii: 48. "And when a stranger will sojourn with thee and keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land, for no uncircumcised person shall eat thereof. One law shall be to him that is home born and unto the stranger that sojourneth among you."

But while this requirement of circumcision was positive and clear, and the practice was fully in accordance with the law, there is no requirement for Baptism and no intimation in Scripture that it was ever practiced

as a condition or ceremony of proselytism to Judaism. Historians of a later date have professed to find evidence of such a practice from profane history. Jewish ablutions in connection with their worship was very common. We feel sure, from the total silence of Scripture, that the anxiety to find something of this kind among the Jews, has caused these historians to mistake this ablution as a preparation to worship, with an act of proselytism to the faith and family of Judaism. There can be but one mode of baptism as regards the burial of the subject. To change that mode is to change the thing,—is to destroy the ordinance.

No one ever taught or practiced anything else as baptism than immersion until it was first done by the authority of the Romish Church first to persons confined with sickness to their beds. Even then it was poured all over them so as to deluge and as near as possible submerge the whole body, as it lay upon the bed. This was gradually changed to pouring a small quantity upon the head, afterwards to sprinkling a little in the face. The only authority for calling sprinkling or pouring baptism is the decision of the Romish Church, that it would answer instead of baptism.

D. L.

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 Miraculous Faith.
 

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*Bro's L. & S.*: Is there now or has there been a miraculous faith? What kind of faith did the Apostles have? Can we properly say "kinds" of faith? "Howbeit this kind goeth not out," etc. Matt. xvii: 21 If

it "goeth out" by prayer and fasting is it miraculous?

I have asked these questions because some of the brethren here contend that the measure of faith, mentioned in Rom. xii: 3, alluded to the miraculous faith of the Apostles. Will you please answer, the above questions and give us your understanding of Rom. xii: 3?

Your Brother,  
J. S. NIX.

*Tucker's X Roads, May 16th, 1870*

We see no reason for calling the faith spoken of in Rom. xii: 3 a miraculous faith. It was written to the church at Rome. If it was a miraculous faith then every member of the church at Rome possessed a miraculous faith. For this we apprehend none will contend. We have no evidence in the Bible that any person ever believed save upon testimony submitted to their judgment. No faith was ever given by the direct power of God without testimony and the exercise of our faculties. The facts submitted were miraculous. But all the facts submitted to us even, concerning the Christian religion are miraculous. Religion is supernatural and must rest on supernatural facts. But the testimony concerning these facts is such as may be comprehended and appreciated by our natural faculties. All faith then comes in one way—through the action of the mind on the testimonies submitted. Peter and Paul both believed upon these conditions. Strong faith now leads through strong assurance to full enjoyment of the blessings. Weak faith gives slight assurance and light enjoyment. In the age of

miraculous gifts, those gifts were enjoyed upon the same principles. Strong faith excited deep devotion, gave great power and the best gifts. Weak faith gave the poorer gifts and little power to use those gifts. "Howbeit this kind (of power) goeth not out save by prayer and fasting." Our faith is strengthened and intensified by prayer, fasting, devotion and zeal in attending upon all the appointments of God.

D. L.

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### Queries?

*Bro. Lipscomb:* Will you please respond to the following questions?

1st. Is a church Scripturally organized, with but one Elder (Bishop) and no Deacons?

2nd. When there is but one officer, has he the right to rule irrespective of the judgment of other brethren?

3rd. Does the term Elder refer to the number of years a man has lived in this world, or the length of time he has been a member of the church?

4th. What is the meaning of Paul's language (Tit. i: 3) "notself-willed" and Peter's (1 i: 3) "neither as being lords over God's heritage?"

A NOVICE.

*Lexington, Texas, June 30th, 1870.*

The church at Jerusalem was just as Scriptural a church without the appointment of a single officer or the appointment of a single individual to a special work as any officered church the world ever saw. It existed for years without any officers save the "apostles" and we have their teaching in the Bible. The seven were set apart to see that the Grecian wid-

ows were fed. When the Grecian widows had left Jerusalem, the work of these seven was destroyed and we never hear of the seven afterward save as they were evangelizing sinners. So when the work of feeding the Grecian widows was over, the church was still without a single soul specially set apart to do a single work. Yet it was a perfect church of God, bearing children to the Lord, sounding out the word, planting other churches and doing the full work of God in the world.

Forty officers would not have the right rule irrespective of the word of God. Neither is the judgment of other brethren worth a baubee irrespective of the word of God. When the brethren all respect the word of God they will all see alike, act in harmony and walk by the same rule. When one brother, it matters not what his position, undertakes to rule the church in something the Bible does not direct, he makes of himself a Pope and assumes on a small scale all the functions and powers of the Pope of Rome. God's law is the only rule of his people. And all should with perfect harmony submit to this.

3rd. We would say in the Scriptural use, it referred to experience and knowledge in the work of the Lord, which can be gained only by years of study and practice of the will of God in his church. Men may nominally live in the church for scores of years, and still by lack of study and experience in the word and work of God die mere novices in the church. All rulers must rule in the church through the weight of influence and not through mere official power. This is popish.

4th. Self willed, means determined to follow his own will, arbitrary, unwilling to be advised by others, self-sufficient, one that rules by official power and not by the weight of his influence, and the gentle perseverance of a sound judgment, a true knowledge of the Scriptures and holy life.

D. L.

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### Church News.

*Brethren L. & S.:* Since the first of June I have been instrumental in this and Monroe Counties in adding 39 to the good Cause; 3 others to be baptized soon; 42 in all. To God be all the praise.

Your Bro. in the one hope,  
P. D. ROBERSON.  
*Mariana, Ark., Aug. 26th, 1870.*

*Brethren L. & S.:* I have just closed a three days' meeting at Pine Apple, Ala., with six accessions to the Cause; one from the Baptists, four from the world, and one reclaimed. The interest of the meeting was growing rapidly, but owing to my engagements at home, I was compelled to leave.

Your Brother.  
W. C. KIRKPATRICK.  
*Honoraville, Ala., Aug. 19th, 1870.*

*Brethren L. & S.:* We have had five more additions to the Church of Christ at this place.

JOHN T. POE.  
*Huntsville, Tex., Aug. 22nd, 1870.*

Religion is a personal business; and if all the rest of the world were to forsake Christ, it would be our duty to follow him.

## Obituaries.

*Bsethren L. & S.:* You will please announce through the *ADVOCATE* the death of our much esteemed Sister Mary C. Ann Vanlandingham, the daughter of Bro. Wm. C. and Sister Sarah E. Vanlandingham of Hunt Co., Texas, near Shutin Church. She was born Dec. 8th, 1851, and was baptized into Christ August the 9th, 1869 and died of measles the 1st of August 1870 in full assurance of a blissful immortality, with perfect calmness, und full resignation.

She was beloved by all who knew her. As a student, she was punctual to all her duties, thereby gaining the greatest esteem of both her teachers and schoolmates. At home, she was ever ready to do a kindness for her parents. With her brothers and sister she was the center of love. Society has lost an ornament. Her parents have lost a priceless jewel; her brothers and sister an exemplar.

Thou art missed my sister, precious memories of thee are enshrined in many hearts and may they lead them to Christ that they may meet thee around our heavenly Father's throne where we may praise him more perfectly, is the earnest paayer of

J. T. SMITH.

*Brethren L. & S.:* With a sorrowful heart I announce to you the death of our Brother Marion M. Barfield, of Davidson County Tennessee on the 25th day of May 1870 after an illness of three months, with consumption.

Our brother was in the 31st year of his age. He had been a member of the Christian Church for 9 years.

He leaves a wife and child to mourn his loss. He was a kind husband and an affectionate father, a devoted member of the Church of Christ.

Blessed are the dead who die in the Lord; on such the second death has no power.

NATHAN FUQUA.

*Mill Creek, Davidson Co., Tenn.,  
June 8th, 1870.*

## Sp

Look most to your spending. No matter what comes in, if more goes out you will always be poor. The art is not in making money, but in keeping it; little expenses, like mice in a barn, when they are many, make great waste. Hair by hair heads get bald. Straw by straw the thatch goes off the cottage, and drop by drop the rain comes into the chamber. A barrel is soon empty, if the tap leaks but a drop a minute. When you mean to save, begin with your mouth; there are many thieves down the red lane. The ale jug is a great waste. In all other things keep within compass. In clothes choose suitable and lasting stuff, and not tawdry fineries. To be warm is the main thing; never mind the looks. Never stretch your legs further than the blankets will reach, or you will soon be cold. A fool may make the money, but it needs a wise man to spend it. Remember it is easier to build two chimneys than to keep one going. If you give all to back and board, there is nothing left for the savings bank. Fare hard and work hard while you are young, and you have a chance of rest when you are old.—*John Ploughman's Talk.*

### The Nazarites of Hungary.

We give the following account of a people in Hungary who are preserving, in a remarkable degree, the Christian Religion in its purity. They are the remains of a people who have withstood the corruption and persecution of Romanism for fifteen centuries, and are still striving for the truth. They are represented and approved by the Methodists. We are condemned here for teaching what these teach there.

FRANKFORT-ON-THE-MAIN,—  
GERMANY.  
June 17th, 1870.

Hungary is ripe for the pure Gospel, and is one of the most inviting fields in the world for missionary labor. There is just now an unusual degree of religious feeling pervading the country, which, in the absence of proper religious control and guidance, is taking the form of those greater or smaller religious communities that exhibit, oftentimes, a strange mixture of truth and error, but clearly indicating the desire for the Gospel shown more or less within the last few years by all slavie nations. One of the most important of these communities is that of the Nazarites. Their history is brief, and they have grown with marvelous rapidity. Various accounts of them have appeared in the Hungarian journals, and some of these have found their way into the German language.

The best description of the Nazarites and their doctrines I have been able to meet with has just been furnished by the Augsburg *Allgemeine Zeitung*, by a writer signing himself

"Professor J. H. S." It is evident that he has paid great attention to the subject, and has studied the Hungarian Nazarites in their own country. I will give you some selections from his valuable paper. Hungary comprises within its borders not only the representatives of many nationalities, but, in a confessional respect, is the home of the most varied religious forms. Roman and Greek Catholics, Greek Orientalists, Armenians, Lutherans, Calvinists, and Hebrews live here in great numbers, and one can find, even in the provincial towns, four or five different religious societies. The Nazarites are a new sect; they originally appeared in small numbers here and there, but within the past eight years have gained greatly in adherents. They did not have their origin in Hungary, and the first that was heard of them there was some fifteen years ago, in the south of Hungary, which is now their chief stronghold, where a Silesian weaver, and then a shoemaker and tailor, were the chief preachers, or "prophets," of the new doctrine.

The Nazarites profess to derive their confession from the New Testament alone. While they acknowledge the divine origin of the Old Testament, they only regard it as an explanatory aid for the understanding of the New, or as an edifying discipline. They acknowledge the Apocrypha has some historical value, and is good for the elucidation of their doctrinal statements. God is one in essence, but three in person—Father, Son and Spirit. He has created all things, and supports, sustains, and governs the world; the Son has re-

deemed man from sin by death on the cross; the Holy Spirit sanctifies and illuminates believers; man abused his freedom and sinned, and hence he has lost his innocence, holiness, and immortality, and become a prey to death. Only those enjoy the merits of Christ's death who conform to his life and doctrine. Christ is prophet, priest, and king. He died a physical death, but rose again, as a pledge that his followers should share in his resurrection.

There are only two sacraments—Baptism and the Lord's Supper. Children should not be baptized; for it is written, "Go and teach all nations, baptizing them;" a child, moreover, cannot understand the articles of faith, and cannot, therefore be a disciple; besides, children, according to God's word, are innocent, having no sins to be washed away. Baptism can consequently only take place with propriety when the catechumen is able to testify to his faith, and can adopt and be faithful to the doctrines of Christ. When the community is satisfied with the sincerity and spiritual attainments of the applicant for membership, he is conducted by the elders of the society to some far off place, where he is immersed in the nearest body of water, and prayers are offered. In case of invalids or weak persons, baptism by pouring can be consummated. Every male Nazarite in good standing in his society can baptize, but a woman cannot; because the Apostle Paul says that they must be "silent." No money is allowed to be paid for baptism, for the apostles did that work gratuitously. No one who is not baptized can be sure of salvation, although God's in-

finite mercy may reach even one in that state. Baptism was ordained for believers, and the Last Supper for the sanctified, since the latter is designed to call to mind the death of Christ, and admonishes to a life like his. All who have been baptized and are true Christians are counted among the number of the sanctified, and therefore can enjoy the Lord's Supper. In the distribution of the Lord's Supper, the Nazarites harmonize with the Reformed or Calvinists. Children are not allowed to participate in the Holy Communion, for they are supposed to be without the requisite knowledge of the truth. Catechumens are called "friends," and they have no right to be present even at the distribution of the elements.

Marriage is regarded as a civil institution. As soon as betrothal has taken place, the society is publicly notified of the fact, and, if no objections be made, marriage takes place soon afterward. No festivities are allowed to occur when marriage is solemnized. The Nazarites, quite in harmony with their discarding of all scientific study of the Bible, did not, at the outset, send their children to school, but they have recently changed their course in this respect, and now even send their small ones. Higher studies they do not encourage in their children. Their funeral ceremonies are very simple. The deceased is clad in a plain white robe, placed in an unpainted coffin made of rough boards, and drawn on a common wagon to a cemetery. A few men attend the body, carrying with them spades with which to dig a hole; then follow relatives and a



few women. No weeping takes place, for whoever passes into a blessed life should not be mourned for. The Nazarites have, strictly speaking, no holy days, and yet they respect those of other confessions by performing only light and quiet work. They do not believe that the sanctification of Sunday is enjoined in the New Testament; nevertheless, they conduct their prayer-meetings and other religious exercises on Sunday, and even on three or four other days in the week. Their places of worship are unadorned halls, in the middle of which there is a vacant space where a small unpainted table stands. About this table those are seated who take charge of the service, while the remainder of the members sit on seats without backs, men and women occupying separate parts of the hall. At first the Hungarian Nazarites used the Reformed hymn books, but at present they have in use the one published first in Zurich, Switzerland, entitled "Zion's Harp," which has been translated into Hungarian. After singing, comes an extemporaneous prayer, and then an expository address by some one of the members sitting around the table. The subject of remark is almost invariably taken from the New Testament. They never say the Lord's Prayer as it stands in the New Testament, but weave its separate petitions into one of their own formation, which must always be extemporaneous.

The Nazarites have no special priests; every man is a priest so far as he explains the Scriptures zealously. No one can pray and explain the Scriptures who does not receive the right to do so from the society. In

life, the members are quiet, orderly, and respectful to the laws, with a few exceptions. While they are charitable towards persons of other confessions, they regard those of their own faith as their chosen spiritual brethren and relatives in the Lord, and look upon all other people who may be closely related to them as merely physical kindred. They consider themselves the exclusive possessors of God's word and truth, the only perfect expositors of the Scripture, and the only true members of Christ's kingdom; they regard all others as pursuing the fleeting, perishable things of this world, rejoicing in vanities, and therefore unable, in their present state, to attain eternal salvation. They are very kind to the needy, and are perfectly guiltless of the social communion which various writers have attributed to them. When they give their word to any one, they wish it to be understood that such is sufficient; hence, they refuse to take the oath, and persist in their refusal with the utmost obstinacy before the courts; neither will they serve as soldiers. They indulge in no luxury—if we exclude that of long hair. They avoid profanity, controversy, and law-suits, and make any sacrifice to escape them. Any one who is excluded from their society is never saluted by them afterward; they greet one another with the words: "The Lord bless you!" They call their companions in faith "brethren." They keep perfectly free from all political movements, and even take no part in the election of members of Parliament, saying they do not know which party is on the right side. The Nazarites are strongest in

South Hungary, especially in Szege-  
din, Temesvar, Hold-Mezoe Vasarhe-  
ly, and some other places. In the  
early part of their history, they were  
greatly persecuted, both ecclesiasti-  
cally and civilly, and the effect of  
this has been, as is always the case,  
to increase their zeal and numbers.  
The members are chiefly from the  
lower classes—simple peasants, trades-  
men, and mechanics. They are just  
now believed to be at a stand-still, if  
not actually decreasing in numbers.

#### Death of Wm. M. Purcell.

This devoted and humble servant  
of God is now at rest. He died in  
the triumph of a living faith, at his  
home, in Monroe county, Ky., on  
Monday morning, Nov. 22nd, 1869,  
after a severe illness of about ten  
days.

Bro. Purcell was born Oct. 18,  
1818, in Jackson Co., Tenn.—was  
immersed by Stephen Tribble in Line  
Creek, Sep. 3rd, 1837,—was ordained  
evangelist for the Line Creek Church,  
Sep. 2, 1840, and ordained Elder of  
Flynn's Lick Church, July 1st, 1844,  
and also of the Church at Bagdad,  
the same year. He acted as a servant  
of the Church in some capacity until  
his death.

He was married to Priscilla Welch  
April, 6th, 1843; by whom he had  
seven children, four of whom are his  
survivors. He was married to his  
last wife, Elizabeth Hestand, March  
11th, 1860; by whom he had four  
children. Sister Purcell, with a de-  
pendant family, is left to mourn the  
loss of a kind husband and affectionate  
father.

He being a practicing physician

prevented greatly his labor in the  
gospel, but, notwithstanding all his  
privations and sufferings, he continued  
"to be about his blessed Master's busi-  
ness," preaching (the best of preach-  
ing) by example. I certainly have  
never known one more devoted and  
zealous in the cause of our blessed  
Savior. Kindness, humbleness, meek-  
ness, gentleness, long-suffering and  
forbearance displayed themselves in  
all his walks. Indeed, such was his  
unassuming manner that he never re-  
ceived his merit. He was a close  
student of the Bible; and but few  
men have attained a more extensive  
knowledge of this sacred Book. It  
was his great delight to encourage  
the youth; frequently visiting and  
delivering lectures in schools, having  
spent the earlier part of his life in  
teaching.

May the Lord bless his companion  
and children; and may we all press  
on until we meet your father and our  
brother "in that rest which remains  
for the people of God."

ABNER N. DANIEL.

*Sulphur Lick, Ky., Nov. 1869.*

*Harbinger* and *Review* will please  
copy.

A NEW BROOM SWEEPS CLEAN.—  
Now, then, to the point. Are all  
the men and women, boys and girls  
in this world, sweeping? Yes, every  
one. How is the broom handled by  
us? Do we each determine to make a  
good clean path as we onward go in  
all life's varied duties? Do we feel  
that our fellow men may at all times  
trust us, and not be deceived? For  
our own good, if there were no high-  
er aim, this point must be attained,  
and held till the battle of life is over.

## ROWING AGAINST THE TIDE.

It is easy to glide with its ripples,  
 Adown the stream of Time,  
 To flow with the course of the river,  
 Like music to some old rhyme :  
 But ah ! it takes courage and patience  
 Against the current to ride,  
 And we must have strength from Heaven  
 When rowing against the tide.

We may float on the river's surface  
 While our oars scarce touch the stream,  
 And visions of earthly glory  
 On our dazzled sights may gleam ;  
 We forget that on before us  
 The dashing torrents roar,  
 And while we are idly dreaming,  
 Its waters will carry us o'er.

But few—ah ! would they were many—  
 Row up the "Stream of Life,"  
 They struggle against its surges,  
 And mind neither toil nor strife ;  
 Though weary and faint with labor,  
 Singing triumphant they ride,  
 For Christ is the hero's captain  
 When rowing against the tide.

For on through the hazy distance,  
 Like a mist on a distant shore,  
 They see the walls of the city,  
 With its banners floating o'er—  
 Seen through a glass so darkly,  
 They almost mistake their way,  
 But Faith throws light on their labor,  
 When darkness shuts out their way.

And shall we be one of that number  
 Who mind not toil and pain ?  
 Shall we moan the loss of earthly joys  
 When we have a crown to gain ?  
 Or shall we glide on with the river,  
 With DEATH at the end of our ride,  
 While our brother, with Heaven before him,  
 Is rowing against the tide ?

From the New York Observer.

### MINUTES.

BY M. W. MCLAIN.

"Carly ! Carly ! come now and do your hemming."

"Yes, mamma, in a minute."

"You always say in a minute, Carly, and then you let ever so many run away before you come ; and they go empty handed."

"Minutes run away, mamma ? why how funny."

"Yes, they are passing by us all the time, they never cease, and each one pauses for sixty seconds, and then goes on, carrying what we have done in that time."

"Where do they go, mamma ?"

"Our heavenly father sends them down to us, and when they leave us, they go back to Him."

"What does He do when they come back with nothing in their hands ?"

"He is grieved, very sorry that his children should so misuse or waste His precious gifts."

"Well, I never thought minutes were of much use before."

"Don't you remember what that little verse says,

"So the little minutes  
 Humble tho' they be,  
 Make the countless ages  
 Of Eternity ?"

"Yes'm," Carly answered, "I remember it, but I never thought what it meant before." And she rose from the sofa where she had been lounging, and went to get the pretty little work-basket her mother had fitted up for her, and the towel she was to hem.

The summer holidays had come, and, in the long hot days, Carly had no lesson to learn and say, and could give up all her time to growing and playing. She and the flowers did a great deal of growing in the summer time, when the warm sun shone on them, and the breezes blew gently, and the rain fell in soft pattering showers or came down in heavy storms that made her watch anx'ously for the rainbow, so as to be certain it was not another deluge that had come.

Carly thought she grew much more in summer than in winter, when she had on so many thick clothes, for when she had on a dress with low neck and short sleeves, she had so much more room to grow in.

She seemed to think that the summer was only made for these two things, growing and playing; but her mamma had different ideas—she thought that “all play makes Jack a mere toy.” So she gave Carly a daily task to do. It was not much merely to hem a towel, but she did not like to do it, and, to get through quicker, often made such long stitches that they had to be pulled out and done over.

She took her work and sat down by her mother, but she did not stay there long; the birds were twittering out in the trees, the katydids and all the summer insects were keeping up their concert in the air, and the sun was shaking pretty little shadows out of the trees on the grass beneath, so that finally she could stand it no longer, and asked her mother if she could not take her sowing out under the trees.

Her mother said she could go, so she took her basket and went out to a little mound under the old pear tree, where she was very fond of lying, for it was almost always shady, when every place else was sunny.

She sewed steadily for a little while, though her stitches were pretty long, for she was thinking of going down to wade in the brook when the hemming was done. But the day was so warm, and the dancing of the shadows on the grass so amusing, that the stitches grew longer and longer, and then stopped altogether,

and she was watching the ants creeping about, the chickens scratching, and looking at the windows of the house, where she saw one member of the family or an other pass by.

She was thinking about what her mother had said about the minutes passing by, and was wondering what they looked like, when she noticed, coming from the windows and doors of the house, a multitude of insects, as she thought it at first; but, on looking more closely at them, she saw they were unlike any she had seen before, and she thought she would catch one and give it to her brother, who was all the time catching bugs, sticking pins in them and calling them long names.

But just when she was about to try and catch one it struck her that they might be minutes, so she watched them more closely.

Sure enough they were, and she wondered she had never seen them before; then remembered that she had never looked for them, and that usually you did not see anything until you looked for it.

They were queer looking little chaps, and she could not tell exactly what they were like, for sometimes they took the shape of what they carried, and were so different, she hardly knew any two alike.

First she noticed them coming out of the parlor where her sister was practicing. That must be a funeral march she was playing, for the minutes came in solemn procession, carrying the notes in the most sedate manner. Then the movement changed, and was so quick that Carly could not help feeling sorry for the minutes, for they came skipping out loaded

down with quavers, and semi-quavers, and hemi-demi-semi-quavers, until she wondered that one minute could carry so many.

Then she saw them coming out of her mother's room, and knew they came from her, because none of them were empty-handed. They all bore away something that had been done for others. Kind words, pleasant looks, kisses for the baby when she fell and hurt herself, thoughtful deeds. How busy the minutes were as they passed out of there, and Carly thought what a very beautiful story they must tell up in heaven.

As she grew used to seeing them, she found that the whole air was full of them. On their journeys, some were bent down under heavy loads of sin and wickedness. some carried nothing, and, with sad faces, groped about for what they should have had to carry; others, though loaded as heavily as the first, were traveling on with joyous faces and light steps, because their burdens seemed light, for they were good deeds.

Carly watching them come from each room, knew what every one of the family was doing, and thought how dreadfully lazy Harry was, as they came from him bearing nothing, and all shrunken away to half their size; and so criticising every one, suddenly remembered her own minutes, and, wondering what they were doing, turned to look at them.

Huddled up together and moving slowly off, was a long string of forlorn, wasted minutes, looking so sorry for themselves, that she could not help feeling sorry for them. At the head of them, just going out of sight, were some who looked more lively,

but went along with such a queer gait that she could not help laughing. She looked closer to see what was the matter, and found that they were continually tripping up in the long stitches she had put in her towel where she should have put short ones, and she thought she would be more careful in future.

But she did not laugh as she looked at the others near to her; they looked so pitiful with their empty hands, that she felt more like crying. Right before her was one little fellow, the Present Moment, down on his knees, begging for something to carry off; and as she watched him, and yet gave him nothing, he dwindled away, until he was almost gone, still holding out his hands.

That made her feel so badly, that she was just going to give him a tear that had dropped on her hand, to think how he was wasting away, for she did not know what else she could give him, when she heard her mother call to her:

"Carly! Carly! wake up and come in the house. Don't lie there asleep with the sun in your eyes, you will put them out."

She looked over at her mother, and, when she looked back, she could not see the minutes any more! She picked up her towel and went on with her hemming, this time with fine stitches, as she remembered how queerly the minutes tripped up in the long ones.

They might say she had been asleep, but she did not believe she had, and thought she seemed asleep because she was so eagerly watching the minutes, and determined to remember how unhappy they were,

when they carried nothing, and, if she could, not to let any more go that way, but give them something, however small it might be.

"I am so sorry mamma spoke to me just then, and kept me from seeing any more. But I shall remember how that poor little one looked, and try and be industrious, so if ever I see them again, they will look like mamma's," she said, with a thoughtful face, as she put her resolution into instant practice, and worked industriously.

#### Customs—Baneful, Painful Foolish.

I read one day about the Druse horn, nay, I saw one once—a tall, hollow affair of silver, not unlike an old-fashioned stage-horn, nay, a fish-horn.

This must, among the Druses, be worn by every married woman all her life. It is set upon her forehead, resting upon the larger end on a cushion, kept in its position by cords or bands, and if a veil be worn it must fall over the top of the horn, adding no little to the weight and pressure of this six-inch ornament and burden.

And this horn, they told me, a woman must wear night and day, for life. And it is said that at first and for a long period they suffer very much, and have terrific headaches, so that they are at times almost distracted, till in time they become accustomed to it, and either learn to endure or cease to feel.

Of course it is barbarous and unreasonable; so is our system of stays or corsets, which Lady Mary Wortley Montague describes in her letters

as such a source of wonder to Turkish women, while the men supposed they must be a sort of cage or restraint imposed by men upon their wives.

Nobody knows quite why it is done, but it is true that half our women almost squeeze the breath out of their bodies, and are only free when they are undressed.

Ask any woman whether she is not more at ease when she lays off this restraint and is free, and then ask her why she lives in such bondage.

The Eastern woman is as much astonished at the hour-glass or wasp figure as is one of ours at the Druse horn.

But this is only by-the-by. I had other customs in mind.

When or whence did it arise that when one dies and goes to heaven all the family shall shroud themselves in deepest black? and the women be the especial victims?

Somewhere the custom must have arisen, since the days of our ancestors—the Saxons or the Picts and Scots, whose only clothing was painted on! Is it going further, or will there be some resistance and a return to the right way?

Some women spend half their lives under crape, a sort of self-imposed penance, hot, heavy, unwholesome. There is poison in crape; it sometimes produces eruptions and disease; there is poison in bad air; there is ruin to the eyes in the exhalations and in the diagonal lines of the dark and heavy veil.

Men may wear a badge of mourning for a time, and then resume light clothes and yellow gloves if they will.

A man may do this while his wife

continues to mourn for *his* friend and decorously swelters under her crape.

And very few dare to brave Mrs. Grundy and follow out their convictions by refusing to yield to this absurd demand of custom.

We think it is growing worse and worse. A family will wear crape three years, and black dresses three years more, for a mother who went straight to heaven, and who would say to them, "Mourn not for me." And so strong is the force of example that some one else must do the same, or it shows a "want of feeling."

Now is not this a sort of Druse horn? For it is no small thing to take away so much that is bright and cheerful in one's surroundings for so many years of life, and submit to a dress, hot, heavy and inconvenient. There is but one life to live. Why spoil that?

And some sumptuary laws would not be amiss on other points. A few years ago a few simple white flowers would be laid upon the coffin of a child as an emblem of purity and innocence.

Now the flowers are ordered in many cases, with the shroud and coffin!

And the man of gray hairs, be he bad or good, gentle or simple, is covered with crosses and crowns, harps, anchors, and wreaths of white, till the air is heavy and sickening with the perfume, and the sight is a burlesque upon sentiment.

The whole is a foolish, wasteful, and wicked expense, and, like heavy mourning, is often a burden that can ill be borne by those who can by no means afford it, and yet dare not ignore a custom.

It is for those who have money and common-sense to set the example and oppose so senseless a fashion. Some individuals have independence. Precisely what can be done by concerted action we do not see. The country is overrun now with committees, societies, organizations, clubs, and associations. We can't afford any more if there be any other way.

Let us "write to the papers" and so bring out public opinion. It is one of those cases in which individually a great many are right, and collectively they all go wrong. It is no time to get up extra moral courage under the shock of deep affliction. But one gets so weary of the mockery and semblance of woe, crape, flowers, and gay mourning.

Can't men help women out of this bondage by suggesting some badge of mourning which shall say, like the band on a man's hat, "I have lost a friend." As it is, in many cases, the dress is a greater trial than the loss. It is like the Druse horn, a mere custom; for some nations wear yellow, and some scarlet or blue, which mean just as much, and are more sensible and less burdensome.

When women want their rights, if they will try to emancipate themselves from *such* burdens, "Let all the people say AMEN."—*Christian Union*.

PRAYING FAMILIES.—Among a circle of four or five families, all shoots from the parent stock, family piety blossomed with uncommon beauty, and bore fruits of rare excellence. As one child after another attained to years of accountability, the claims of their Redeemer were ac-

knowldged, and a place soughte among His people. What was the secret of all this? We hear the answer in the very words of a member of the favored household.

“I trace this stream of Holy influence back to the prayers of a pious ancestor. Grandfather was an eminent man of God, and he prayed much for his children’s children—in the fields, in the woods, at morning, mid-day and evening. He prayed for them to the third and fourth generations. His last years were literally spent in prayer. After losing his mind upon all other subjects, he could lead the family devotions as no one else could.”

What blessings a praying parent may call down from heaven upon his children! Happy indeed are those families in which God is honored, and His blessings invoked upon children and children’s children; and wretched and poor beyond expression are those families where God is forgotten or His name mentioned only to be profaned! The parent who stays away from Christ, is not only shutting himself from the kingdom, but is making it difficult for his children who would, to enter in.—*Exchange.*

**TROUBLE.**—I compare the troubles which we have to undergo in the course of the year, to a bundle of faggots, far to large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one stick. This we might easily manage, if we could only take the burden appointed for us each day; but we choose to increase our troubles

by carrying yesterday’s sticks over again to-day, and adding to-morrow’s burden to our load before we are required to bear it.—*John Newton.*

FOLLOWING Christ personally, individually, as well as collectively, is our great business—not following him in a certain way; not following him by giving services and ordinances and ceremonies; not following him in externals; but following him in trust, in joy, in peace, in hope, in love, in faith in the invisible. And they are the best Christians who, following Christ thus, follow him the most closely.

The wind is unseen, but it cools the brow of the fevered one, sweetens the summer atmosphere, and ripples the surface of the lake into silver spangles of beauty. So, goodness of heart, though invisible to the material eye, makes its presence felt, and from its effects upon surrounding objects we are assured of its existence.

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# THE GOSPEL ADVOCATE

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## The Sense of Baptism.

*Bro. Lipscomb:* Much has been written about baptism, yet its real sense is often, it seems to me, overlooked, and therefore it may be expedient to call the attention of brethren in way of remembrance, not in way of teaching, for they know more about it than I—(we should work together for good.) The point alluded to appears to be the great and mysterious stumbling block in Christendom.

“Be baptized for the remission of sins.” How can baptism be for remission of sins? What connection is there between it and remission of sins, and what sense is there in it for that purpose? For we are agreed that there is no actual virtue in the water. Then what has it to do with remission, and wherein is the sense of it? To say—God commanded it, and it therefore behooves us to obey—seems not to give satisfaction to the half infidel, nor even to the fastidious, nor to such as incline to a perversion of God’s word.

“Faith is to do what God tells us to do, and ask no questions about it.”

This is a good definition—yet it does not give the sense of faith. To say a moral law carries its sense with it, or the cause is always stated, or is self-evident from natural fitness, etc., but a positive law is different, and given without the wherefore being stated.

Some can’t conceive it reasonable for God to thus give a law wherein His creatures can’t see the sense of it, nor why it should be obeyed. And to argue thus on baptism seems to hide it in a mysterious fog and make it a stumbling block which causes some to conclude it to be a non-essential, in direct contradiction of God’s word. And to say it is the door into the Church will not do, for Christ is the door.

Well, as there is no virtue in the water, baptism must be for remission in a representative sense, showing the willingness of the penitent to obey God, and thus it is the answer of a good conscience.

Have you faith in Christ, and full confidence in the word and promises of God, and desire pardon of Him in all sincerity of heart? If so, prove it—show it by your works as Abra-

ham did. But if you are not fully killed to sin, and thus become as a little child dependent upon the will of its parent, ready to do his bidding and take pleasure in trying to please him, then you have not fully "denied yourself;" are still self-willed, stubborn and rebellious—not ready to do whatever God commands. And thus is baptism a test and representative of a good conscience; and when that is shown God has promised to forgive.

According to the order of His law, God has not promised to pardon before baptism. Nor can we believe in the plan of salvation before hearing of it—nor repent before believing in God as a rewarder, and becoming conscious of our sins—nor be baptized before repenting of our sins—nor claim the promise of pardon before we accept baptism, and thus brought forth fruit meet for repentance—or the fruit of repentance.

If we believe in Christ, believe also in his resurrection, and show it by putting on the emblem of his burial and resurrection. To reject this emblem (the most important of all emblems) certainly shows a lack of faith in Christ and the resurrection.

Adam brought death into the world by transgressing the law—thus is death the curse or wages of sin. 'For dust thou art, and unto dust shalt thou return,' and thus was the sentence of death passed upon all his posterity. Then God promised to send Christ to redeem them from the curse of the law, or its sting, and from the dust.

"But if Christ rose not, and there be no resurrection, of all men we are most miserable" for being thus delud-

ed and imposed upon by a false hope. For that was the great problem of the world, about which philosophers, seers and all wise men argued, consulted and wrote. What will become of man after death—was the great mysterious proposition which concerned and puzzled mankind everywhere, and that stared the world in the face at every point. In due time Christ came to solve the problem and prove its reality to the world by his own resurrection—and thus showed his ability to fulfill the promise of redeeming man from the grave. The law or sentence of condemnation kills, but the spirit makes alive in the resurrection—and baptism is the emblem of that important fact, and herein lies a part of its sense.

If sprinkling of water upon the penitent be emblematic of Christ's sweating as 'it were great drops of blood, it is not baptism, nor are we commanded to so use it. The wine is used as the emblem of his blood. If the pouring of water be used as an emblem of the 'pouring out of my spirit' on pentecost, it is not baptism—for that filled the whole house, making a complete immersion. Nor do such 'modes' represent a coming into the world as an emblem of being 'born of water.'

God was in Christ reconciling the world unto himself—then where are we to meet God and be reconciled or pardoned? Christ is the mediator between God, the offended, and man, the offender. He states the terms of peace, and if we are willing to accept them, where are we to meet God face to face, as it were, and there be reconciled but in Christ where he is? And how are we to get into Christ

but by faith, repentance and being baptised into him, or into the likeness of his death and resurrection? And rise to walk in newness of life—representing not only our willingness to put him on and follow him in deeds and in all truth, as our great exemplar—but also our faith in the resurrection at the last day, and to live in that new and spiritual state—a citizen of his exalted kingdom in the glories of a better world.

In the act of baptism we own the sin of father Adam, that which brought death into the world, and bow in humble acknowledgement of the condemnation and justice of the law and then rise to claim the promised pardon and peace that we may be able to walk in newness of life.

“He that saith he loveth me and keepeth not my commandments is a liar and the truth is not in him.” Then how would it do for us to reason after the manner of men—saying, ‘He commanded us to be baptised, but as there is no virtue in the water we’ll presume sprinkling will do just as well—it is so much the handiest, and so much the more decent, and He’ll never know the difference.’ Just as if Abraham had caught a baboon to sacrifice instead of his son Isaac!

The Hebrews, baptised unto Moses (or into his faith) in the clouds and in the sea, were immersed and completely hid from Pharaoh and his army, as if ever so much water had been used. By water was Noah translated, or saved from the old to the new world. And by death are we translated from the present life to the spiritual state in the next world. So now if we have full faith in these

facts should we not submit to the emblem?

Some get to believe in the Spirit so strongly (not a hobgoblin) that they make right for the water whenever it strikes them, without even waiting to consider what the world will say of its decency—or to consult flesh, blood and the carnal mind much more than Abraham did—and he is called the father of the faithful.

For me to say that ‘baptised into Christ,’ means into his charity, grace, mercy or the like! I’d botter make a Bible of my own than to be patching up the works of Jehovah in any such blasphemous style!

Respectfully, yours in Christ,

S—E.

—  
Louisville Plan.

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*Editors Apostolic Times:*

In your issue of 23rd inst., appears the following extract:

“May the Lord bless us and his cause in Mississippi. There is a punny, but would be “big injun—me,” opposition to our great “Louisville plan,” and some pop-guns have squirted water on it, but they are impotent efforts, claiming rather our pity than contempt, for these assaults do not rise to the dignity of demanding grave reply after all that has been said. In our own State there is no opposition.

J. H. CURTIS.

It is strange that these brethren who blow so much about “the great Louisville plan,” have never tried to prove from Scripture that their course is right. Such argument (?) as the above convinces no one. It seems to me that Bro. Creath has staked the

issue of this matter upon a fair basis. He says, in the Gospel Advocate, that if any advocate of the "Louisville Plan" will prove from the law of the Lord that the "Plan" is right, he will say no more but adopt it. This is fair enough, and the only way that is fair. No brother or brethren, in the Church of Christ, have a right to crowd their opinions, or any change of church government, or usage, upon the brotherhood at large, without giving an express command or direct precedent in Scripture for such.

I have all the time stood with Bro. Creath in this matter, and have looked and waited, now many months, to see some of the champions of the 'Louisville Plan' make an effort at least to prove themselves right in the course they are pursuing. To the present time I have seen no argument better than the above extract in its favor (?). And if that contains an argument at all, I still fail to see it. It is useless for brethren to try to force this on us by ridicule, instead of argument—thinking men will still claim the right to think and act for themselves. I can see in this "Plan" nothing but evil; I find nothing like it in the New Testament, and surely, if the New Testament is deficient here—we, who have so long plead for the Bible, and nothing but the Bible, as a rule of faith and practice; we, who are fallible, will not attempt to do what Christ has failed to do.

The Bible is either sufficient to guide man safely from the cold icebergs of unbelief to eternal happiness; sufficient for all purposes of church government and discipline, or it is not. Now, if it is deficient, let some of the "Louisville creed" show

it. If they admit it is sufficient, then let them give us poor "doubting Thomas's"—the chapter and verse, which will justify such a course as they are pursuing. There should be no difference about this matter. If it is in the Bible show it to us. If they cannot do this they should drop the innovation at once. If this goes on, I shall expect ere long to hear some of these brethren proposing to *embody our faith in book form*, that all the world may see what are the *distinguishing features which mark us from other Christians*.

JOHN T. POE.

Huntsville, Texas, June 30, '70.

NOTE.

It should be remembered that the "Louisville Plan" is wholly unknown to the New Testament. By that book, therefore, it is neither required nor sanctioned; consequently, if good brethren see fit to oppose it, they should neither be blamed, especially when their opposition is temperate and courteous, nor spoken of 'slightingly'. The utmost liberty, within Christian limits, should be allowed them. On the other hand, if good brethren think the "Plan" right—that is, consistent with the Scriptures, and wish to see it, as a probable means of good, fully put to the test, their convictions should certainly be respected, and ungentle things should not be said against them. If, in the end, the "Plan" does not promise well, it will be abandoned. This will be its death. But if great good shall result from it, it seems to me that it will be difficult to defend opposition to it. I would suggest both to its friends and opponents that in speak-

ing of it, and of each other, they refrain from the use of unbecoming epithets. Nothing will be gained by their use. We can afford, therefore, to omit them.

L.

The foregoing from the pen of Bro. Lard, we republish. It is seen there the ground upon which the Louisville plan is placed by him. "It is wholly unknown to the New Testament." "It is neither required nor sanctioned." "If in the end the plan does not promise well it will be abandoned."

We confess our surprise to see Bro. Lard accept an institution in the kingdom of God on such ground. He opposes instrumental music. It rests on precisely the same ground. It is neither required nor sanctioned by the New Testament. It should not be spoken unkindly of by its opposers. If it does not, in the end, promise well, it will be abandoned. On the same ground precisely Methodists plead for the mourning bench. And any other substitute or expedient to displace the true church of God and its ordinances and work can rest upon the same ground. We merely note these things for the benefit of our readers.

D. L.

#### PREACHERS VS. MINISTERS.

A writer in the *Independent* furnishes the following hints on preachers and preaching:

A minister is a member of one of the learned profession and he feels it. A preacher is a man who has something to say, and who says it. What we wish to call attention to, is, that there is an ever-increasing demand for

preachers. And no means are taken to supply the want. A theological seminary does not make preachers. It turns out ministers.

Let us be more definite. To be a divine, one must know theology. To be a preacher, one must know men. In the business of preaching, the knowledge of man is the chief thing. A man may be a theologian and a preacher. But he may be a preacher without being a theologian worth speaking of. Spurgeon's theology is an indifferent, second-hand article held without any intelligent thought or any particular learning. But Spurgeon's knowledge of men and sympathy with men is all but boundless. We doubt if Henry Ward Beecher ever mastered systematic theology. We feel very sure that his opinions are not susceptible of formulation. Theological professors have not cared to conceal their contempt for his views. But what theologian, in the country, with all his erudite mastery of the lore of the schools, can so lay bare the human heart, can so quicken the human conscience, can so lift up into trust the human soul? We question much if Bishop Simpson could pass any kind of muster at a theological examination. He was never in a seminary in his life. But he knows the secret spring that opens the fountain of human feeling; he can melt the heart and lift the souls of thousands. He is a preacher.

Do not misunderstand. We say not a single word against theological knowledge and study. No man is the better for his ignorance. But we do say that the churches, orthodox and heterodox, are not crying out for scholars, but for preachers. We do

say that ten years in an academy, college, seminary, at the formative period of a man's life—ten years of monkish isolation from all but students and scholars—has a tendency to wither those sympathies that are indispensable to the preacher. Men of exuberant life and tender feelings survive the process. But many a man is sent out to be a mere minister, a white cravat surmounted by gold-rimmed spectacles, without much human blood or feeling, who might, under a right treatment, have attained to the high destiny of being a preacher. For a preacher need not be eloquent, but he must be fresh; he need not be pathetic, but he must be tender; he need not be learned, but he should be devout; he must be, as a great preacher once put it, "more a man and less a clergyman."

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### Great Salvation.

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*Brethren L. & S.:* May I be permitted to address a few words to the alien readers of the *ADVOCATE* upon the subject of the "great Salvation?" My friends: Where is the point of personal safety when the Lord Jesus shall be revealed from heaven in flaming fire to take vengeance on those who know not God and obey not the gospel of our Lord Jesus Christ. The answer is plain as given by the pen of inspiration. There is, therefore, now, no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. This being in Christ Jesus is an individual matter. The mode of attaining which is explained by the same unerring word. For by one Spirit are ye (the saved) all baptized

into one body. "And ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." And if such walk after the Spirit they are safe, though the world were in a flame. As the righteous Noah in the ark of God's appointment floated safely over a world engulfed in ruin, so they in Christ will be caught up to meet the Lord in the air, and so shall they be ever with the Lord.

Sinners, then, since it is their privilege, should place themselves under the government of Jesus Christ, by faith, repentance, confession and baptism, and then, unless they become apostates, they will "have their fruit unto holiness and the end everlasting life."

Your friend and well-wisher,

W. C. KIRKPATRICK.

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### Church News.

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*Brethren L. & S.:* I now send you a report of the success of the gospel in the bounds of my labors. I have been preaching regularly all the year on Lord's days, being engaged in trying to make a support for my family. Having finished the cultivation of my crop, I began the 4th Lord's-day in July to hold a series of protracted meetings.

The first appointment was at Corinth, where I preached twice; had two additions.

The next was at Fall Creek, where four others were added. I preached eight discourses. Had fine attention and fine audiences, though it rained almost every day.

Next went to my appointment near

Walnut Grove, 4 miles south-east of Gallatin. Preached five times; had ten additions; rested one night. Preached again Friday night; had seven more, and again Saturday night but without success. I left the meeting in the care of Bro. Bates from Lexington.

Then went to fill an appointment at Mitchelville. At this place had good attention, but no additions. Here I met with Bro. Kent, who preached at night.

I returned after preaching at Cold Springs Sunday and Monday night, to the meeting near Gallatin, and after hearing Bro. Bates Tuesday night, and preaching myself Wednesday night, we closed the meeting with four other additions. Making in all at this place 21 additions.

Bro. Bates went from here to Tunnel Hill to assist Bro. Wilmeth. Bro. Wilmeth reports 9 additions at that place.

On Friday night before the 3rd Lord's-day, Bro. Bates began a meeting at old Cairo. I joined him Lord's-day morning, and Bro. Wilmeth Monday evening. The meeting continued till the night of the fourth Lord's-day with 23 additions to the good cause. (I left Friday before, up to which time 19 had made the good confession.) We have not heard from the last discourse. They were expecting others to come in.

I was absent from this meeting two days to assist Bro. Horn at Rocky Creek. Had two additions during my stay, which added to those before added, made 13.

To the Lord be all the praise.

Your brother in Christ,  
W. F. TODD.

Silver Springs, Sep., 1st.

*Bro's L. & S:* Bro. N. R. Dale has just closed a meeting of 12 days at Mt. Olivet, with eight additions by confession and baptism, and one reclaimed.

Bro. Dale formed our acquaintance less than two years since, finding our church organization dead. We had not had regular preaching since before the war.

Brother Dale began to preach regularly for us on the 2nd Lord's-day in Jan., 1869. Since that time he has held three protracted meetings, adding to our church 44 members, besides exerting a good influence over the citizens and the surrounding sects.

Brother Dale spoke on Sunday on the subject of spiritual baptism, in answer to the Methodist Presiding Elder, who had seemed to blend baptism of the Holy Spirit with christian baptism. We had the largest congregation I have ever seen in our community: the Methodists of the community being nearly all out. They heard with most intense interest for near two hours, and left fully satisfied that their Presiding Elder had misunderstood the whole subject, (judging from many expressions which escaped them at the close of the meeting.) Bro. Dale, by his manner and life among us has gained the good will of the surrounding denominations, and of the non-professing class, as well as of the brotherhood where he is laboring.

May he be preserved for long years to come.

Yours in Christ,  
T. J. MARTIN.

Shepherdsville, Ky., Aug. 23.

*Bro. Lipscomb:* At the solicitation of Bro. Walk, of Memphis, who was under conditional promise to hold a meeting at this place, I commenced on last Friday evening, and have delivered nine discourses to this obviously interested and interesting people. The audiences have been respectable and respectful, and the interest, so far as hearing is concerned, all that could be desired. But none were brought to decisive action.

The meeting was conducted under the overseership of our excellent Bro., Dr. Lauderdale, whose praise, as a disciple and a preacher, is among all the brethren round about. His co-operation is of that cordial and complacent kind that renders labor a delight. Our aged Bro., Mat. Weber was also with us with words of encouragement and participation in the worship. The little band of brethren and sisters gathered here; all manifested their hospitality and wholeheartedness in the good cause in a most commendable way. May God bless them and build them up in the faith and give them their neighbors for an inheritance in the kingdom of light.

My address for a time to come will be McKinney, Tex.

Yours in the common faith,  
J. R. WILMETH.

BRYAN TEXAS,  
Aug. 18, 1870. }

*Bro. Lipscomb:* Lately I witnessed 37 additions near Brenham, Texas, and last week we had 10 here.

Yours in the Lord,  
C. KENDRICK.

### Arkansas State Meeting.

The State meeting of the Disciples in the State of Arkansas will be held at Little Rock, commencing on Thursday, Nov. 3rd, 1870. Every church is requested to send messengers to this meeting, and it is hoped that the preaching brethren of the State will all attend. Preaching, and other brethren outside of the State will be cordially welcomed.

Bro. Munnell expects to be present. To all from any quarter who may desire to attend, the church at Little Rock extends a most fraternal invitation.

JOHN INGRAM, Sec'y.

If the Lord will and the brethren do not object, we propose to be at the meeting at Little Rock, provided a full and free discussion of matters coming before it will be tolerated. The Gospel Advocate has come in for a full share of criticism at these meetings within the range of its circulation. Hereafter we propose to change our course in reference to them and personally get the full benefit of them when in our power, by being present.

D. L.

"I am with thee." The same words that declare safety announce success. If he goes with us to our work, we cannot fail. His presence insures success. Nothing else can. Nothing more is needed. Not eloquence, nor learning, nor intellect, nor breadth of thought, nor high position, nor sympathy with the progress of the age, but the presence of the Lord.



"The Spirit Accompanies the Word."

*Brethren L & S.*: I propose penning a few thoughts on the above phraseology.

To my ear it has an outlandish or ashdodical sound. I remember when it was common for the sects to speak of the word of truth as a dead letter; and expect nothing effected by it, but put their whole trust in the Spirit of God coming in direct contact with the spirit of man to effect a quickening into spiritual life. Whilst many yet hold to the same absurd position, others think that the "Spirit *only* works *through* the word," and only when he is present with the word can anything be effected. And that the Spirit is not always exerting his power with the word when it is proclaimed in the ears of the people. And that, therefore and consequently the sinner will not repent. Such teachers have as they think planted themselves behind an insurmountable fortress, when they make only a shy dodge behind the caption of this article. It is only a leap down from bold and naked Calvinism, to Calvinism behind curtains, and call it "*free grace for all.*"

Consequently thousands are so hoodwinked by the words "*free grace*" with *their* idea that "the Spirit accompanies the word" that they are not apprehensive that such doctrine is only Calvinism varnished, or the Geneva blue pill sugar coated. If the Spirit only at times accompanies the word, and at other times is absent from the word, then Calvinism is true. The idea conveyed by such teaching is, that God only sends his Spirit with the word to the heart

when he intends to save the sinner. And when he withholds the Spirit there is no power in the word to convert the soul and this the poor sinner cannot help, and is doomed to eternal misery not for his own fault, but because God would not send the Spirit with the word.

But such doctors will say: God does send the Spirit sometimes to attend the word, and knock at the heart; but the sinner resists to his own destruction. Then the word is as dead and powerless *with* the Spirit as it could possibly be *without* it. When a King, President or Governor issues a proclamation to subordinate officers for them to proclaim to the people, the man who would speak of such a proclamation as being powerless and begin to hail the ruler and wait for him to send his spirit to give his command power, would be regarded by all sensible men as a fit subject for the lunatic assylum. Or if he were to receive a letter from a friend and begin to soliloquize in regard to the presence or absence or whereabouts of the spirit of that friend, he would be acting just as thousands are with the word of God. Why, we ask, may not men act with the same good sense and judgment in regard to God's proclamation as that of men? It would insult a man to speak of his word as is daily spoken of the word of God.

The Lord help you to continue the ADVOCATE as an engine for good.

U. WRIGHT.

EL DORADO.

The imagination of man has, in all ages, delighted in creating for itself an ideal country, with scenes and ob-

jects all of the rarest beauty; and inhabitants whose days are replete with happiness. There is an intense, irrepressible longing in the human breast for a better country. The soul, when unilluminated by divine light, struggles blindly, like an eagle imprisoned in a cage. It feels like a pilgrim in a far country; it feels that earth is not its rest.

Hence here originated innumerable systems of philosophy, each of which proposes gradually to meliorate the condition of society and finally to overcome, by cultivation and improvement, all the ills that flesh is heir to. But, like the eagle, the soul again and again falls back from these frantic struggles, with bruised and shattered pinions. There is no door but Christ through which our imprisoned spirits can escape from the thralldom of sin into the glorious light of the Sun of Righteousness.

But a stray gleam of light may sometimes find its way into the eagle's rusty cage; and then he thinks, surely somewhere there is a world of life and beauty. For awhile he forgets his own miserable condition, while he pictures to himself in imagination that empyrial region, where other eagles bathe their free pinions in living light. So it is with man. His desire for something better causes him to receive and believe, and even to invent the most extravagant stories descriptive of such a country. Sometimes his fancy soars beyond the limits of earth, and he dreams of a purely imaginary city of the soul, situated somewhere beyond the blue dome of heaven, amid the regions of the Great Unknown. With Cato he exclaims:—

“The wide, the unbounded prospect lies before me,  
But shadows, clouds and darkness rest upon it.”

This conception is, however, too lofty and refined for man, until his heart is enlarged and his understanding illuminated by light from Heaven. A modification of this view represented the sun, moon and stars to be luminous islands, floating in the ethereal ocean, above the atmosphere, and inhabited by the spirits of the blest. But most of the poets and sages of all nations have adapted their theories to the conception of a majority of their readers by giving to the fabled region a locality somewhere in the remote quarters of the earth.

In the Grecian mythology, it was described as *The Islands of the Blest*, embosomed in the ever tranquil waters of the Atlantic Ocean. Pindar would have us believe, “It is a region blessed with perpetual spring, clothed with continual verdure, enamelled with flowers, shaded by pleasant groves and refreshed by perennial fountains.” Thither, it was supposed, those who found favor with the gods were transported, sometimes without tasting death, to enjoy an eternity of bliss. There the righteous lived in perfect felicity, enjoying each other's society, warmed by the same sun and beholding in the nocturnal sky the same stars that they had known and loved when mortals. Their employments were the same; and whatever had attracted their attention or warmly engaged their affections, continued to be the sources of virtuous enjoyment.

But the unregenerate mind of man cannot free itself from its innate sensuousness, even while attempting to describe a state of imaginary bliss.

The above highly colored picture, though all that the greatest minds of antiquity—poets, orators and philosophers—could conceive, embodies only a refined and beautiful animalism. They were men of keen and powerful intellect, polished by matchless and luxurious culture; they were men of tastes, elegant and trained to idealism of refinement; and yet their minds too narrow to grasp the sublime conception that “old things must pass away and all things become new.” The only hope held out to their followers, the only incentive to the performance of virtuous actions, was the promise of enjoying without interruption, the pleasures of time and sense.

Self's man would fain lug along with him “the lusts of the flesh and the lusts of the eye and the pride of life.” Their kingdom had no law; or, rather they were a law unto themselves; therefore they would spend their days in eating and drinking and making merry. They knew nothing of the “fine linen which is the righteousness of saints.” They never dreamed of a kingdom which is “not meat and drink, but righteousness, peace and joy. Compare the description above, embellished as it is by all the learning and genius of the Old World with the account of the Heavenly Jerusalem by a fisherman of Galilee, and rejoice, Christian, that you are a citizen of a kingdom “not of this world.”

J. M. CARNES.

*Sparta, Tenn.*

### Query?

*Brethren L. & S.:* What is the gift of the Holy Ghost, promised to

those baptized on the day of Pentecost?

E. H. McDANIEL.

*Sulphur Rock, Ark.*

We believe the “gift of the Holy Ghost,” referred to by our brother, simply means the Holy Spirit itself, and will give a few reasons why.

In the first place, this construction of the passage harmonizes with, and helps to explain several other passages in the New Testament. Such as when Paul in 8th of Rom, says, “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.” This passage teaches that the spirit of God dwells in all his faithful children. These two passages certainly refer to the same thing, except that the one in 2nd of Acts refers to the reception of the Holy Spirit, while the one in Romans refers to the continued indwelling of that same spirit that was promised to the obedient on the day of Pentecost. The one teaches that all those that obey the Gospel, will receive the Spirit. The other, that it continues to dwell in the faithful. The promise on the day of Pentecost, was to all that would repent and be baptized; hence general, and applicable to all such now. The passage in 8th of Rom. is certainly applicable to all faithful Christians at the present time.

Again, Paul says to the Corinthians 1 Let. iii: 16. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” This also teaches that the Spirit of

God dwells in Christians, or it teaches nothing at all. Since the Spirit dwells in Christians, there must be a time when they receive it. The passage in 2nd of Acts teaches us precisely when that time is. But then it may be objected, that the Spirit is one thing, and the gift, another. Fortunately however, this phrase "the gift of the Holy Ghost" is explained for us in tenth of Acts. We are told 45th verse, that, "on the Gentiles also was poured out the gift of the Holy Ghost. And in 47th verse Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Here the "gift of the Holy Ghost," and the "Holy Ghost" itself are shown to be the same. These two passages are the only ones in which the phrase occurs, and in one of these, 10th of Acts, it is so clearly explained, that the other one need give us no trouble at all.

E. G. S.

### Is Baptism Essential to Salvation?

We propose to offer a few thoughts on the above question, though in our judgment it is no more a question, than any other of the Lord's commands. For our part, we would just as soon question faith as being essential to remission of sins, as baptism; because both are commanded, in order to pardon of past sins. Those who deny the essentiality of baptism for the remission of past sins will tell us, that in order to remission, is not the design of baptism at all; but *because* of remission; thus placing baptism after remission. We propose to

examine a passage, which is thought to sustain the assumption, that an individual is pardoned or saved, *before* and *independent* of baptism. We believe, that the passage alluded to, and which is found in 2nd chapter of Acts, 38th verse, could be made to prove almost anything else but this "Strange Doctrine." Our reasons for calling it strange are, that we have never been able to see why any rational person, by reading this Scripture, with its precedent and subsequent connection could come to the conclusion, that it teaches baptism, *because of* remission, instead of, *in order to remission*. We will, however, quote the passage alluded to, and are going to try to shield the strange doctrine from the numerous assaults, which it will doubtless, have to encounter; yet we fear, we shall not be able to do it much good.

But to the Scripture: "Then said Peter 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 Ghost." Here the Apostle commands those Pentecostians to both repent and be baptized. What for, Peter? For the remission of sins. Now, suppose we admit that *for*, in the above instance, means *because of*, then the Scripture would read thus; repent and be baptized every one of you, *because of* remission, or *because* your sins are pardoned.

But we have already got ourselves into trouble. We find baptism and repentance inseparably connected by the conjunction *and*; so, whatever baptism is *for*, repentance is for the same thing. It then, inevitably follows that if baptism is *because of* re-

mission, so is repentance. We see plainly that this will not do, for it proves too much. We only wanted baptism, but it looks like we can't get it without taking repentance too. If repentance and baptism both come after remission then it is clear that confession belongs between the two named conditions, it must also come after pardon, thus proving beyond all quibble three conditions to be obeyed, *because of remission*, instead of, in order to remission. The question arises, if the three commands, just named are to be obeyed because of pardon, what commands must be obeyed in order to pardon. We are well aware of the fact, that faith only, is claimed by some, as the procurer of salvation. And now we have it in its fullest sense; stripped of every thing, and standing alone, all alone. But it is also claimed that faith is the gift of God. If this be true, then those Pentecostians were saved without any effort on their part whatever. If saved without any effort, then they were saved independent of any condition. Hence their salvation was unconditional, and if theirs was unconditional, so is the salvation of every one who has been saved since that day! Now what is the legitimate conclusion? It is this: Man's sins are pardoned unconditionally, that is, his past sins. Now if his past sins are remitted independent of anything that he may do, why may not his future sins be remitted also, on the same principle? This would be nothing more nor less than Universalism.

What absurdities men get into, by trying to make the word of God suit some favorite theory! We venture

to say, that no candid, unprejudiced mind, one that is accountable to God, can read Acts ii: 38, or hear it read, with its proper connections, without understanding it to teach that baptism is in order to remission of sins. The 40th verse of this chapter plainly teaches that those Pentecostians were not saved before baptism. But let us read the verse alluded to:

"And with many other words did he testify and exhort, saying save yourselves from this untoward generation." Now if Peter knew what he was talking about, these people were unsaved at the time these words were spoken. If he did not understand the matter, then who did? Can any one tell? A man, qualified as he was, by divine power, was the very person to open the doors of the Church. And to him this great authority and honor was given. Oh, that men would put their trust in the word of the Lord, and then all human schemes would soon cease to exist. Then we would have primitive Christianity, in all its purity and holiness.

M. V. CUTCHIN.

#### A DEBATE.

*Bro. Lipscomb*: Please announce in the *ADVOCATE* early in September that there will be a discussion in Mayfield, Ky., between A. C. Caperton (Baptist) and myself, beginning the 18th of October 1870. The propositions agreed upon for debate are as follows, and will be debated in the following order.

1. The baptism of a penitent believer is in order to the remission of sins.

I affirm, Mr. C. denies.

2. Man in an unregenerate state is utterly depraved, and totally unable to subject himself to the Gospel of Christ.

Mr. C. affirms, I deny.

3. The Gospel of Christ either written or spoken is within itself—without the personal presence and personal influence of the Holy Spirit—sufficient for the conversion of the sinner.

I affirm, Mr. C. denies.

4. The practice of the Baptists in demanding a Christian experience as a prerequisite to baptism is according to the Holy Scriptures.

Mr. C. affirms, I deny.

The debate will probably last a week. The brethren and friends are invited to attend.

Respectfully, yours in Christ.

J. E. MYLES.

Clarkesville, Tenn., Aug. 25th,  
1870.

### The Deceitfulness of Riches.

The pathway of man from the cradle to the grave, if he walk in the way of Life, though well defined, is yet very narrow, and is bounded on each side by innumerable and well concealed snares. Childhood, youth, and the riper periods of manhood and age, have each their peculiar besetments and dangers. In every stage of his progress through life, the traveler is liable to be deceived and led astray from the path of rectitude by the fascinating and delusive charms of "the god of this world," and to be precipitated headlong into the deep and horrid pitfalls of dissipation and ruin, so artfully hidden

beneath the deceitful pleasures of this life.

Of all the dangers, however, to which man is exposed in this life, there are none, perhaps, more imminent, or fraught with more fearful consequences, than that of being deceived by the glittering and potent attractions of wealth. The love of money wields a powerful influence in the formation and development of character, both individual and national; and shapes the eternal destiny, either for weal or for woe, of unnumbered millions of the human race. The sentiment is not confined to condition, age nor sex. Look around you, reader, and behold the universal manifestation of this unhallowed passion in the schemes and plans devised and put into practical operation to get money, and say if its charms are not wonderfully great and captivating. "The love of money is the root of all evil," says Paul, and, while we most freely and heartily admit the truth of the proposition, yet, we do not deny that the possession of wealth may be a blessing—that it is a great blessing when used in the way designed by "the Giver of every good and perfect gift;" but we maintain that when sought and hoarded for its own sake, or for the purpose of "being consumed upon our lusts," money becomes a curse to its owner, and each dollar, gained by any means for such purpose, becomes as an additional mill-stone hanged about the neck of its victim to sink him deeper down into the bottomless pit of perdition and woe. "For they that will be rich, fall into temptation, and a snare, and into many foolish and

hurtful lusts, which drown men in destruction and perdition."

The truth of the proposition, that, "the love of money is the root of all evil," is abundantly evident from our daily observation of its effects as manifested in the actions of men, and as developed in the workings of society generally. In the business training of young men, acquisitiveness is nurtured, its animal functions commended, petty annoyances of conscience lulled to sleep or coaxed into acquiescence; and a permanent, ineradicable love of mammon springs up, and, as he that received seed among thorns, so "the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful." (Matt. xiii: 22.) The motto acted upon in the course of such training is, in substance, to

"Get money, money still,  
And then let virtue follow, if she will."

In their hot haste to pocket "the immortal dollar," men seem to forget the higher claims of humanity, virtue and religion; they seem also to have forgotten the Scripture injunction, "having food and raiment, let us be therewith content;" and appear totally indifferent as to the means they employ in order to the consummation of their purpose. The devoted worshipper of mammon, deceived by the false appearances of happiness and pleasure surrounding the habitations of wealth, and envious of the glittering equipage, pomp and display exhibited by the happy (?) favorites of fortune, in his eager haste to be rich, to indulge his love of ease, to gratify his pride and vanity, and to gain admission into the higher (?) circles of society, scruples not to abuse and pervert the nobler faculties

of his own soul, nor to convert some of the best gifts of God into unmitigated curses. His love for "the god of this world" too often modifies and blunts the finer sensibilities of his nature, and leads him into pursuits which exert a deleterious influence upon his own moral and religious character, and whose sad results are often visible in the degradation, misery and woe of his fellowmen through many generations; and which will ultimately return, in fearful justice upon his guilty head, the threatened retribution, "whatsoever a man soweth, that shall he also reap."

In order to illustrate the *modus operandi* by which an invaluable blessing may be converted into a fearful and desolating curse, let us give an example of facts, drawn from daily observation and experience, and which, therefore needs no arguments to prove; remembering that the primary motive, leading to such dire results, is the love of money. Bread is the staple and staff of physical life. Our kind heavenly Father has provided the means by the intelligent and faithful use of which we may secure an abundance of that indispensable article. Hence bread is a gift—a blessing of God.

But among the "many inventions" sought out by man—notwithstanding he was made "upright"—there is one by which an intoxicating fluid, called *whisky*, is extracted from the material of which it was intended that bread should be made. In modern medical practice, whisky is esteemed an invaluable agent or vehicle for the conveyance of needed medicinal remedies into the physical system; it is known to be an antidote to the bites

of poisonous reptiles; and is useful in some branches of the mechanic arts; and when applied to these and similar uses, it may be a blessing; but—sad truth—men have learned to drink it as a *beverage*; and when used in this way it becomes one of the greatest enemies to the peace, prosperity, happiness and well-being of mankind, both in this life and in that which is to come, that is known to the world. When taken to excess it dethrones reason—turns the intelligent, pleasant gentleman into a senseless, raving maniac; it clothes its deluded victim, together with his wretched wife and innocent children, in rags; it develops his otherwise dormant animal proclivities, to quarrel and fight, to profane and blaspheme the name of his Maker, to indulge in every species of sin and uncleanness; it wins his affections from all that is holy, peaceful and good, and adds yet another recruit to the already countless hosts of infernal spirits which compose the armies of the Prince of Darkness. With a slight alteration of terms, may we not justly exclaim, in the language of another:

"O whisky! whisky! bane of life,  
Spring of tumult, source of strife;  
Could I but half thy curses tell,  
The wise would wish thee safe at hell?"

Now, man with all these evils staring him in the face, in order to get money, will present the poisonous, soul and peace-destroying draught to his neighbor's lips. "Blessed are the peace-makers; for they shall be called the children of God."

Matt. v: 9. (See also, Heb. ii: 15, 17.)

"The love of money is the root of all evil;" and not only drunken-

ness with its long list of never-failing concomitant evils, but lying also, and deceit, fraud, chicanery, misrepresentation, falsehood, theft, robbery, murder, etc., etc., *ad infinitum*—all are traceable to, and are the legitimate offspring of this unsanctified affection—the love of money.

"Be not deceived," says Paul, God is not mocked; for whatsoever a man soweth, that shall he also reap." What is it to be deceived? In the sense in which the word is used, in this connection, we understand that it is to cherish vain hopes—to indulge expectations which will never be realized; and our entrance into an eternal life of superlative bliss and happiness is conditioned upon our obedience to the commands of God, (Rev. xxii: 14) and when we fail or refuse to submit to His mandates, our anticipations of future felicity have no foundation in the word of the Lord, our hopes are groundless—will evaporate and vanish as "the baseless fabric of a vision" and we are *deceived*. But the vast numbers of men and women composing that portion of the human family which we denominate "the world," in contradistinction from "the Church," can, legitimately, lay no claim to an interest in the inheritance promised the children of God; hence, they are not deceived.

The great mistake of Christians is, therefore, found in their failure to heed the injunction of the apostle, 'be not conformed to this world.' The world obeys not God, and along with other "inordinate affections" the world loves money. "The love of money is the root of all evil." Christians should not love money; for



that would be conforming to the world, and, besides disobeying God, would be cherishing a sentiment opposed, in its effects, to all good. The beloved John says, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lusts thereof; but he that doeth the will of God abideth forever." (1 John, ii: 14, 17.)

Christians, then, must give up the world, together with *all* its lusts and deceitful pleasures; and all who profess to be the children of God, and claim an interest in His eternal Kingdom, if they engage in any unlawful calling, i. e., contrary to the law of Christ—to the example and teaching of Jesus and the Apostles, to get money, are deceived; for none but a covetous man would set at naught the law of God, and injure his fellow-men to secure his own pecuniary interests, and, "no covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." (Eph. v: 5.)

But it may be asked: If it be such an enormous sin to minister gratification to the perverted appetites of men for money, what shall we do to obtain it? For, in the present condition of affairs in the commercial world, money is indispensably necessary to our physical well-being in life. To this question we give a Scriptural answer: "Labor with our hands the thing which is good," (Eph. iv: 28,) and in that good thing—a vocation

whose results are only good, *not evil*. "Abstain from all appearance of evil." (1 Thess. v: 22.)

We, as Christians, should remember that the principles of Christianity are involved in every thought, word and action of our lives; that our influence for good upon the world depends, not upon conformity to its evil customs and interpretations of right and wrong in action, but upon a strict adherence to the letter and spirit of the Law of Christ. This not only gains the assent of the world to the power and efficiency of that law, but also superinduces self-respect, and secures individual growth in grace, and the development of spiritual life. It is the only way to exhibit the light of practical religion—religion "pure and undefiled," and to yield those fruits borne only by "branches of the true vine." Therefore to deviate from the faithful observance of God's law, is to forfeit our own self-respect, as well as that of the world, to contemn the goodness and mercy of God, to deceive ourselves, to miss heaven, and to drag the world after us down into the dark vaults of *hades*.

In the light of Scripture it is manifestly the duty of Christians to labor for the support of themselves and those dependent upon them. We have some illustrious examples afforded us in the lives of the first teachers of the Christian churches, and also in that of the great Head of the Church himself. Jesus was a carpenter; the Apostle to the Gentiles was a tent-maker, and he taught his brethren that, "if any would not work, neither should he eat." We conclude, therefore, that whatever of

wealth we may accumulate in this world, must be earned by honest toil, in some legitimate vocation, and that it must not be sought for the gratification of the fleshly desire or love for sordid gain, but for a higher, nobler, more Christ-like use—"that we may have to give to him that needeth." (Eph. iv: 28.)

F. M. FRANK.

New Læsa, Tenn.

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### OBITUARY.

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DIED, at 43, South Cherry Street in this City, on Sunday evening September the 4th. Bro. Jas. H. Cropper, from Indianapolis, Ind., in the 57th year of his age.

Bro. Cropper was born and reared in Henry County, Ky., but for some years past had lived with his family near Indianapolis. For six or eight months prior to his demise, he had been sojourning in this place, endeavoring to introduce the Buckeye Bee Hive.

He was taken sick, Aug. 27th and on the 9th day following, quit this groaning body and stepped forth into eternity. We have never been called upon to treat a person who manifested so much patience in suffering and sickness. I said to him, as he lingered at the door of death: "Bro. Cropper you are dying—are you ready to go hence?" With a bow of the head, and with a suppressed and gasping voice he eagerly replied, "yes," and in 3 minutes he ceased to breathe.

He had been for many years a member of the Body of Christ. Frequently before his sickness, we talk-

ed upon the religion of the Bible. His faith was simply sublime.

Bro. C., though he made no pretensions to learning, was possessed of a remarkably consistent and thoughtful mind. He leaves unfinished a very interesting manuscript story, though it may not now be published, will doubtless be highly appreciated by his sorrowing family. Though he died away from his loved ones, yet there were many around him who were "careful to entertain strangers" and paid him every attention. He leaves a wife and several children to mourn his loss. His remains were shipped by Express to his family for interment. May we all be as ready as he, to go hence when our Master calls us.

W. C. COOK.

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A SMALL AUDIENCE.—One of the Savior's most delightful discourses, second only to the Sermon on the Mount, is that delivered at Jacob's Well to but *one* listener—and that one, a poor, despised Samaritan woman. It encourages the heart of a minister, of course, to be able to preach to multitudes—often it fosters vanity and pride. But let him not count it condescension, when the occasion calls for it, to speak the truths of the Gospel to solitary listeners, or to "*two or three*," gathered together in the name of Jesus. For, he that converteth but *one* sinner from the error of his way, saves a soul from death, and hides a multitude of sins.—*Old School Presbyterian.*

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PROCRASTINATION is fatal to all plans for reformation. Whoever intends to repent and seek the Lord to-morrow, or next week, is in the broad road that leads to perdition.

## THE FIRESIDE.

## IF WE KNEW.

If we knew, when walking thoughtless,  
 Through the crowded, dusty way,  
 That some pearl of wondrous whiteness  
 Close beside our pathway lay,  
 We would pause where now we hasten,  
 We would oftener look around,  
 Lest our careless feet should trample  
 Some rare jewel in the ground.

If we knew what forms were fainting  
 For the shade which we should fling,  
 If we knew what lips were parching  
 For the water we should bring,  
 We would hasten with eager footsteps,  
 We would work with willing hands,  
 Bearing cooling cups of water,  
 Planting rows of shading palms.

If we knew where genius struggled  
 Through the weary nights and days,  
 Never cheered amid their toiling  
 By some word of hope and praise.  
 Buds of balm and leaves of lausfel  
 We would place within their hands,  
 Little deeds with pleasant meanings  
 Hungry hearts can understand.

If we knew where feet were weary  
 Climbing up the hill of pain,  
 By the world cast out as evil—  
 Poor, repentant Magdalones—  
 We no more would dare to scorn them  
 With our Pharisaic pride,  
 Wrapping close our robes around us,  
 Passing on the other side.

If we knew when friends around us  
 Closely press to say "good-bye,"  
 Which among the lips that kiss us  
 First beneath the flowers should lie.  
 While like rain upon their faces  
 Fell our bitter, blinding tears,  
 Tender words of love eternal  
 We would whisper in their ears.

If we knew what hands were rearing  
 Massive structures on the sand,  
 Planting Upas, that its branches  
 Might o'ershade their palace grand,  
 We would point to glorious ventures  
 Once as stately as their own,  
 Shining fragments, domes and turrets  
 Which the winds have overblown.

Holy Father in the heavens!  
 Nearer to their perfect day,  
 Through the shining track of duty,  
 Wilt Thou guide us on our way;  
 And when these clay walls shall crumble,  
 When this mortal breath shall cease,  
 Wilt Thou crown us in Thy kingdom  
 With thy own "exceeding peace?"

E. M. H.

## To the Little Folks.

The following letter reached me by due course of mail, but owing to a press of business, I have not found time to attend to it until now:

NEAR FLORENCE, ALA., }  
 March 17th, 1870. }

DEAR UNCLE JOE:

We have been reading your pieces in the Advocate for some time, and think perhaps you will take a delight in explaining the subjects which appear difficult to us.

The first is, What time in the day was Christ buried, and how long did he remain in the grave, also when did he arise?

Second: "The Lord God took the man (Adam) and put him in the garden of Eden, to dress it, and to keep it. And the Lord God commanded the man, saying, "Of every tree of the garden thou mayst freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2: 15—17.

We want to know if he died a spiritual or natural death.

We will be very glad to receive information through the Advocate from you on these subjects.

We hope to hear from you soon,

Your young friends,

{ ALLIE YOUNG,  
 { JANIE YOUNG.

To answer the three interrogatories contained in the above, marked "first" would occupy more space in the Advocate than I have allotted to any one of my articles. At least, to

answer them fully and intelligibly, as ought to be done, if done at all. I must therefore, turn over my little (?) friends to some other scribe who may perhaps be able to do the subject justice in fewer words than I can, or who may be less scrupulous about occupying much space.

"Second." In the marginal reading in some of our polyglot bibles, we have, "Dying thou shalt die." This is my idea of it: That in the day that Adam eat of the forbidden tree the seed of mortality was planted into his physical constitution, which in process of time brought death upon him.

The same kind of life that was lost by Adam will be restored by Christ. "For as in Adam all die, even so in Christ shall all be made alive." But this restoration to life will not be until Christ comes. "Every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."

The righteous will be resurrected to glory and honor; the wicked to shame and everlasting contempt.

The means of attaining to a glorious resurrection should concern us much more than what kind of a death Adam died. The Bible tells us that Adam's sin brought death into the world, and that after death there is a judgment; and that we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

The great question with us, through life, shou'd be, "Lord what wilt thou have me to do." There is frequently danger of our losing sight of this and running after untaught questions.

Yours in Christian love,

UNCLE JOE.

A NOBLE REPLY.—Geleyn de Mater, a school-master, being found addicted to reading his Bible, was accused of heresy. Summoned before the Inquisitor, he was commanded to make instant recantation. "Do you not love your wife and children?" "God knows," answered Geleyn of Audenarde, "that if the whole world were of gold, and my own, I would give it all only to have them with me, even had I to live on bread and water and be in bondage." "You have them," said the Inquisitor, "only renounce the error of your opinions." "Neither for wife, children, nor all the world, can I renounce my God and religious truth." Thereupon he was strangled and thrown into the flames.

#### Mrs. Allison's Cosmetics.

A weary, troubled-looking lady presided over a nicely prepared breakfast in a warm, sunny dining-room of a handsome dwelling.

"If mother was not looking so tired, we should say that we had been gainers by changing cooks," said Alfred.

"Yes, indeed," said father. "We haven't seen such feathery cakes as these for many a many a morning, nor such a nicely broiled steak."

The face brightened considerably as mother listened to the praises on all sides, but the old perplexity remained deep in the heart still.

"Four girls in as many months is really enough to try Job's patience. I really think that each succeeding one was worse than the one before her."

"They average pretty well," said Mr. Allison. "The last girl sent us

every thing burned to a crisp, and the one before her had every thing under-done."

"It is some comfort to think no one girl concentrates all the bad points into one. I find untidiness to be the great speciality of this last one. If it were not for the amount of extra work I have had to do this morning, I should not feel near as tired. Indeed, I have seriously considered the question of doing my own work for a while, and see how I make out. One matter troubles me—that is the washing and ironing; and I have not strength for that. If we could only put it out of the house, as is done in European countries, and have it all come back in nice order, the house-keeping would be cut down one-half. When my house-keeping was once reduced to my own system I should have little difficulty in preparing our meals and clearing them away. All the chamber-work, Lina and I do now."

"I fear it would be too hard for you," remarked Mr. Allison.

"I hardly think it could wear me out worse than my present vexations. The physician has always ordered more exercise for me."

"O, mother! I will help you all I can if we can only get on without a cross Margaret or Bridget in the kitchen," said little Caroline who was just ten years old in May.

"And I, too," said Alfred; "I am tired enough of this despotism below stairs. I will get up and make the fires every morning."

"That would be a great help," said the mother. "And I know, if my boy undertakes it, he will carry it out."

"But the washing and ironing is the trouble," said mother.

If you are seriously determined to undertake such an enterprise," said father, "I know of a poor woman who would rejoice to undertake the washing. She is the wife of that poor porter who broke his leg the other day. They live just back of my warehouse. She can't leave her baby to go out to wash, and would like very much to take it in. It would be a real charity to employ her."

The washing was sent to poor Nora, and mother and the children undertook the housekeeping. After a few days the wheels were all put into orderly motion, and the family machinery moved on with delightful regularity. Oh, the comfort there is in a well regulated home!

Now there was no anxiety about the week's washing and ironing. There seemed to be no great break in the week, as there used to be when it was done in the house. Instead of losing her health, mother's pale cheeks had won back their old-time roses. The doctor was never needed now, and the delicate little Lina was never before in such blooming health. Alfred was growing more considerate and thoughtful about the house, and it was generally decided that the happiness-stock of the household was more than doubled.

With children old enough to be useful and no little one demanding constant care, such an experiment can often be tried with great profit. There are many delicate, pale-cheeked ladies who could win back their roses too, by discharging a servant and taking her place.

Abundant healthful labor is the most beautiful of all cosmetics.—*Arthur's Home Magazine.*

BEGIN RIGHT.

A Story for Young Housekeepers.

A few months since, I accidentally met my friend Frank W—, of Baltimore, whom I had not seen for several years. We were delighted to see each other, and enjoyed a social chat.

"I am glad to see you, Frank," said I, in the course of conversation, "and you do not look a day older for being a married man seven years."

"I am afraid I should have looked more than seven years older if I had remained single, Charlie," he answered; "my little wife has, under God, been the means of making a better man of me than I should have been if I had eschewed matrimony. *She began right*, Charlie; that's the secret of it—she began right."

"Began right; how was that, Frank?" I answered.

"Well, Charlie, shall I begin at the beginning? as children say. You remember my little Emily, do you not? Every one who knew her loved her; she was the idol of a wealthy and fashionable circle, an only child, elegant and accomplished in every way, and yet withal she was an humble and pious Christian. I have since wondered why she fancied me; perhaps she fell in love with me as girls do sometimes; but you know, Charlie, I was not a religious man. I attended church regularly, to be sure, but I fear my thoughts were oftener upon my promised wife than on my Maker. I was a good business fellow, was not dissipated, as many young men are, and I loved books and the fine arts;

"Well, we were to be married very quietly; it was Emily's wish—no reception or wedding-party, much to the disappointment of many fashionable friends; but Emily said it was too solemn an event to be entered upon lightly; and on a beautiful evening in October, our small bridal party accompanied us to the church, and Emily and Frank were made man and wife. Instead of the usual wedding tour, we went directly to our own house, which Emily's father had given to her, ready furnished with all she could desire. The few friends of the family passed a social hour with us; then Emily and myself were left alone in our beautiful drawing-room. We were very happy.

"In a few moments Emily stepped into the library, and came back with two books in her hand, a Bible and a book of devotional exercises, and placing them upon the table, she came towards me, and putting her little hand upon my arm, she said, gently, "Shall we not *begin right*, Frank?" She then opened the Bible at the fourth chapter of the first epistle of John. She said, "Please read, Frank?" I could not refuse, but sincerely and slowly I read aloud that beautiful portion of God's holy word. Then Emily knelt beside me, and involuntarily almost I knelt also. With fluttering heart and trembling voice, my young wife repeated the Lord's prayer, in which I joined; and then she added two or three short fervent prayers, commending us to God's care, and praying that we might so live together in this life, that finally we might inherit the life everlasting. I never was so impressed with any religious service in my life,

Charlie; my little Emily, in her beautiful bridal robes, surrounded by elegance and wealth, in the true humble spirit of a child of God *determined to begin right*, to live in his fear and love.

"Emily began right, and she has never swerved from the plain path of duty. We have been married almost eight years, and we have never once omitted this offering up of the evening sacrifice. We have had trials; sickness, sorrow, and death have entered our happy home, but even when lying upon the sick-bed, Emily would have me bring her the 'blessed Bible' and sit by her and read and pray each evening.

"I became anxious and willing to do my part. I soon confessed Christ before men, and myself became the leader of the exercises of our family altar. If you get a wife, which I trust may be very soon, I hope you will *begin right*."

If women knew their power, if they openly as well as secretly confessed Christ in their home circle, no one can tell what influence they might have on the souls of those dearest to them on earth. You have been enrolled under the banner of Christ crucified, do not be ashamed of your Master. Many an unbelieving husband might, by your example, become a disciple of the Lord. It is absolutely necessary in the marriage relation, that religious duties be not broken in upon, but that regularly as the blessings of God are showered upon us, so regularly we should earnestly acknowledge him who sendeth us every good and perfect gift.—*American Messenger*.

### EARTHLY RICHES.

There are young men here who are going to be rich; and let me tell you—and you will never forget this—that you must not be rich for yourselves alone, but that you must organize your riches so as to make other folks happy, if you want to be remembered. Do this, and as long as the world stands you will never be forgotten. And if you want to know what to do, let me tell you to commence doing something to-morrow. A man who is going to do good with his money when he shall have got a great deal of it, makes a bargain with the devil; and the devil out-wits him.

Where men are going to use their money so that it will do good when they get through with it, the Lord is apt to get through with them before they think of being through with their money. If you want to be benevolent by and by, be benevolent now. Form the habit of being benevolent by giving at least a little of your means for benevolent purposes as you go along. It is not a bad rule to lay down, for every one to say to himself: "I will spend for other people one-tenth of the clear income that I receive." It is not a mere professional saying. I tell you, if you give away a portion of the profits of your business for the benefit of others, it will sanctify the rest. It will bring a moral element into your life. Say to yourself: "I will give one tenth part of my receipts, whether those receipts are large or small; and it shall go for the good of others, and not of myself." Wherever you are, and whatever circumstances you are in, do something that shall go on

benefiting men after you are dead, if it is only to plant a tree or a bush to beautify a house or enhance the comfort of travelers. Do not be contented with simply helping your own self.—*Beecher.*

The greatest curse to ordinary Christians would be to relieve them at once of all earthly cares.

God has ordained that the soul of man shall never be at rest out of Christ. He only is our rest and our peace.

The man who owns whole blocks of real estate, and great ships on the sea, does not own one moment of to-morrow! To-morrow is a mysterious possibility not yet born.

Kind words! They are blessed things. Speak them every day. Scatter them like sunbeams everywhere. They will bless others, and then return to bless your own heart.

If you have great talents industry will improve them; if moderate abilities, industry will supply their deficiencies. Nothing is denied to well-directed labor; nothing is ever to be attained without it.

The chief secret in comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

Let your promises be sincere, and so prudently considered as not to exceed the reach of your ability. He who promises more than he can per-

form is false to himself, and he who does not perform what he has promised is false to his friend.

We form judgments of men from little things about their houses, of which the owners perhaps never think. Give us a house furnished with books rather than handsome furniture. Both if you can; but books at any rate. Books are the windows through which the soul looks out. A house without them is like a room without windows. Let us pity those poor rich men who live barrenly in great bookless houses. Let us congratulate the poor that in our day, books are so cheap that a man every year may add a hundred volumes to his library for the price of what his tobacco and beer would cost him.

You cannot degrade a true and good man by any wrong or injustice you do him. You may cheat him, pain him, injure his usefulness, but he is above your power of degrading.

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# THE GOSPEL ADVOCATE

VOL. XII.

LIPSCOMB & SEWELL, Editors.

NO. 37.

NASHVILLE, TENNESSEE, SEP., 2 1870.

## PASTORS—HIRELINGS.

I hope the reader has carefully read my previous articles on this subject; found in the current volume of the *ADVOCATE*, pages 4, 457, 553, 495, 581; and also the editor's replies found on page 5, 518, 559, 601.

I now propose to review the editor's remarks, and in doing so I ask the reader to remember a simple fact, well known to both, the editor and myself, that when all my articles were written I had only seen the first response of the editor, found on page 5, of this year's *ADVOCATE*. The editor had in his possession all my subsequent articles, during the time he wrote his replies, and knew, or might have known, exactly what I said and meant, but a few things he has been pleased to say of me, taking that circumstance into account. Here are some of his charges:

"We have never met with a more unfair and persistent misrepresentation of our position than Beta gives in his articles." "But the lamest efforts at reason and the most unjust misrepresentation of our position are in Beta's efforts to produce the im-

pression that we argue "so much money" for, "so much preaching." "There is such a manifest determination to make us say what we did not say, to strain our language to mean what we did not mean, and force us to assume positions that we do not hold, and that are offensive to us, that we are satisfied further effort at investigation between myself and Beta will be fruitless of good."

Will the reader now note the editor's position as stated by himself in the outset and see how far the above allegations justly represent the state of matters. The quotation on which my articles were based is as follows, and will be found in my first one:

"The scriptures teach that the teacher should be sustained as plainly as they teach that Christ is the Son of God."

So the editor said. Did I force him into a false position, into a position he never assumed and that was offensive to him when I said what he said, when I assumed what he assumed; when I wrote what he wrote, when I used the very words he used, to state his own position? With what propriety can he say I have made an "un-

fair and persistent misrepresentation" of his position, when I only declare his own position in his own way of stating it. Hear him again, (page 7):

"Thus we think these two passages, [Gal. vi: 6, 1 Tim. v: 17,] when rescued from the arguments of our brother teach as plainly as any truth of the Bible, that the teacher may receive "money or money's worth" from those he teaches. The teachers are of the Elders, not the youths of a congregation. But these are not the only Scriptures that plainly teach these things."

Did I force him to assume any other position than is here stated? If so where is it? The first quotation is what I first commented upon, and the second is in his reply to my comments; and this reply was the only explanation I had seen when I wrote my statement. Probably I should not have assumed that he meant what he said in these quotations, that he meant only this as found in other statements, such as, "when he is in need of" pay—page 5; "when in need." But should a teacher or other servant need aid, it should be given him freely,—page 9. But why should I take his position to be that "the poor of the saints," the "needy," were those he was advocating. I never said anything about the poor, or those "in need" or in want. They are abundantly provided for in the Scriptures, and if all he means is, that any disciple needing aid should receive it freely, then there is no difference between us. But that is not what he means. That is not the position he takes, otherwise he has no need of the Scriptures he quotes to support it; for they do not apply,

and there is not a word in any one of them about the teacher "in need," or the Elder who rules well in his labors, should be esteemed worthy of double attention, regard and aid when in need,"—page 9. There are no such words or ideas in the Bible, connected with Elders or teachers. They are additions to what is written, interpolations; forcing a meaning to sentences or Scriptures which they do not profess and misrepresenting the teaching of the Holy Spirit, on an important and vital subject connected with the edification of the Christian.

The only other charge I deem worthy of notice at present is, writing of me the editor says: "He gives strained and unusual meanings to words, he is hair-splitting in his theories, and hypercritical in his distinctions,"—page 559. "We always doubt every position that must be sustained by long argument, subtle reasoning, and erudite learning, new and strange translations."—page 522.

There are two points here: I am said to make "strange translations," and give "strained and unusual meanings to words." These are not "glittering generalities," but vague and unsupported allegations. The word "share" upon which an abortive attempt is made to show that I use it in an unusual sense, is clearly not only a proper translation of the original, adopted by me from Anderson's translation, although if I translated myself I would prefer the word 'participate,' but can only be properly used in the way that I used it.

The editor says, "all the talk about which person shares, the teacher or the one taught amounts to nothing."

That, I contend, on the other hand, is one of the leading means of determining the true meanings of this passage, (Gal. vi: 6,) upon which the whole clerical hierarchy largely build their system and to which you resort to support yours, whatever that may be. Which is the sharer, the teacher or the taught?

What is a sharer? "A partaker; one that participates anything with another; one who enjoys or suffers in common with another or others; as a sharer in another's good fortune; a sharer in the toils of war; a sharer in a body's affection."—Webster.

'You will have it that the teacher is to partake of the goods of the taught; the teacher is then the sharer, according to this definition. He is the partaker. The passage says: "Let the one taught in the word share with the teacher in all good." According to the passage, the active participant or sharer is the "one taught," and consequently, the partaker; you say as he is the giver "he is to divide. The 'one taught' is to do something, you say, to "give" in "all good." He cannot give *in*, he might give *of*. I say to share *in* all good, which is euphonic in English, and also a correct translation, and is something which he can do; but if he does, it is as a partaker "*in* the good of the teacher, whatever that may be, and that is to be determined by the context. I supply a word from the context, that is, "work;" you supply one from your imagination, the word "things," which is not in the context. Which then is more likely to be correct, my reliance on the revelations, or yours on your imagination?

Your construction, moreover, plainly contradicts plain Scriptures,

such as Acts xx: 34, and 1 Peter v: 2: where the teachers, 'as such, are prohibited from "receiving" and cannot be sustained by reference to a single *fact* in the history of the twenty-two congregations mentioned in the New Testament, showing where any one of them ever in any shape or form or under any pretense "sustained the teacher," or where the "teacher was sustained by those he taught," "in need" or not in need. There is not an instance of the kind in the Bible; if you have read one of that sort quote it and do not refer to one who "preached the gospel" instead.

Let me refer to one glaring instance of an attempt to strain words or facts into an unusual meaning. The editor says, on page 521: "The Elders of Miletus were not necessarily the teachers, but the elderly men of the flock." I reply, they were necessarily the teachers; and Paul so describes them: "Take heed to yourselves and to all the flock over which the Holy Spirit has made you overseers, to feed the congregation of the Lord."—Acts xx: 28. They were made overseers for this purpose, to feed or *teach* the congregation. It was requisite for the editor to evade the force of Paul's injunction to this class to make the "elderly men" work for their living and meet their own necessities and allow the "teachers," when "in need" to be "sustained" by their flock or people. How convenient the words, "in need;" they are like those other words persistently interpolated by the editor, namely: "the sake of," page 561; when the

words are "for filthy lucre," 1 Peter v: 2, not "for the sake of filthy lucre."

BETA.

We give the above without response, that Beta may complain of no injustice. We never complained of his holding us to any statement of our position we made. We complained of his assigning us positions we never assumed. This he did in numerous instances, and then giving meaning to our words that he knew we did not attach to them. He persists in it in the foregoing. He, for instance, re-asserts that 'we do contend for so much preach for so much pay, notwithstanding our denial of it. He possibly knows our faith better than we do ourselves. Every reader of the ADVOCATE knows we have ever repudiated such a position, and have incurred much opposition to the ADVOCATE on account of it. We do not consider this course comports with Christian fairness and candor. Hence we close all discussions with Beta on this or any other subject. We intend no personal or wordy wrangles in the ADVOCATE.

D. L.

#### The Called and Sent.

Rev. Mr. M., of the M. E. S., recently asserted that, "Every one who has taught in word and doctrine;" that is, taken upon himself 'the work of the ministry,' or become a minister, "not having been called as was Aaron, is just as sure of h—l as there is a h—l, unless his *destiny is changed by repentance.*" As assertions paramount to this are repeated-

ly, yea, frequently made, and as this was one, of many personal thrusts, made for the purpose of creating an ungrounded prejudice against myself, so as to weaken my feeble influence on the minds of our religious neighbors, and thereby "wound the cause of Christ" by perpetrating error, and shrouding truth in darkness, it will, perhaps, not be thought amiss to examine it, with brevity, in the glorious light of God's dear, blessed, book. The first account we have of the calling of Aaron is recorded in the 4th of Exodus: "And the Lord said unto Aaron, Go into the wilderness to meet Moses."—Ex. iv: 27. God had no written word then, so he "said" to him, or spoke directly to Aaron. There is no evidence that he thus calls men to-day. But it has always been God's custom to give some miraculous evidence to man when miraculously "called" to do any great work.

For instance, Moses was "called" to deliver Israel, and he was enabled to demonstrate his "call" by having a rod changed into a snake, and the snake converted into a rod again; by having his hand made leprous, and again restored; and by bringing numerous plagues upon the land of Egypt. Ex. iv, vii to xii.

Elisha could demonstrate his 'call' by prescribing for the healing of the leprosy. 2 Kings v.

"The twelve," when first sent forth could demonstrate their 'call' by casting out devils, and healing all manner of sickness. Matt. x.

The seventy, 'called and sent,' could work miracles. Luke x.

When 'the twelve' received the 'baptism of the Holy Spirit,' they

then had the authority to 'inaugurate the new institution,' or 'church of Christ.' Acts i: 6—9. And as an evidence of this power, or authority, or 'call,' 'they began to speak with other tongues as the Spirit gave them utterance.' Acts ii: 4.

The same was true of the baptism of the Holy Spirit,' as received by the Gentiles. Acts x: 46.

Many other similar references might be made. And since "God is the same, yesterday, to-day, and forever," if He "calls" people miraculously now, He gives them miraculous evidence of that fact. But the 'so-called' 'called and sent,' of our day, can produce no such evidence. Therefore they have no such 'call,' the Bible being true. The scriptural expression referred to, in the assertion under consideration, is found in Heb. v: 4, and evidently has reference to the call to the priesthood. What evidence, then, did God give of the call of Aaron to the priesthood? "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod

\* \* \* And thou shalt write Aaron's name upon the rod of Levi \* \* \* \* \*

And it shall come to pass that the man's rod whom I shall choose [or 'call,' if you prefer] shall blossom.

\* \* \* And it came to pass that on the morrow Moses went into the tabernacle of witness; and behold the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." Num. xvii: 1—8. Now, whenever a

professed 'called and sent' minister can give this evidence of being 'call-

ed as was Aaron,' then, and not till then, should we respect his claims. All men, according to Mr. M.'s theory, who preach without being able to give this evidence of their 'call' are inevitably doomed to destruction.

But no man can produce such evidence. Therefore, according to the logic (?) of our preacher, all preachers are inevitably doomed to dwell with demons in the dismal den of 'death eternal!' What a pity the world was not enlightened on this dread subject long ago! How horrible to know that every preacher of our age must suffer endless death!

Mr. M., since you are one, how can you bear the thought? Since you know the fact so well, 'tis strange it do'n't drive you crazy!

Our blessed Savior is declared to be a minister as well as a priest. Rom. xv: 8, and Heb. viii: 1, 2. But Christ was not 'called as was Aaron,' nor was he after the order of Aaron, but was constituted 'a priest forever after the order' [not of Aaron, but] 'of Melchisedec.' Heb. vi: 20, also Heb. vii. Therefore, Mr. M.'s logic(?) would send the sinless Son of God sorrowing down to Satan's realm.

In 'the Lord's prayer' He says, "as Thou hast sent me into the world, even so have I sent them into the world." John xvii: 18. It follows, that, as the 'Lord and Master' of the Apostles was not 'called and sent as was Aaron,' so they were not, and (horrible to tell!) the same argument (?) that sends our Savior to eternal flames, sends every divine apostle there! We learn from Acts ii: 41 and iv: 4, that eight thousand persons were converted to Christ pre-

vious to the persecution spoken of in Acts viii.

At the death of Stephen, these eight thousand persons "were all scattered abroad," and knew it to be their duty to preach. "Therefore they went everywhere preaching the word." Acts viii: 1—4. No account of their being 'called as was Aaron.' No eight thousand rods lain up to 'bud, blossom, and bring forth almonds.' Indeed, we know there was no such evidence of a call "as was Aaron's," for there was no selection; they all preached. Therefore the assertion under consideration would doom to death every saint of that great age! This dogma, then, would doom the church, destroy that kingdom that Daniel says 'shall never be destroyed.' Yea, send the King and all his subjects down to deep despair! For the church is formed or composed of the saints, 'built upon the foundation of Apostles and prophets, Jesus Christ himself the chief corner stone.' Eph. ii: 20.

Therefore, since the assertion under consideration, if true, condemns all the material and the very foundation of the temple, it would condemn or destroy the whole church, and thereby prove the Savior's declaration that 'the gates of hell shall not prevail against it,' to be false!

If this were true 'twould be better not to be a Christian; which, perhaps may account for Mr. M.'s clinging so tenaciously to the "commandments and doctrines of men," as well as for his strenuous opposition to the church of Jesus Christ. Now, since this 'called and sent' theory condemns the whole church, the foundation not ex-

cepted, if true, it follows that if any part of the glorious kingdom is safe, the 'theory' is unfounded and false. To the testimony then:

"Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ."—Acts ii: 36.

Him hath God exalted with his right hand to be a Prince and a Savior.' Acts v: 31. Paul refers to God's work.

"Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places, for above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. Eph. i: 20—23.

This proves that the whole family "built upon apostles and prophets, Jesus Christ himself being the chief corner stone," is safe, [if they continue in his goodness,' Rom. xi: 23, or 'endure to the end,' Matt. x: 22.] Christ is safe; the Apostles are safe, and all that 'do his commandments' shall 'have right to the tree of life, and shall enter in through the gates into the city," Rev. xxii: 14.

Therefore, the 'called and sent' doctrine is false, *all false*. God's will is for those to preach who have the capacity to do so. Proof: 'And the things that thou hast heard of me among many witnesses, the same commit thou to faithful [not called

and sent,'] men, who shall be able to teach others also.' 2 Tim. ii: 2.

'The Spirit and the bride (Church) say come. And let him that heareth say come.' Rev. xxii: 17. Here is 'license to preach' from Christ's own lips. If you have heard the word, dear brother, it is your duty to 'say come.' If your sins are forgiven, it is your duty to 'point poor, wandering sinners to the Lamb of God that taketh away the sin of the world.' If you are basking in the glorious light of the gospel, it is your duty to "let your light shine so as to shed a halo around your benighted neighbor. If you have been made free by the 'law of liberty,' it is your duty to try to break the shackles of sin from your neighbor's soul. In the Jewish age, priests had the right, yea, it was their bounden duty to offer sacrifices for the people, as well as for themselves. We are declared to be 'a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.'" 1 Pet. ii: 5.

So then, we are not only priests, but our duty is assigned; 'To offer up spiritual sacrifices;' and these 'sacrifices' are declared to be acceptable to God, the oft repeated assertions of the 'called and sent' to the contrary, notwithstanding. God's purpose in thus exalting us is 'that ye should shew forth the praise of him who hath called you out of darkness into his marvelous light.' 1 Pet. ii: 9.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." 1 Cor. xv: 58.

### THE EUROPEAN WAR.

The war now raging in Europe is another indication of the fact that human government is mutable and transitory, that it can bring no permanent peace or happiness to mankind. It is an exhibit of the fact that instead of peace they bring desolation, ruin and death to those trusting to them. War across in Europe seems to us very wicked, foolish and unchristian. All war appears to God so. He tolerates it only for the punishment of wickedness and to execute wrath on the ungodly. He uses one wicked nation to punish another wicked nation, in turn to be punished and destroyed itself; until finally, one after another being destroyed and the people of God having come out from among them they will all cease to exist and God's kingdom which alone is eternal will be all in all and will stand forever.

But our object in calling attention to this subject is to direct the minds to the commentary God through his providence is writing upon the theories of the would-be interpreters of prophecy of this age.

Our country has been infested with this hurtful class of religious teachers for some years past. We have been severely opposed to them because we lack faith in them all as worse than idle dreamers. We have been told when we expressed a lack of faith in them, 'you have not read Baxter.' Well, the leading thought of Baxter was Napoleon as Antichrist. He will attain universal authority, make war upon the saints, and assume the prerogatives of deity himself. From him all the lesser lights have taken the cue, and with the brazenry of igno-

rance and the assurance of insanity itself, they have denounced those who doubted their assertions and vain speculations. Yet in a few days the mighty to-be-conqueror of the world is himself a prisoner. How vain all their calculations! How many selling books and sensational lectures this stroke spoils!

But will our people learn wisdom? Will they learn to despise and condemn all these, idle speculators and vain wranglers who divert the minds of the perishing mortals from the plain practical teachings of the Bible and thus consign them to the darkness of eternal death with their vain and impracticable speculations? But itching ears will find some vain theory with which to be tickled. The plain, practical duties of Christianity have no claim for these.

D. L.

#### Arkansas State Meeting.

The State meeting of the Disciples in the State of Arkansas will be held at Little Rock, commencing on Thursday, Nov. 3rd, 1870. Every church is requested to send messengers to this meeting, and it is hoped that the preaching brethren of the State will all attend. Preaching, and other brethren outside of the State will be cordially welcomed.

Bro. Munnell expects to be present. To all from any quarter who may desire to attend, the church at Little Rock extends a most fraternal invitation.

JOHN INGRAM, Sec'y.

If the Lord will and the brethren do not object, we propose to be at the

meeting at Little Rock, provided a full and free discussion of matters coming before it will be tolerated. The Gospel Advocate has come in for a full share of criticism at these meetings within the range of its circulation. Hereafter we propose to change our course in reference to them and personally get the full benefit of them when in our power, by being present.

D. L.

#### Cheap Homes.

ELDORADO,  
BUTLER CO., KANSAS. }

To the Christian brotherhood who desire cheap homes in a healthy, rich, productive country, we give notice that we, the undersigned, with other brethren, have settled here for the purpose of bettering our financial condition, and to form a nucleus around which other brethren, desiring good homes for \$1 25 per acre, may settle and become abundantly useful in the good work and live a happy and prosperous life.

Any brother or sister desiring information in regard to the country, etc., will receive prompt and correct answers by addressing either of us enclosing a postage stamp.

J. B. MITCHELL, M. D.,

ELDER R. RAWSON.

CHAS. ANDREWS, T. D. ANDREWS.

JONATHAN NEWMAN.

It evinces more depravity not to repent of a sin than it does to commit it at first. A good man may be hurried away by temptation to commit a sin, but he will invariably repent of it afterward.



### The Kingdom of Heaven as a Leaven.

The Savior says the Kingdom of Heaven is as a leaven hid in three measures of meal till the whole is leavened. The Kingdom of Heaven in this passage plainly refers to the principles and truths connected with the ministration of the Son of God, in his instructions concerning the Kingdom of Heaven on earth. The truth declared here, is that it as a leaven hid in three measures of meal, will leaven the whole. That is the principles of the Kingdom of Heaven hid in some mass like to meal, will with its leavening power, affect and change the whole mass. What this mass was may not so readily appear. Does it refer to the implanting the truths of Christ's teaching in the heart and they shall spread and change the whole feelings, purposes and life of the individual? Or does it refer to the reception of the truth by one or two individuals in a family or a community and by virtue of the good example and the contagion of the pure and gentle heart affect the family, the neighborhood the whole community with the same trusting faith and loving spirit? We think the principle of the parable applies in both instances, but it was especially designed to illustrate the spread of the Kingdom in the community, the world. One Christian or a very small band of Christians in a community, ought then to leaven and convert that community. Especially one or two Christians in a family ought to leaven and convert that family. In the family where the leaven brought in such constant and direct contact with the mass to be acted up-

on surely the mass should be leavened.

But do we see a professed Christian in a family leavening that family? Is this, as a rule, true? Do we see a family of Christians in a neighborhood leavening that neighborhood with the truths of the Christian religion?

I know that cases will often occur in which corrupting influences will counteract the influence in the family and the community of the most pious and devoted hearts and lives. But these cases are exceptional or the Scripture rule as laid down is untrue. Such cases are rare and the rule that the Kingdom of Heaven is like to leaven hid in three measures of meal is true. The cases in which a Christian in a family fails to leaven and convert that family especially should be rare. A true Christian husband or wife should exert a winning influence for good over their companion. A Christian father's—a Christian mother's leaven of holiness certainly should seldom fail to leaven their own children brought under their constant parental influence from the years of tenderest infancy. Surely if there is a leavening power in the Kingdom it should very seldom fail to save every child of believing parents. If it fail here where can it hope to succeed as a rule?

But brethren and sisters is it true as a rule, that Christian influence leavens the community? Do Christian wives, as a rule, win their husbands, by their "chaste conversation?" Do Christian fathers and mothers as a general thing raise Christian children? We insist there should be very few exceptions to this rule. But

how is it in practice? Alas, the saddest sight, the deepest failure of the religion of Christ in our lives is presented, when the children of Christian parents are irreligious, ungodly and wicked. If our religion fail to affect, convert and save the families of Christians, how can we hope that it will save the world? If our own families and especially the children we have raised, do not respect and honor our religion how can we expect the world to do it?

A man cannot have great weight as a Christian, whose children are irreligious. Physician heal thy own family, if not thyself, is, and must be the response of the world to those laboring to save the world while their own families are on the road to hell. Paul recognizes this truth when he required that the teacher's children should be in subjection with all gravity and his wife faithful in all things. For if he know not how to rule his own house how can he rule the house of God? If he cannot instruct and influence his own house how can he instruct and influence the church of God and especially the world? It has become a saying (daily we trust growing less true) that preacher's children are the worst in the land. If a teacher has unruly, irreligious, wicked, drunken, debauched children, our conviction is he ought not to attempt to teach publicly. Something is wrong in the vital, practical training at home.

When the children of professed Christians grow up wicked, the father is deficient in practical teaching. If he cannot train his own children to be true Christians he cannot train others. Here is the Divine evidence

of his incapacity. He may get up excitements, may get men into the church but he cannot train them to practical religion. To fail here is to fail at the vital point.

There is nothing that so depreciates the Christian religion in the esteem of the world as to see the families of Christians wicked and corrupt. Why is it that they are so, is a question that comes home to our hearts. Why is it that our religion fails to leaven the lives of our children and companions? There can be but one answer. Our religion is not deep, earnest and pure. We often observe the public ordinances, we are constant in our formal devotions but we fail to let it govern our feelings and actions in the constant stream of life made up as it is of the little affairs, petty trials to our temper, our principles and our faith, when the motive of pride of character before the world is absent.

The man may be flattered by the love of a woman, who is willing to risk her religion in association with a wicked man for life. But he does not learn to respect her religion thereby. The ease with which we often yield our convictions of duty, compromise our religious principles to gratify or favor others, although often done to secure their respect and favor always has the opposite tendency. *Show that you respect and honor your own religious convictions, if you expect others to respect either you or your religion.*

Again when we profess to become Christians we so often fail to let it make our lives religious. Do we become kinder husbands, more considerate of the feelings and peculiarities

of our wives? Do we become more loving and gentle as wives, more patient and forbearing with the thoughtless and uncouth habits of our husbands?

Many homes are made unhappy—many hearts are soured—many homes unpleasant to children on account of continual bickerings, fault-finders, complainings and sharp words between husband and wife about little things. Children are scolded, and found fault with until they are discouraged. The memory of such homes are never pleasant to children. We do not mean there should not be good discipline in the family. Scolding, complaining, fault-finding families in which the parents indulge in loud, boisterous threats have no discipline. In the gentle, quiet homes in which the parents first govern their own tempers true family government and true love between parents and children are to be found. True kindness is not indulgent but it is gentle. God is some times called an indulgent father. This is a slander on his character. He is gentle, he is kind, he is forbearing, but never indulgent. No sin is indulged or allowed among his children. Love is never blind but it is forbearing. True discipline is never boisterous, is never noisy, never threatens, but it is at once gentle and firm. Out of a failure to exhibit these two traits of Christian character much of the wickedness of children grow.

Again the religion of Jesus our Savior is intended to make men honest from the heart. How many think they must become more honest for becoming Christians. Honesty from the heart makes us honest in little

things as well as great matters. Many persons are honest in great matters for the sake of a good name. When in little things, that will not be noticed by the busy world they are dishonest. Such persons are not honest at heart. An honest heart is honest for its own sake, whether the world sees it or not. Hence it is honest in the little things unnoticed by the world. But children see the little things and not the great matters. Their minds do not grasp the great affairs of life. When a child sees its father and mother misrepresenting little matters, concealing faults, hiding defects, acting with insincerity in the little matters of life, it is taking lessons in sin and wickedness that will work its entire ruin in time and eternity. The parent may think but little of it, but the impression on the heart of the child will be lasting.

Again when the child sees the parent sacrifice religious principle for the sake of gain, show, honor, or position in the world, the child's respect for religion wanes and vanishes. Its desire for the world, its gains, honors, show and vanity is cultivated.

How quick too a child is to see and learn when the mother sacrifices stern religious principle for falsehood, deception, and wicked display. How soon the child learns to make the false show. Oh mothers, Christian mothers, how often are children taught falsehood, hypocrisy, and dishonesty in professed Christian families? How little are they taught truth, candor, sterling integrity? How little of self-control, kindness, gentleness, meekness, forbearance, and the control of their tempers are

they taught in the Christian homes of their childhood. How much are they taught to esteem the world, its goods, its show and honor, how little the kingdom of Heaven with its living, life-giving, regenerating and purifying principles?

The reason that our families are not leavened with the leaven of righteousness is, there is no leaven in our hearts; it does not work in our hearts. The salt has lost its savor (or never possessed it,) the light has become darkness—how great that darkness! We must make the life of the Christian, not a life of outward observances, not an attendance upon ordinances and appointments merely, but we must make it a pervading and controlling principle that reaches the heart, purifies the feelings and reforms the life. Then will it be a leaven of righteousness to save our children and the community.

D. L.

#### A Word to Our Contributors.

We have been quite pressed with matter for the last month or two. So that quite a number of articles we intended to publish have been delayed until now they would be out of place. We have had on hand an article from Bro. Goffagan of Huntingdon in reply to Bro. Holmes and in reference to the Trenton Meeting. We have also two other articles in reference to the same meeting, all of which we would like to publish but have been too crowded. We published Bro. Lauderdale's article as covering the ground of them all. The near approach of the meeting now renders the publication of these unnecessary.

We give this as the explanation of their non-appearance. We have also about half-a-dozen articles on the subject of the birth of the Spirit. These articles are all very well written and we have thought some time we would publish these and a few more in one number of the ADVOCATE—fill one entire number with these, as a kind of curiosity to show how diversely men can theorize and speculate about abstractions and yet all believe and practice precisely alike. We have examined these, and from Bro. Vaughan's criticism of Bro. Lard's speculations on this subject, to Bro. Osborne's theory that the birth of the Spirit is the resurrection from the dead, we do not think there is a practical idea, that is not familiar to our readers. We do not know how to publish one of these without publishing all.

Brethren when we get scarce of matter, and about two more articles on this subject we will fill a number with them as a singular specimen of how unity can exist in diversity.

In the meantime we all believe and teach, that the sinner must believe in the Lord Jesus Christ with a full and trusting heart, must repent of all sins, must confess Christ and be buried with Christ by baptism into death, that he may arise in the likeness of resurrection to walk in a new life with God. We believe by a faithful continuance in well-doing, through life. God will quicken the mortal body of the same individual, by his spirit that dwelleth in him. Agreeing in these great practical truths of the Gospel it is useless to spend time in endless and conflicting opinions about the birth.

We have also quite a number of queries on hand. Many of them we have been awaiting a convenient season to respond to. In this waiting some of them have been misplaced. To the others we will attend as opportunity offers. We just ask our correspondents to be patient and we will do the best we can for them. A number of articles on hand which have not spoiled by the keeping will yet be published.

EDS.

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Church News.

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*Bro's L. & S.*: The brethren at Apple Grove, Ala., have just closed a meeting with 5 additions, 2 of whom were from the Methodists. One of these a lady of much general information, a teacher of ability, and a daughter of "The old Dominion," where Gospel light has long abounded, had never witnessed the burial of a believing penitent, until the evening previous to her own baptism.

When she saw others buried with him by baptism into death, she saw and appreciated the beautiful fitness of the ordinance. She knew that she had never been buried, consequently had not been baptized, and her love of truth prompted her to obedience. In view of the fact that there are perhaps, thousands of such cases, how *earnest*, how *faithful*, should Christians be in presenting to the world, and emulating them to "obey from the heart that form of doctrine delivered" them, that they being then made free from sin, may "fight the fight" and win the prize.

Fraternally,

T. B. LARIMORE.

A series of meetings were held by the brethren at Cottontown, Sumner Co., Tenn., embracing the third Lord's day in August. There was a good, sober religious feeling manifested. Thirteen or fourteen additions to congregation, two or three of these were from the Baptists. Bro. Huffman was with the brethren throughout the series of meetings. We were present a portion of the time.

Including the fourth Lord's day in August and the first in September, the brethren at Knob Creek meeting-house, Maury Co., Tenn., held a series of meetings, at which there were nine additions; two from the Baptists. Bro. G. Lipscomb and the writer labored during the meetings. The brethren here are laboring under the evil of building a house of worship without a definite understanding with the builder, because he was a brother, and without sufficient money to pay for the building.

These evils have become almost chronic with churches and we sometimes get hopeless of their cure. When brethren undertake to build without sufficient money to complete their building, the building is almost always a tenfold greater evil than benefit to the Cause. It is easier to raise money before the building is commenced than any other time. If the money cannot be raised then, it cannot afterward. Again a loose understanding between the best of friends and brethren is the fruitful source of difficulty and strifes. This is doubly the case with reference to such property as meeting-houses, in which every one is interested and yet no one specially responsible. Brethren, be admonished never to move a stone,

to build a house until money sufficient to complete the building has been raised, and then have a distinct understanding with your builder, even though he were your own father. It can do no harm. It may prevent much evil.

D. L.,

*Brethren L. & S.:* Brethren Lindsey, McCoy and I held a meeting with the Blood River congregation, Henry Co., Tenn., commencing Saturday before 4th Lord'sday in last month. The meeting continued nine days. Twenty-seven made the good confession and were buried with the Lord in the "one baptism." Two were received from the Baptists and three from the Methodists who were satisfied with their baptism, three reclaimed and three by commendation—total 38.

Our young, beloved Bro. L. A. Williams was present with us two days. He, being by the brethren judged faithful and able to teach, was, by fasting, prayer and laying on of hands, separated unto the work of an evangelist,

Yours in the one hope,

J. R. JONES.

*Brethren L. & S.:* I met Bro. A. Alsop Sat. before the first Lord'sday in September, at Antioch, Wilson Co., and remained with him till Tuesday morning. We had up to that time 11 accessions. I left the meeting with him. He will report, soon. Bro. Bates continued the meeting at Cairo till the accessions ran up to thirty-two. The report from Silver Springs is; good attention. No additions.

Your Bro. in the one hope,  
Aug.—th.

W. F. TODD.

*Brethren L. & S.:* As I have not reported to the ADVOCATE for a considerable time, for the satisfaction of the brotherhood I send the following:

Commencing Friday before the 2nd Lord'sday in July, we held a meeting of ten days' continuance on Dares Creek, in Bell Co.; eight miles below Salado. Had 28 additions to the church.

Embracing the 3rd Lord'sday in the same month, I held a meeting at Bryants Station on Little River. This meeting began on the 12th of Aug. and ended on the 22nd and 70 were added to the faithful in Christ, and a church organized of over one hundred members: Bro. J. McFadin was present at the first and last meetings mentioned and labored much. He is a workman that needeth not to be ashamed. Our beloved Bro. W. Hamblin was also present at two of the above meetings and labored with much zeal.

At the meeting on Little River Bro. Etheridge, was present and preached some. He is a young man and able to do much good. In the number of additions reported above there was a goodly number from other churches but most were from the world.

May the Lord bless those who are laboring in his good cause.

Your brother in Christ,

J. S. DYCHES.

Circleville, Williamson Co., Texas,  
Sept. 3rd, 1870.

We are informed that brother F. H. Davis has recently held another very successful meeting at Pinewood, Hickman Co. Tenn., which resulted

in some 12 or 15 more accessions to the Cause at that place, and much general interest manifested.

Brother Davis and myself held a meeting with the congregation at New Lasea, Maury County Tenn., embracing the first and second Lord's days of September, resulting in 13 additions to the congregation.

The Lord be praised for the success of his truth.

E. G. S.

The Brethren at Lynnville, Tenn., will open their new house of worship for service, Saturday before the 1st Lord's day in October. Several preaching brethren will be present.

It is out of the power of either of us to be present.

L. & S.

Bro. Caldwell closed a series of meetings embracing the 4th Lord's day in August at Rock Springs, Rutherford Co. Tenn., with 25 additions. The week following he held a series of meetings with the brethren meeting at Stewart's Creek Seminary with 20 additions.

D. L.

*Bro's L. & S.:* A meeting in Liberty Co., (in connection with Bro. Rives of Liberty, Texas,) embracing 4th Lord's day ult., and holding three days, resulted in two additions to the Church of Christ, besides giving us a very favorable standing in the community. Sectarianism was strong against us at the commencement, but we closed with a very favorable prospect of doing much good there hereafter.

JNO. T. POE.

Huntsville, Texas, Sept. 1st, 1870.

*Brethren L. & S.:* There is still some little effort being made in behalf of the Cause of Christ in our section of country. Brother Sims commenced preaching in a neighborhood in Fayette County, some twenty miles from home where the Christian teaching was not known but badly abused by the sects. He gave them three visits, at the last of which he immersed seven and some from the Baptists.

We preached four days and five nights and immersed twelve and received three from the Baptists. We removed six miles to an adjoining neighborhood, preached one day and four nights and immersed six, one of whom was a deaf mute.

JAS. LOVELADY.

Near Lagrange, Fayette Co., Texas,  
August 27th, 1870.

#### Observing the Ordinances.

*Brethren L. & S.:* The Kingdom of Jesus Christ requires its subjects to meet every first day of the week to attend to all the ordinances of the institution. They that comply with the spirit of this requisition, worship God in spirit and in truth—they perform the whole quantum of congregational services. And if they adorn the profession by a pious walk, and a godly conversation, through the whole week, they will be prepared to meet him at his coming. Otherwise they will not. I find in reading the Old Testament Scriptures that the Jews had 83 days in each year that they kept sacred—they had 52 Sabbaths, 12 new moons, a great day of atonement, 3 great annual festivals, and a jubilee every 49th or 50th year. On these occasions, they abstained from all secular employments, and devoted



themselves entirely to the worship of God. Might not this be a profitable hint to Christians? But look around, and see how many there are, who can be induced to do their whole duty. A very few compared with the number who profess Christianity. Will not the religious lethargists of the day awake to a sense of their responsibility? Is there not a day of impending vengeance for those who will not obey the injunctions of the Lord Jesus Christ? Brethren "awake to righteousness and sin not."

Yours truly,  
W. C. KIRKPATRICK.

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#### Book Notice.

We have just received by mail a copy of "Christian Hymn and Tune Book," by brother A. S. Hayden, author of "Sacred Music," "The Sacred Melodian," and "The Hymnist." It contains 272 pages, 269 tunes, and 737 hymns. The tunes are given at the top of the page, and the hymns, two, and three, and sometimes more, are under the tunes to which they are expected to be sung.

We have long thought that such a work was needed, and are glad to see efforts made to supply this deficiency. The work is got up in good style and taste. The only objection we note against the book is, that it is noted in round, instead of shaped notes. And yet we know that the round notes are preferred by very many. Yet we think figure-faced notes, like Fillmore's Harp of Zion, would be better for general use. We commend the work to the churches, and to families.

It is published by Root & Cady, Chicago, Ill. Price \$1.60, or \$16.00 per doz.

We have Bro. A. B. Walthall's examination of Mr. Petri's Sermon, which appeared in a late number of the *ADVOCATE*, put up in tract form and will fill all orders for the same at this office; 10 cts. single copy, \$1.00 per doz; \$5.00 per hundred. We think it well worthy of circulation, and calculated to do much good for the cause of truth. We hope the brethren will take pains to give it extensive circulation, especially where Petri's article has gone.

We direct attention to the advertisement of B. H. Cooke & Co. They are the largest dealers in the Southern country.

T. H. Jones & Co. keep constantly on hand a large assortment of agricultural implements. Our friends will do well to call on him if they need.

P. M. Ryan understands his business and is an accommodating, pleasant man.

Those having wool to manufacture would do well to give J. T. Medearis & Co., Fayetteville, Tenn., a trial. See their advertisement. See our advertisements, we try to advertise none but reliable men.

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#### Teacher Wanted.

*Brethren L & S.*: Some of the worthy citizens in the vicinity of Chewalla, McNairy Co., Tenn., desire me to say, through the *ADVOCATE*, that they desire to establish a



good school in this neighborhood, and are in need of a teacher to take charge of it. A man with a family, who will make his home with them, is preferred.

An applicant, to be successful, must be a good linguist; thorough mathematician; a sober, moral, upright man; a man of some experience, and one who can give a record of the past that will prevent the possibility of imposition.

The man who can fill this bill to perfection, need have no fears about casting his destiny with these people, the declaratinn of Solomon that "evil communications corrupt good manners" to the contrary notwithstanding. There would be no danger of retrograding in the scale of morality by associating with such people; the whole tendency of such associations would be to elevate, refine, and enoble.

For further information, address Colonel Orwell Meeks, Corinth, Miss. Any contract formed with him will be perfectly safe; his word is as good as gold, and he is surrounded by a host of neighbors who are second to none, in honesty, uprightness, and purity of motives.

Fraternally,

T. B. LARIMORE.

*Florence, Ala., Sept. 12th, 1870.*

Bro. H. D. Bantau, formerly of Union City Tenn., has removed to Springfield Texas. His health, never robust, has been growing feeble. He removes with the hope of improving his health. We pray his hopes will be realized. His brethren and the cause in West Tenn. will greatly miss him. Where he is best known

he is most highly esteemed. He is spotless in reputation and one of our most efficient and acceptable teachers of the Christian religion. We trust truly that he may gain strength and vigor in his new home and that he may be instrumental in doing much good for the Cause and people of God.

D. L.

#### A Question of Statistics.

Our Baptist friends are fond of statistics. We propose a question for their calculation. Have the Baptists gained us many converts in Middle Tenn.; within the last 4 years as they have lost, by their members uniting with the Church of Christ? Who will gather statistics and answer this question? With reference to several Counties within our immediate observation, containing quite a number of Baptist churches, we could make a pretty reliable guess. Who will tell us of the remainder?

D. L.

#### Death of J. B. Ferguson.

It may be a matter of sad interest to our readers to know the fate of this once honored but erratic man. He was the most popular preacher in the Southern country, at one time. He was almost worshipped by his admirers in this city where he ministered as preacher of the Church of Christ. He had not that humility of soul and strength of character to stand the flattery and adulation heaped upon him. He apostatised from the faith, adopted loose and latitudinarian views in his faith and with

reference to morality. He attempted to build up a congregation of adherents on his loose views. He failed, turned politician, veered to the different points of the compass as the popular wind seemed to blow. He lost the respect of all parties here. Once no citizen of Nashville but felt it an honor to be recognized by him. In later years, he was scarcely recognized by his former acquaintances, even of the world when met on the streets.

The contrast was too painful to be borne by one so ambitious of popular applause as was he. So although his family resided in the vicinity, of late years he has seldom appeared upon the streets of Nashville. We learn from the papers that he has been in the real estate business in St. Louis.

He returned home sick, lingered a time and died on Saturday the 3rd of September. On Lord'sday he was buried at Mt. Olivet Cemetery. The funeral services were performed by Dr. Baird of the Cumberland Presbyterian Church. A goodly number attended the funeral obsequies, attracted greatly by curiosity to know what would be said by a popular evangelical preacher, in reference to one who once stood so high, but had departed so far from the landmarks of the orthodox faith. Except this his death has attracted scarce a passing notice from the press and hardly a remark on the streets of the city of which he was at one time the most honored citizen and pulpit orator.

His life and death should teach a sad lesson to popular preachers, to admiring friends. Be not exalted, lest you be brought low. He hum-

ble, be trustful in God, distrustful of your own strength and the help of man. Beware in departing from the word of God, he will bring your loftiest ambition to an untimely end. Again the admirers of the most popular preachers should be very cautious of flattery. Their intended kindness is often the deepest cruelty. Encouragement should be given judiciously to the diffident and shy and bungling. But flattery and well-intended praise to the successful and forward are most ruinous. Let us be humble and wise.

D. L.

### Obituary.

*Brethren L. & S.:* Please publish through the *ADVOCATE* the death of my father, John P. Gannon, who died Aug. 28th, 1870. He was born in Guilford County, N. C., Feb. 2nd, 1813. Aged 57 years, 6 months, and 26 days. He espoused the Christian cause twenty-five years ago, and lived a zealous Christian up to the close of his earthly pilgrimage. I was with him during his illness, the latter part of which was most excruciating, yet he bore it with Christian patience—perfectly submissive to his Master's will. He leaves a wife and children to mourn his loss; yet we mourn not as those who have no hope. May the promises of the Gospel of Christ strengthen us to push forward and to be faithful until the end that we may enter in through the gates into the city and join the Heavenly hosts in singing praises to God and the Lamb.

Yours in the one hope,

ALFRED J. GANNON.

Maxville, Tenn.

## THE FIRESIDE.

## OUR CHILDHOOD.

BY GEORGE D. PRENTICE.

'Tis sad, yet sweet to listen  
To the soft wind's gentle swell,  
And think we hear the music  
Our childhood knew so well;  
To gaze out on the even,  
And the boundless fields of air,  
And feel again our boyhood's wish  
To roam like angels there!

There are many dreams of gladness  
That cling around the past—  
And from the tomb of feeling  
Old thoughts come thronging fast;  
The forms we loved so dearly  
In the happy days now gone,  
The beautiful and lovely,  
So fair to look upon.

Those bright and gentle maidens  
Who seemed so formed for bliss,  
Too glorious and too heavenly  
For such a world as this;  
Whose dark soft eyes seemed swimming  
In a sea of liquid light,  
And whose locks of gold were streaming  
O'er brows so sunny bright,

Whose smiles were like the sunshine  
In the Spring-time of the year—  
Like the changeful gleams of April,  
They followed every tear!  
They have passed—like hopes—away,  
And their loveliness has fled;  
Oh! many a heart is mourning  
That they are with the dead.

Like the brightest buds of Summer,  
They have fallen with the stem:  
Yet, Oh! it is a lovely death  
To fade from earth like them.

And yet the thought is saddening  
To muse on such as they,  
And feel that all the beautiful  
Are passing fast away!  
That the fair ones whom we love  
Grow to each loving breast  
Like the tendrils of the clinging vine,  
Then perish where they rest.

And we can but think of these,  
In the soft and gentle Spring,  
When the trees are waving o'er us,  
And the flowers are blossoming;  
And we know that Winter's coming  
With his cold and stormy sky,  
And the glorious beauty round us  
Is budding but to die.

## The Christian Way to Kill an Enemy.

"That man will be the death of me yet," said Paul Levering. He looked worried out, not angry.

"Thee means Dick Hardy?"

'Yes.'

"What has he been doing to thee now?" asked the questioner, a friend named Isaac Martin, a neighbor.

"He's always doing something, friend Martin. Scarcely a day passes that I don't have complaint of him. Yesterday one of the boys came and told me he saw him throw a stone at my new Durham cow, and strike her on the head."

"That's very bad friend Levering. Does the know why he did this? Was the Durham trespassing on his grounds?"

"No, she was only looking over the fence. He has a spite against me and mine, and does all he can to injure me. You know the fine Bartlett pear-tree that stands in the corner of my lot, adjoining his property?"

'Yes.'

"Two large limbs, full of fruit, stretched over on his side. You would hardly believe it, but it is true; I was out there just now, and discovered that he had sawed off these two large limbs that hung over on his side. They lay down upon the ground, and his pigs were eating the fruit.

"Why is Dick so spiteful to thee, friend Levering? He doesn't annoy me. What has thee done to him?"

"Nothing of any consequence."

"Thee must have done something, try and remember.

"I know what first put him out; I kicked an ugly dog of his once. The

beast, half starved at home I suppose, was all the while prowling about here, and snatched up everything that came in his way. One day I came upon him suddenly, and gave him a tremendous kick that sent him howling through the gate. Unfortunately, as it has turned out, the dog's master happened to be passing along the road. The way he swore at me was dreadful. I never saw a more vindictive face. The next morning, a splendid Newfoundland, that I had raised from a pup, met me shivering at the door, with his tail cut off. I don't know when I have felt so badly. Poor fellow! his piteous look haunts me now. I had no proof against Dick, but have never doubted as to his agency in the matter. In my grief and indignation I shot the dog, and so put him out of my sight.'

'Thee was hasty in that, friend Levering,' said the Quaker.

'Perhaps I was, though I have never regretted the act. I met Dick a few days afterwards. The grin of satisfaction on his face I accepted as an acknowledgement of his mean and cruel revenge. Within a week from that time one of my cows had a horn knocked off.'

'What did thee do?'

'I went to Dick Hardy, and gave him a piece of my mind.'

'That is, thee scolded and called him hard names, and threatened.'

'Yes, just so, friend Martin.'

'Did any good come of it?'

'About as much as though I had whistled to the wind.'

'How has it been since?'

'No change for the better; it grows if anything, worse and worse;

Dick never gets weary of annoying me.'

'Has thee ever tried the law with him, friend Levering? The law should protect thee.'

'O, yes, I've tried the law. Once he ran his heavy wagon against my carriage, purposely, and upset me in the road. I made a narrow escape with my life. The carriage was so badly broken that it cost me fifty dollars for repairs. A neighbor saw the whole thing and said it was plainly intended by Dick. So I sent him the carriage maker's bill, at which he got into a towering passion.' Then I threatened him with a prosecution, and he laughed in my face malignantly. I felt that the time had come to act decisively, and sued him, relying on the evidence of my neighbor. He was afraid of Dick, and so worked his testimony that the jury saw only an accident instead of a purpose to injure. After that Dick Hardy was worse than ever. He took an evil delight in annoying and injuring me. I am satisfied that in more than one instance he left gaps in his fences, in order to entice my cattle into his fields, that he might set his dogs on them, and hurt them with stones. It is more than a child of mine dares to cross his premises. Only last week he tried to put his dog on my little Florence, who strayed into one of his fields after buttercups. The dog was less cruel than the master, or she would have been torn by his teeth, instead of only being frightened by his bark.'

'It is a hard case, truly, friend Levering. Our neighbor Hardy seems possessed of an evil spirit.'

'The spirit of the devil,' was answered with feeling.

'He is thy enemy assuredly; and if thee doesn't get rid of him, will do thee great harm. Thee must, if thee would dwell in safety, friend Levering.'

The Quaker's face growing very serious, he spoke in a lowered voice, and bent toward his neighbor in a confidential manner:

'Thee must put him out of the way.'

'Friend Martin!' The surprise of Paul was unfeigned.

The countenance of Levering grew black with astonishment.

'Kill him!' he ejaculated.

'If thee doesn't kill him he'll certainly kill thee, one of these days, friend Levering. And thee knows what is said about self-preservation being the first law of nature.'

'And get hung?'

'I don't think they'll hang thee,' coolly returned the Quaker. 'Thee can go over to his place and get him all by thyself. Or thee can meet him in some by-road. Nobody need see thee, and when he is dead, I think people will be more glad than sorry.'

'Do you think I'm no better than a murderer? I, Paul Levering, stain my hands with blood!'

'Who said anything about staining thy hands with blood?' The Quaker said mildly.

'Why, you.'

'Thee's mistaken. I never used the word blood.'

'But you meant it. You suggested murder.'

'No, friend Levering, I advised

thee to kill thy enemy, lest some day he should kill thee.'

'Isn't killing murder, I should like to know?' demanded Levering.

'There are more ways than one to kill an enemy,' said the Quaker. 'I've killed a good many in my time and no stain of blood can be found on my garments. My way of killing enemies is to make them my friends. Kill neighbor Hardy with kindness, and thee'll have no more trouble with him.'

A sudden light gleamed over Mr. Levering's face, as if a cloud had passed.

'A new way to kill people.'

'The surest way to kill enemies, as thee'll find, if thee'll try.'

'Let me see. How shall we go about it?' said Paul Levering, taken at once with the idea.

'If thee has the will, friend Levering, it will not be long before thee finds the way.'

And so it proved. Not two hours afterwards, as Mr. Levering was driving into the village, he found Dick Hardy with a stalled cartload of stone. He was whipping his horse, and swearing at him passionately; but to no purpose. The cart-wheels were buried half way to the axle, in stiff mud, and defied the strength of one horse to move them. On seeing Mr. Levering, Dick stopped pulling and swearing, and, getting on the cart, commenced pitching the stone off into the middle of the road.

'Hold on a bit, friend Hardy,' said Levering, in a pleasant voice, as he dismounted and commenced unhitching his horse. But Dick pretended not to hear him, and kept on pitching out the stone. 'Hold on, I say,

and don't give yourself all that trouble,' added Mr. Levering, speaking in a louder voice, but in kind and cheerful tones. 'Two horses are better than one. With Charley's help we'll soon have the wheels on the solid ground again.'

Underssanding now what was meant, Dick's hands fell almost nerveless by his side. 'There,' said Levering, as he put his horse in front of Dick's and made the trace fast. 'One pull and the thing is done!' Before Dick could get down from the cart it was out of the mud-hole, and without saying a word more, Levering unfastened his horse from the front of Dick's animal, and hitching up again rode on.

On the next day Mr. Levering saw Dick Hardy in the act of strengthening a bit of weak fence through which Levering's cattle had broken once or twice, thus removing temptation, and saving the animals from being beaten and set on by the dogs.

'Thee's giving him a bad wound, friend Levering,' said the Quaker, on getting information of the two incidents just mentioned, 'and it will be thy own fault if thee doesn't kill him.'

Not long afterwards, in the face of an approaching storm, and while Dick Hardy was hurrying to get in some clover hay, his wagon broke down. Mr. Levering, who saw from one of his fields, the incident, and what loss it might occasion, hitched up his own wagon and sent it over to Dick's assistance. With a storm coming on that might last for days, and ruin from two to three tons of hay, Dick could not decline the offer, though it went against the grain to accept a

favor from the man he had hated for years and injured in so many ways.

On the following morning, Mr. Levering had a visit from Dick Hardy. It was raining fast. 'I've come,' said Dick, stammering and confused and looking down on the ground instead of into Mr. Levering's face, 'to pay you for the use of your team yesterday, in getting my hay. I should have lost it if you had'n't sent your wagon, and it's only right that I should pay you for the use of it.'

'I should be very sorry,' answered Paul Levering, cheerily, 'if I couldn't do a neighborly turn without pay. You were right welcome friend Hardy, to the wagon. I am more than paid in knowing that you saved that nice field of clover. How much did you get?'

'About three ton. But, Mr. Levering I must—'

'Not a word, if you don't want to offend me,' interrupted Levering. 'I trust there is not a man around here that wouldn't do as much for a neighbor in time of need. Still, if you feel embarrassed—if you don't wish to stand my debtor—pay me in good will.'

Dick Hardy raised his eyes slowly, and looking in a strange, wondering way at Mr. Levering, said, 'Shall we not be friends?' Mr. Levering reached out his hand. Hardy grasped it with a quick, short grip, and then, as if to hide his feelings that were becoming too strong, dropped it, and went off hastily.

'Thee's killed him?' said the Quaker on his next meeting with Levering, 'thy enemy is dead?'

'Slain by kindness,' answered Paul Levering, 'which you supplied.'

'No, thee took it from Gods armory where all men may equip themselves without charge and become invincible' replied the Quaker. 'And I trust, for thy peace and safety, thee will never use any other weapons in fighting with thy neighbors. They are sure to kill.'

—*T. S. Arthur.*

—•••—  
"I See It! I See It!"  
—

A laboring man, coming out of one of the gin-shops of London, a few years ago, saw a carriage and pair of horses standing near the door, and two women, richly dressed, came out of the building, the lower story of which was occupied as a dram-shop; and were handed into the carriage by the propristor of this 'gin-palace.'

The laborer stepped back into the bar-room, and asked the owner:

'Whose is that establishment?'

The man of gin replied, 'It is mine and my wife and daughter have gone out to ride.'

The laboring man bowed his head for a moment, and then looked up and said, with an energy that made the man of gin think that his customer had a sudden attack of delirium,

'I see it! I see it!'

'See what?'

'See where my wages for years have gone. I helped pay for that carriage, and for those horses, and for the silks and laces and jewelry for your family; the money that I have earned, that I should have used to furnish my wife and children with a good home and good food and clothing, I have paid to you, and with my wages and the wages of other laboring men you

have supported your family in elegance and luxury.

'Hereafter, my wife and children shall have the benefit of my labor, and I will endeavor to persuade my fellow-workmen to do as I intend, with the help of heaven, to do hereafter—give up entirely the use of intoxicating liquors, and care for my own; remove them to a comfortable home as soon as possible, save my wages; and you, man of gin, must then work or starve. I see it! I see it! The curse and the remedy—the poison and the antidote.'

Here was a man who saw the evil, and resolved that he would instantly apply the remedy.

—•••—  
Little children have beautiful thoughts sometimes. A little three-year-old boy stood one morning looking at his tiny 'new sister' who lay sleeping in her cradle. After a few minutes he stooped over her, and whispered in her ear. Then, looking up, with a smile, he said, 'Budder Willie told 'ittle tister.' 'What did brother Willie tell her?' asked his mothea. 'Me told her'—his childish voice grew low—'me told her dat she tame from Dod.'

—•••—  
A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up in a flower.

—•••—  
At a public sale of books in London, Drew's 'Essay on Souls' was knocked down to a shoemaker, who, to the great amusement of the assembly, asked the auctioneer if he had "any more books on shoemaking to sell."

### Anxiety For Children.

Parents often stand in the light of their own good, and even weaken their moral power, by an undue and improper anxiety for their own children. There may be an anxiety for one's children which shall leave the impression on the child's mind that you have no faith in God. Else why such anxiety? Parents may be so anxious for the welfare of their children that they have very little peace, very little joy, very little trust in God. In order that our hearts may ring out to our children in the sweet music of true religion, those hearts must not be touched. If you lay your hand upon a bell when you strike it, it is muffled, and the sound does not come forth. Take off your hand, and everything, and let the bell sound out sweet and clear. The heart must not be muffled by these anxieties and fears and torments.

"To be sure," it is said, "the parent who loves the child must be anxious that it shall do well." Yes; but hope is a better counsellor than fear, for parents. It is just as easy for your mother to say: "The God that has taken care of me will take care of my children. I will trust Him who has never left me nor forsaken me, and who has given me the right to cast my care on him because he careth for me. Not my vigilance, not my skill, not my wisdom, will I trust. I acknowledge that I do not know how to take care of these my little ones; but God knows, and I will leave them in his hands."

My dear friends, wonderful is the way of God with children. How many children there are who come up

in spite of their parents! How many parents there are who do enough to destroy, it would seem, the very possibility of their children ever coming to manliness and integrity, but whose children escape in spite of parental perversion, and come up to honorable and useful manhood! And how many are surrounded by parents who, though they are exemplary, are overborne by anxiety, and who are afraid, not only of the devil in general, but of everything in particular—afraid of the least thing; afraid of the shaking of a leaf; afraid of exposing their children to the slightest temptation; and who bring up those children in such a way as to produce the impression on the child's mind the parent is burdened and un-trustful, and has but little help from above.

There is one single fact which one may oppose to all the wit and argument of infidelity—namely: that no man ever repented being a Christian on his death-bed.

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THE  
GOSPEL ADVOCATE

VOL. XII.

LIPSCOMB & SEWELL, Editors.

NO. 38.

NASHVILLE, TENNESSEE, SEP., 29 1870.

History and Teachings of Jesus and  
the Apostles.

CHAPTER L.

JESUS' DEFENSIVE DISCOURSE AT  
JERUSALEM.

The miracle at Bethesda pool has already been narrated. It remains to notice the sequences of that benevolent transaction. We are not aware that Jesus cured any others of the crowd of weakly people there. But we are informed that 'the man' (who was cured) went away and told the Jews that it was Jesus who had made him well. 'And on this account the Jews persecuted Jesus, and sought to kill him, because he had done these things on the Sabbath. But Jesus,'—when accused by the Pharisees of having broken the Sabbath,—'answered them: 'My Father works till now, and I also work.' On account of this [remark], therefore, the Jews sought the more to kill him, because—in their opinion—he had not only broken the Sabbath, but said too, that God was his own Father; making himself equal with God.'

What a close resemblance there is between the bigoted religionists of the Judean age, and modern superstitious sectarians! So much regard are the people taught to have for the DAY, that they are horrified at the least violation of its seeming sanctity.

Respecting Jesus's claim to equality with God, I wish to remark that in this passage Jesus does not claim more than that God is his Father, and that he does just what the Father does. He could not claim absolute equality with God. Many expressions of his preclude this idea. For instance, in John xvii: 18, he declares that the Father 'sent him into the world.' Now, God did not send his equal! Jesus himself said: 'Neither is he that is sent greater than he that sent him.' [John xiii: 16.] And again: 'My Father is greater than I.' [John xiv: 28.] It surprises me that modern theologians should agree with the envious Jews in supposing that Jesus made himself equal with his Father. I know that sons now sometimes become greater than their fathers in wealth, learning and influence. But how could the Son of God ever

equal his Father in majesty and power? True, 'God has highly exalted him, and given him a name, which is above every other name.' [Phil. ii: 9] And he claims that all authority in Heaven and Earth is given him.' [Matt. xxviii: 18.] But then in Paul's 1st letter to the Corinthians, [xv: 24—28.] we are informed that Christ's Kingdom will eventually be 'delivered up to God,' and that 'when all things shall have been subjected to him'—that is, to Christ—'then the Son himself will be subjected to HIM that put all things under him, THAT GOD MAY BE ALL IN ALL.'

Truly Jesus was not mistaken when he said, 'My Father is greater than I.' But there is one more passage which requires to be considered here, namely, Phil. ii: 6, which reads: 'Who, being in the form of God, thought it not robbery to be equal with God.' Without discussion we may venture to pronounce this a very awkward translation. Agreeably to suggestions by A. Clarke, I would read the verse: 'Who, being in the form of God, did not think it a very desirable thing to appear equal to God; but, laying aside his glory, he took on himself the form of a servant,' etc. The simple fact is, Jesus had, 'with his Father,' [John xvii: 5,] a glorious God-like form; but of this he divested himself, and assumed the human form, that he might suffer death for mankind. But we can do no better, if we desire to form a correct idea of the Divinity of Christ, than to read and meditate upon his own words.

In reply to the Jews, our Savior spoke as follows:

'Most assuredly, I say to you, the Son can do nothing of himself, only

what he sees the Father do; for whatever things HE does, these also, the Son does likewise. For the Father loves the Son, and shows him everything that he himself does; and he will show him greater works than these, that you may wonder.

For, as the Father raised the dead, and makes them alive, so, also, the Son revives whomever he pleases.'—The idea is here conveyed that God was working through Christ: the Father's power, majesty, and glory were manifested through the medium of the Son. But Jesus' power was derived; his authority was delegated; for he says:

'The Father judges no one, but has committed all judicial authority to the Son; so that all may honor the Son, even as they honor the Father. He that honors not the Son, does not honor the Father who sent him.

'Truly, truly, I say to you, He that hears my word, and believes him who sent me, has eternal life, and does not come into condemnation, but has passed from [a state of] death into [a] living [state.] Most assuredly I say to you, that an hour is coming, and now is, when the dead will hear the voice of the Son of God; and those hearing will live.'

We do not certainly know that Jesus here had reference to the resurrection of Lazarus, yet in the future. But we may conjecture that he had. Further on; however, he speaks of the final resurrection.

'For as the Father has life in himself, so he gave to the Son to have life in himself. And he gave him authority, too, to execute judgment, because he is the Son of Man.'

Clarke thinks the phrase, 'Son of

Man,' as applied to Christ, implies his humanity.—But with all my high estimation of the learned Adam Clarke, I am disgusted with his notes on such passages as these. It is astonishing how much a man's judgment can be warped by a false theology. On the 23rd verse of chapter v, for instance, he comments as follows: 'If then, the Son is to be honored EVEN AS the Father is honored, then the Son must be God, as receiving that worship which belongs to God alone. To worship any creature is idolatry: Christ is to be honored even as the Father is honored: therefore Christ is not a creature; and if not a creature, consequently the creator!'

Who can understand such theology? Let us turn away in disgust, and listen to Jesus:

'Do not wonder at this, [because he is the Son of Man,] for an hour is coming in which all who are in their graves will hear his voice, and will come forth; those who did good things to the resurrection [state] of life; and those who did evil things to a resurrection [state] of condemnation.' There will then be 'a resurrection of the righteous and of the unrighteous; as Paul declared in the presence of Governor Felix, [Acts xxiv: 15.] The soul-sleeper's theory is therefore erroneous.

Jesus now speaks in a way that precludes all possibility of his being, in his own estimation, the "very and eternal God:" the opinion of Dr. Clarke and others to the contrary, notwithstanding. He says: 'I can, of myself, do nothing. As I hear, I judge: and my judgment is right; because I do not seek my own will,

but the will of Him who sent me.'" What absurdities follow the Trinitarian theory! If Christ was God, the Eternal One, how could Jesus say, 'I did not come to do my own will?'" And how can we suppose him to be here speaking only as a man! Did God send only the humanity to do the will of the Divinity?—! What a singular idea! Such knowledge is "too high for me," as David says.

But let us again hear the words of the God-like Son of Man:

'If I testify concerning myself my testimony is not [to be regarded as] true. There, is another,\* [however,] who testifies concerning me; and I know that the testimony which he gives is true. You have sent to John [the Baptist] and he has testified to the truth. But I do not accept human testimony; yet I am saying these things that you may be saved. He was a burning and shining lamp; and you were willing, for a time, to rejoice in his light. But I have testimony greater than that of John; for the works which my Father has given me to finish—the works themselves which I perform—testify concerning me that the Father has sent me. And the Father who sent has, himself, testified concerning me. You have never heard his voice, nor seen his shape. Nor have you his word remaining in you; for him whom he has sent you do not believe. You search the Scriptures, because you think in them to have eternal life; and they are those that testify con-

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\* Jesus attaches no weight to his own testimony, though worthy of credit. But as "the testimony of two [or more] witnesses is [to be received as] true," he adduces that of 'another'—John, also, that of his works, and of the Father himself.

cerning me; and yet you are not willing to come to me, that you may have life. I do not receive testimony from man. But I know you, that you have not the love of God in you."

Here was the great secret of their blindness and obstinacy. With all their pretensions, and their knowledge of law, they were destitute of that love for God which flows from a just appreciation of his power, wisdom, and goodness. They were carnal; their minds were on the world; they did not look upward in contemplation of the perfection of the Creator.

'I have come in my Father's name and you do not receive me: if another should come in his own name, you would receive him. How can you believe who receive honor from one another and do not seek the honor that comes from God only? Do not think that I will accuse you to the Father. There is one that accuses you—Moses—in whom you trust. For if you had believed Moses you would have believed me; for he wrote about me. But if you do not believe his writings, how will you believe my words?'

Thus concludes another of Jesus' many excellent discourses. Before committing it, with the accompanying remarks, to the Christian reader, it may not be improper to answer one or two questions respecting the closing words of the speaker.

1. Why should the Jews rather receive one coming in his own name, than him who came as an ambassador from God?

Because it was contrary to their ideas to recognize as Messiah one who came not in the pomp and splen-

dor of an earthly king. They were unacquainted with the laws and government of the Heavenly Kingdom, and could not, therefore, discern in Jesus the signs of his divine mission.

2. Why should the honors of the world prevent the Jews from believing?

Because the praises of men, which they loved, created pride, vanity, and self-esteem, and they could not think much about God, for thinking of themselves.

3. How is it, that the Jews trusted in Moses, and yet did not believe him?

Because they were trusting in Moses as many are now trusting in men. They had a great idea of the man, but little idea of his teaching. Had they studied his writings for their intrinsic merit, they would have seen in Christ the 'PROPHET' whom Moses said the Lord would 'raise up,' and 'to whom they should listen.'

W. PINKERTON.

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### What is war?

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We re-publish the following collection of sentiments as we find them copied into the 'Christian Union' and the 'Christian Standard,' edited respectively by Henry Ward Beecher and Isaac Errett. They are published, we presume, in view of, and as a rebuke to the present war in Europe, and the consequent sympathetic war spirit of this country. We need not say to our readers we heartily commend the sentiment of the pieces and rejoice at the improving spirit. Both these Editors, a few years since, when a bloody war of strife and slaughter raged among kindred and brethren at

home, thought it a most proper thing. Now they condemn one in a foreign land between foreigners. But then their blood was hot—their passions foaming with wrath. Their cooler, dispassionate judgment when others, not their own brethren, are in strife, we heartily commend.

D. L.

Sir Walter Raleigh said, "that the practices of war are so hateful to God, that were not his mercies infinite, it were in vain for those of that profession to hope for any portion of them."

NAPOLEON said, that "war was the business of the barbarians."

The Duke of Wellington said, that "men who have nice notions of religion have no business to be soldiers."

Sir Charles Napier said, that "to overcome all feelings of religion is generally the means of making a warrior."

Machiavelli says, "war is a profession by which men can not live honorably; an employment by which the soldier, if he would reap any profit, is *obliged* to be false, rapacious, and cruel."

Cecil, Lord Burleigh, in a letter to his son Robert, says, "I can not consent that thou shalt train up thy sons in wars. For he that sets up his rest to live by that profession can hardly be an honest man, or a good Christian."

Lord Bacon says. "I am of opinion that, unless you could bray Christianity in a mortar, and mould it into a new paste, there is no possibility of a holy war."

John Locke says, "All the entertainment and talk of history is of

nothing almost but fighting and killing, and the honor and renown which are bestowed on conquerors, *who for the most part, are mere butchers of mankind*, mislead growing youth, who, by these means, come to think slaughter the most laudable business of mankind, and the most heroic of virtues."

Brougham says, "I abominate war as unchristian. I hold it the greatest of human crimes. I deem it to include all others—violence, blood, rapine, fraud—everything which can deform the character, alter the nature and debase the name of man."

Soame Jenyns says, "If Cristian nations were nations of Christians, all war would be impossible and unknown among them."

Southey says, "Whence is it that wars still disgrace the self-styled Christian word? It is owing to the doctrine of expediency. If Christians had boldly looked in the face of their duty, as developed in the New Testament, this senseless and infernal system of wholesale butchery must long ago have ceased."

Lamartine says, "War, very far from being the progress of humanity, is only murder in mass, which retards it, afflicts it, decimates it, dishonors it."

Douglas Jerrold says, "What a fine looking thing is war! 'Yes, disguise it as we may, dress and feather it, daub it with gold, huzza it, and sing swaggering songs about it, what is it, nine times out of ten, but murder in uniform—Cain taking the Sergeant's shilling."

Leigh Hunt says, "I firmly believe that war, or the sending thousands of our fellow creatures to cut one an-

other to bits, often for what they have no concern in, nor understand, will one day be reckoned far more absurd than if people were to settle an argument over the dinner-table with their knives!—a logic, indeed, which was once fashionable in some places during 'the good old times.'

Jeremy Taylor says, if men be subjects of Christ's law, they can never go to war with each other. As contrary as cruelty is to mercy, tyranny to charity, so is war and blood-shed to the meekness and gentleness of the Christian religion.'

Bishop Warburton says, "I look upon war as the blackest mischief ever breathed from hell, upon the fair face of this creation."

Archbishop Whately says, 'War is a great disgrace to civilized men and Christians.'

John Wesley says, 'Shall Christians assist the Prince of Hell, who was a murderer from the beginning, by telling the world the benefit of war? Shall Protestant publications proclaim to the nations that war is a blessing of Providence?'

Dr. Arnold says, 'Could there, by any possibility, have been another war in the world if we had accepted the mercies given us? . . . The Sermon on the Mount can not be read by any good man without the strongest feeling of shame and humiliation for the contrast between the picture of Christian principles there drawn, and the reality he sees around him.'

Chalmers says, 'The mere existence of the prophecy, 'they shall learn war no more,' is a sentence of condemnation upon war, and stamps a criminality on its very forehead; so soon as Christianity shall gain a full ascen-

dancy in the world, from that moment war disappears.'

John Howe says, 'Very plain it is that war is a mark of the apostasy, and stigmatizes man as fallen from God in a degenerated, revolted state; it is the horrid issue of men's having forsaken God, and of their being abandoned by him to the hurry of their own furious lusts and passions.'

Thomas Scott says, "War, in every case, must be deemed the triumph, or the harvest, of the first great murderer—the devil."

Sydney Smith says, 'The greatest curse that can be entailed on mankind is a state of war. All the atrocious crimes committed in years of peace, all that is spent in peace by the secret corruptions, or by the thoughtless extravagance, of nations, are mere trifles, compared with the gigantic evils which stalk over this world in a state of war. God is forgotten in war; every principle of Christianity is trampled upon.'

Robert Hall says, 'War is nothing less than a temporary repeal of the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are included.'

Dr. Channing says, 'The chief evil of war is moral evil. War is the concentration of all human crimes. Here is its distinguishing, accursed brand. Under its standard gather violence, malignity, rage, fraud, perfidy, rapacity, and lust. If it only slew man, it would do little. It turns man into a beast of prey.'

Adam Clarke says, 'War is as contrary to the spirit of Christianity as murder; nothing can justify nations in shedding each other's blood.'

'Albert Barnes says, 'Who has ever told the evils and the curses and the crimes of war? Who can describe the horrors of the carnage of battle? Who can portray the fiendish passions which reign there? If there is anything in which earth, more than any other, resembles hell, it is in its wars.'

Lord Clarendon, says, 'We can not make a more lively representation and emblem to ourselves of hell, than by the view of a kingdom of war.'

Burke says, that, 'war suspends all the rules of moral obligation.'

Jefferson says, that 'war is an instrument entirely inefficient toward redressing wrong, and multiplies, instead of indemnifying losses.'

Franklin says, 'I have been apt to think that there never has been, nor ever will be, any such thing as a good war, or a bad peace.'

Sir Thomas Fowell Buxton says, 'I do verily believe that the true, genuine, valorous, military spirit is the true and genuine spirit inspired by the enemy of man; and I hope that I shall never refuse or be ashamed to avow these strange, extraordinary sentiments.'

Theodore Parker says, 'War is in utter violation of Christianity. If war be right, then Christianity is wrong, false—a lie. But if Christianity be true—if reason, conscience, religion, the highest faculties of man are to be trusted—then war is the wrong, the falsehood, the lie.'

#### Obituaries.

Died Aug. 19, Franklin Lafayette, son of Dr. D. Adams, aged eight years and a few months. The death

of this interesting and promising child occurred under circumstances peculiarly afflicting to his tender and affectionate parents and cast a gloom over the entire community. Numbers of men, women and children assembled at the house to mingle their tears and offer their sympathy to the afflicted family. Never, in all the past, did I witness so affecting a scene, or a stronger manifestation of Christian sympathy.

W. C. KIRKPATRICK.

Our old brother, Edward Lawrence died at his home near Alexandria, June 15, at the age of 85 years. Bro. Lawrence was born in Virginia, Dec. 16, 1785, of intelligent Baptist parentage. He moved to Tennessee in 1808. In 1810 Bro. Lawrence was married to Delilah Woodward, who still lingers on the shores of time, strong in faith, rejoicing in the hope of the gospel.

About 1831 he was called to attend court in Nashville as a juror; while there he heard Bro. Fall preach on the work of the Holy Spirit; often have I heard him speak of that discourse. From that time till the day of his death he looked upon the Bible as an intelligible message from God to man.

In August, 1832, he attended meeting in Cannon county, near Bro. Calvin Curlee's old home, and was baptized by Bro. Fanning. His wife soon followed, and took her stand with him upon the one foundation.

Our departed Brother was a diligent student of the Bible. The last ten or twelve years of his life he was almost entirely blind, but his mind was stored with the promises of the

gospel, and while all was darkness around him he would repeat these promises, while tears of joy would course down his furrowed cheeks from his sightless balls. But he is done with the darkness and trials of earth.

Before he was laid in his last resting place the writer of this attempted a discourse to a large number of the neighbors and friends of our dear old brother, from Rev. xiv: 13. "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

"Asleep in Jesus! peaceful rest,  
Whose waking is supremely blest:  
No fear, no woe shall dim the hour  
That manifests the Savior's power."

J. M. KIDWILL.

Smithville, Sep., 15, 1870.

### Philosophy of Happiness.

To attain to a state of felicity is the chief object of our race,—nations, as well as individuals, make it their great aim. Yet, after all their labors, the longing heart of man fails to find a spot where it can nestle in repose. Why this sad failure? Why so many broken heart-strings? Did the Creator intend that our ever conscious and restless spirits should writhe and agonize unceasingly in this mortal body? Never be soothed? Surely to impose such never could have been his designs.

The reason men in general are unhappy, is because they fail to seek it in the proper channels, but yield to the *natural divinings* of their own carnality. Hence, the conclusion to which they arrive is: That which directly ministers to our fleshly bod-

ies will afford the greatest comfort and ease. This, though the hardest lesson for us to unlearn, is the most common and stupendous error of the times. Thus having erected their own standard, they strive to bring all acquisitions in consonance with 'it. And as the standard must vary according to the contrarieties of our natures, individually and nationally, so will be our opposing ideas of the constitution of happiness. In some of the oriental countries it is esteemed essential to the happiness of the family that some one of the younger members shall kill off the parents if they have attained to the age of decrepitude and dependency; and for this act the perpetrator is specially honored. But in Christendom this is regarded both brutal and criminal. This shows when unaided by a superior power man can not devise a consistent standard of his own real comfort.

We propose to show first of what happiness *does not* consist, and 2ndly of what it *does consist*:

1st. Happiness does not consist in the gratification of our *senses*—i e: eating, drinking, sleeping, etc.

We may, from necessity, have fasted for days, until our bodies had become lifeless and cadaverous, so much so that we would even willingly have sacrificed our limbs for food to appease our hunger, and yet if permitted to eat from a bountiful table, that which at first gives us such delirious and incomparable pleasure, if persisted in, will not only become painful, but absolutely nauseous and disgusting. Showing that pleasure long persisted in results in pain.

The same may be said of drinking:



Our thirst may be so great as to drive us into madness, so that we would even sell our liberty, or our life may be, for a single drink of water, feeling that such a quaff would give happiness and ease, but we are assured that if oft repeated in quick succession, this would produce a state of physical suffering equally as unbearable as that from which we had just escaped.

This is likewise true of those who would resort to intoxicating liquors with the vain hope that their troubles would be expurgated. The drinking and the first exhilarating effect of the poisonous drug may be pleasant—even bewitching—and by deadening the perceptive capacity of the nerve centres, and the processes of intellection may appear to lessen trouble and produce happiness. But this is a delusion. For if followed up the physical organism soon becomes disturbed from the supernatural stimulus, the co-ordinating power of the nervous system is overcome, its healthy vital functions are destroyed, the capacity to sleep even is annihilated, spectres and visions unearthly and fiendish thwart themselves to and fro before a diseased imagination—pain, too, the most intense, physical and mental, becomes the inevitable doom of the pitiable sufferer—he has *delirium tremens*—and in the depth of his bewildering agony, to be relieved from his present woes, prays even to die and go to hell! Such is the experience of those who have sought happiness in intoxicating drinks—plainly demonstrating that it is not by eating and drinking, or by indulging or gratifying our senses, that we are to attain to that coveted state, for the reason

that when persisted in they become painful, verifying the old adage, "In every sweet there is a bitter."

Again, happiness does not consist in high delights, such as the theatre ball-rooms, skating-rinks, traveling, visiting the springs, fairs, horse-racing, circuses, beer-gardens, games, such as billiards, cards, keno, etc. These are all frivolous, and beneath the *dignity of educated christians*, and by engaging in them we can in no wise improve our spirituality, or make us a happier people.

Neither does happiness consist in freedom from pain. To-be-sure, while we are called on to endure it, we can not be happy, yet it does not follow necessarily that when the one has departed the other will return. Nor does it consist in freedom from care, nor anxiety, nor labor. Though our labors may often seem more than we can endure, still in observing those who from affluence are not compelled to labor, we perceive they are no better contented than those who plod their way day by day.

Nor does happiness consist in great wealth. Scarcely is there any character in the N. T. more discouraged than he who possesses great estates. Even here the richest are no freer from trouble than the poorest. In the one case what is possessed, and in the other what is not possessed, disturbs the fears of both. There are more annoyances attending the rich man than *gout* and *rheumatism*. He fears the thieves and tax-gathers. While his wealth and high living may give him the gout, with the other three, the poor, by prudent living and indigency are freed from all. The rich man's family is no less liable to dis-

turbing influences than his humbler neighbor. His cares and responsibilities are proportionate to the magnitude of his estate. He meets more trouble in shaping according to the highest pattern of a man, the future character of his children. His money allows the thoughtless youths too much latitude of motion. They are enabled to purchase temptations, to loiter in idleness. They never learn the greatest lesson for the young, which is self-reliance. They, hence, begin life cowards, not able to grapple with self-made men. Have not the knowledge which by nature belongs to their years. Have not ability to keep their inheritance together, but unconsciously squander it, until all gone. They have never labored, and know not how to earn a dollar, and their end is dissipation and ruin. These are some of the unpleasant reflections of the man of wealth. While the poor laborer can console himself by remembering that the greatest men of earth, have arisen from his own rank, So to be rich is not a sure guarantee of happiness.

2nd. Of what does happiness consist? One thing essential is the proper employment of our minds. The old proverb that an 'idle brain is the Devil's work-shop,' is literally true. The history of mental workers—great thinkers—evinces the fact that they are generally cheerful and happy: especially so when their lives are characterized by well-constituted habits. This is apparent from the very nature of mind; for, just as it is engaged in its own operations, so is it oblivious to all surroundings. Then, think if you would be happy.

Again we may increase our enjoy-

ments by the exercise of our social faculties. We are endowed with speech because the Creator intends us to be communicative, and thus entertain one another. All very social men are happy, and render others likewise, for the time they engage their attention. The miserable man is unsocial who draws himself within his callous shell of selfishness, he is grum, frigid, sour, frowns, rather than smiles, turns his head from you sooner than look you in the face as you pass him on the street—he is a grumbler at everything and everybody. Besides he is a constitutional bigot, profoundly wise (?) while the rest of mankind are senseless drones. He feels superior to the balance of the race. He becomes a misanthrope. With him there is no virtue, no good, and finally everything partaking of his own dark and dismal spirit, he ends himself by suicide. But the social man is in every respect the very antipode of the other. All is sunshine with him, or mainly so. He has an open face, a genial smile, a thankful heart, a cheering word. He will cross the street to speak to you, to make you laugh, or make you hope. He has no suicidal meditations. Such a man is a blessing to his kind. Would you be happy? Be social.

A sufficiency of earthly treasure to supply the needful expenditures of daily life is a desideratum in the production of happiness. "With food and raiment, let us therewith be content," is an injunction of the Apostle which implies *with them we may be happy, without them we cannot*. Contentment can not dwell when abject poverty has the sway.

Health is necessary to happiness,

also, which is the greatest blessing of heaven.

Happiness has been defined to be, to do good in obedience to the will of God, in the hope of eternal reward. In this the object for which man lives and labors is placed in eternity. In every moment of his career he recognizes the immediate presence of the great I AM. He can but be awake to the numerous wants of the needy around him; and for his benefices, he looks to heaven for his reward, appreciating the scriptural injunction that it "is more blessed to give than to receive." David says, "happy is the man who trusteth in the Lord." Have an abiding trust in God, and the revelations he has given, if you would be at peace. Again, Job says, 'happy is the man whom the Lord correcteth.' He correcteth us by his word. Count them happy who endure unto the end. If you suffer for righteousness sake, happy are you.

In conclusion, let us place our affections upon things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. In this life we are but toys in the hands of contending forces. and circumstances. The heart must ache here,—the spirit oftentimes droop its pinions—the soul will be muffled by a thousand woes—the eye bedimmed with sorrowing tears—and time will impress its plaintive and careworn shadows on the face of man. But—beyond the weeping and the sorrowing we shall be soon, then we can survey old earth with a triumphant air and say, thy shackles have been broken asunder—we are free; and henceforth among the redeemed of heaven—all radiant

with celestial glory—we will dwell where alone true happiness can be found.

W. C. COOK.

*Nashville, Tenn.*

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### Announcement.

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*Bro's L. & S.:* The co-operation meeting for South Alabama will be held at Elm-Dale, Ala., commencing on Friday, Oct. 14th, 1870.

In hope of Life,

T. M. L. MOORE.

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### Success of the Gospel.

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Bro. J. M. Barnes visited us week before last, and delivered nine discourses, with good success. There were six additions to our little congregation, three from the Methodists, one from the Presbyterians, one from the world, by confession and obedience, and one reclaimed.

May the Lord continue to prosper us.

In hope of Life,

T. M. L. MOORE.

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*Bro. Lipscomb:* I have just returned from Union, Clark co., Ga. We had a good meeting there: 16 additions. The Brethren all remember you, and speak of you with love and esteem. My meetings, so far, this fall, have resulted in 83 accessions to the Church. I have been assisted by Bro. N. W. Smith, in Washington Co.; Bro. Dr. Dossit and Dr. Jackson in Clark Co.; and Bro. Tillery in Henry Co. Bro. Jas. Lamar gave us a meeting here, the results of which are included in the above estimate.

*Atlanta, Sep.* T. M. HARRIS.

### A District Co-operation.

Some of the Disciples of Christ met at Damascus Church in Union Co., Miss., on Friday before 1st Lord'sday in September, to organize a district Co-operation. N. B. Gibbons was called to the chair, and Alex. Ellet appointed Secretary.

After singing and prayer, an order of business was submitted and received.

*Resolved*, That the District consist of the Counties of Union, Benton, Tippah and that portion of Marshall east of the Central R. R.

Bro. W. A. Crum was appointed to do the work of an evangelist in the District till the meeting of the State Co-operation in Nov. next, and to ascertain from all the Disciples of Christ within the District, what they are willing to contribute to support an evangelist in the District, for 12 months from the meeting of the State Co-operation.

Bro. Crum was appointed to do the work of an evangelist in the District for 12 months, from the meeting of the State Co-operation in Nov. next.

The brethren agreed with Bro. Crum as to the salary he should receive, and the opinion was unanimous that the District could easily pay it, and would readily do so.

Bro. Crum was appointed a messenger from this District Co-operation to the next State Co-operation, and authorized, if he should be providentially hindered from attending, to send a brother in his place.

The next meeting of this District Co-operation was appointed to be held at Bethel Church in Benton Co.,

on Friday before the 1st Lord'sday in Nov. 1871.

The Secretary was ordered to request the Gospel Advocate and Apostolic Times to publish the proceedings of the meeting.

N. B. GIBBONS, Pres't,

ALEX. ELLETT, Sec.

### Correspondence.

*Elder E. G. Sewell:*

DEAR SIR: I am unfortunately one of those characters spoken of by Paul in his letter to the Eph. ii: 12th, but I trust I am a sincere inquirer after truth; and as I agree with Petér in his declaration in his 2nd Epistle, chap. 3rd, first clause of 16th verse, and being unlearned I fear I may do as those did in latter clause of said verse. Therefore I have thought it prudent to address you a few lines by way of inquiry, and if I am wrong I will thank you to set me right. In the GOSPEL ADVOCATE July 21st, No. 29 I find an article over your signature headed "Conditions of Salvation;" the principal theme discussed being that of the necessity of baptism. About the necessity of baptism we will not differ. About the mode of baptism we will not differ; but you say, "The first baptism ever instituted on this earth was that of John the Baptist." If that is true how am I to understand the x: 2 of Paul's first letter to the Corinthians? Again, you say in Mark i: 4th and Luke iii: 3rd we are told that this baptism was for the remission of sins. It may seem egotistical in me to call in question any thing you may say in regard to the teaching of the Bible; (I being a

member of no church,) but it is in order to learn what the Bible does teach, so that I may know where The Church is, should I attempt a union with the church that I make these inquiries of you and for no other purpose.

I must now say to you that I have not understood the Bible to teach that John's baptism was for the remission of sins. I may be wrong, and if so, I stand ready, willing and anxious to be corrected, for I had rather make a mistake in anything else than in religion. Let us now reason a little:

Math. iii: 1, 2: "In those days came John the Baptist preaching in the wilderness of Judea and saying, repent ye for the kingdom of heaven is at hand." Again in 11th verse same chapter: "I indeed baptize you with water unto repentance," etc. Not one word is said by Matthew in this connection about the remission of sins. Let us now turn to Mark i: 4 and see what he says. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." Luke iii: 3, "And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins." In every instance (so far as I know) where John speaks for himself he only says that he baptized with water but does not say for what purpose, except in John i: 31: "And I knew him not; but that he should be made manifest to Israel therefore am I come baptizing with water." But we have three witnesses to prove what he did baptize for. Matthew says he baptized unto repentance. Mark says he did bap-

tize in the wilderness and preach the baptism of repentance for the remission of sins. Luke says, "And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins. Now according to your own rendering of the preposition for, (admitted to be correct) when immediately following baptism you say means, in order to remission of sins. Then does it not follow that the same word immediately following repentance means in order to remission of sins? In every instance where the ordinance of baptism was administered for the remission of sins was not the subject baptized in the name of Jesus Christ?

This John could not do, for he was not yet made manifest, his kingdom was not yet established—he had not yet been coronated King of Kings, and Lord of Lords—there was yet a great work for him to do—he must do many miracles, in order to convince the world, he must be betrayed, condemned and crucified—he must shed his blood, for without the shedding of blood there was no remission of sins—he must suffer death, he must be buried and rise from the dead before his kingdom was established. Did he ever give command to any one to baptize in his name for the remission of sins before all this was accomplished? In all cases where baptism is administered for the remission of sins, is not repentance a necessary pre-requisite?

If this be so, then John's baptism could not be for the remission of sins from the fact that under John's administration baptism was first and seems to be a pre-requisite to repentance. Again, on the day of Pente-

cost there were three thousand added to them. How were they added? They heard Peter and the rest of the Apostles preach, they believed the Apostles preached the truth; but they did not know what they must do in order to obtain salvation; or a remission of their sins; hence the inquiry—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, etc. Now was not this the first Christian baptism ever performed on earth for the remission of sins? When we read Mark, i: 5th, "And there went out to him, all the land of Judea and they of Jerusalem, and were all baptized of him in the River of Jordan"—are we not ready to conclude that some at least of the three thousand that gladly received the word and were baptized, had been previously baptized by John? What was the command of the Apostles to the believer? Repent and be baptized in the name of Jesus Christ for the remission of sins.

We also read Acts iv: 12, "Neither is salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Then if John's baptism was for the remission of sins, were not John's disciples saved without the name of Jesus Christ? Again we read, Acts xix, from 2nd to 5th verse, that Paul coming to Ephesus and finding certain disciples, "He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized?"

And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." Now as these had been baptized by John, if his baptism was for the remission of sins, did not Paul do an unnecessary work when he baptized again? If Paul did not baptize them in the name of the Lord Jesus for what did he baptize them?

Again we read, Acts xiii. 24th "When John had first preached, before his coming, the baptism of repentance to all the people of Israel," etc. From these and many other passages that might be cited I had been led to the conclusion that John did not baptize for the remission of sins, but unto repentance alone; to prepare a people who should repent of their sins, reform their lives that when the Lord Jesus should be revealed in his Divine character, should be ready to receive and acknowledge him. I do not believe that all that John baptized unto repentance did receive Christ. But as many as did receive him to them gave he power to become the sons of God. John i: 12. Now if John's baptism was for the remission of sins, and they did receive Christ when he came, would they not have been already the sons of God?

If you consider my inquiries worthy of notice I would be pleased to have your answer through the ADVOCATE.

Yours Truly,  
THO'S. J. SNEED, Sr.  
*Alexandria, Tenn., Aug. 5th, 1870.*

## REPLY.

1st. It is true that the passage through the Red Sea by the Jews, is by Paul called a baptism, but that does not signify that it was called a baptism when it occurred. There is not one word said about the institution of baptism in the Old Testament. But, fifteen hundred years after the Jews passed through the sea, and after baptism had been for a long while an institution of God, Paul, knowing that the Jewish Christians at Corinth understood both the passage of the sea and baptism, calls it a baptism by way of illustration. There are many things about the two that are similar. Baptism is the last step to be taken by the sinner in his obedience to the Gospel in order to be saved. The passage of the Red Sea was the last step to be taken by the Jews in order to their delivery from bondage. Again, baptism translates a proper subject into the kingdom of Christ. The passage of the sea translated the Jews from Egyptian bondage, into a state of freedom from their enemies, into a state of salvation. On account of these similarities Paul calls this act of the Jews baptism.

But when the thing itself occurred, it was not called a baptism. Nor was there anything ordained of God called baptism, till John came. Unless we could find testimony that it was called baptism at the time it occurred, there is no evidence at all that it was so considered at that time.

In the second place our friend concludes that John's baptism was not for the remission of sins. The language, both in Mark i: 4, and Luke iii: 3, is such that we do not see how any other meaning could be obtained

from it. The expression "The baptism of repentance for the remission of sins," shows that it is the baptism that is for remission. The phrase, "of repentance," of course modifies the meaning of the sentence, and shows what kind of baptism it was that John preached, that was for the remission of sins. The only question in regard to the matter is, what was it that John preached that was for the remission of sins? He preached something for that purpose, now what was it? We know he preached baptism. What baptism? The baptism of repentance. What for? "For the remission of sins." If this be not the meaning, we know not what is. True enough this baptism was not in the name of Christ, but that does not hinder it from being for the remission of sins. Things were not done then in the name of Christ. John came as his fore-runner, to prepare a people made ready for him. Luke i: 17. In order to prepare them, he preached to them that they must repent, and be baptized. He was to give "knowledge of salvation unto his people, by the remission of their sins." This he did by requiring of them repentance and baptism for remission. It is also true that John said, "I indeed baptize you unto repentance."

The preposition *unto* in this passage, is from the Greek preposition *eis*, which may generally be rendered into. If we give it that rendering here, it will certainly mean into a state of repentance, that is, reformation. But this preposition sometimes means *upon* to be determined by the general meaning of the sentence. If we give it that rendering here, the

meaning is, upon your repentance, that is, on account of repentance, I baptize you in water; and that too for remission. These Jews repented before they were immersed by John. The first thing we hear of John doing was, he came and said repent ye, etc. Mat. iii. In the same chapter we read that they were baptized of him in Jordan confessing their sins. Had they not been penitent, they would not have confessed their sins. Hence John required them to repent, and be baptized, and thus he gave knowledge to the people by (in) the remission of their sins. When the Pharisees and Sadducees came to his baptism, he said to them, bring forth fruits meet for repentance, that is, worthy of repentance. Prove your repentance by your works. Manifest it by your actions. And we have no idea that John baptized any without some manifestation of penitence. And to all such, his baptism was for the remission of sins. Hence we think our friend is mistaken in saying that baptism was first. But it is objected again, that John said; "that he should be made manifest to Israel, therefore am I come baptizing with water." While it is true that the design of John's baptism to those that received it, was for the remission of sins, it was also true that John was to manifest, make known, or introduce the Savior to Israel by this means. Therefore when Christ came and was baptized by John, at that moment the heavens were opened, and God himself publicly acknowledged his Son. Hence John could immediately say with confidence behold the Lamb of God which taketh away the sin of the world. But it is also claimed that John's disciples were baptized again when the apostles began to preach under the guidance of the Holy Spirit, on Pentecost, and afterwards. We are wholly unable to find the evidence for this.

John's mission was to prepare a people made ready for the Lord. These people, were certainly pardoned, in being made ready for the Lord, and needed not to be baptized again; but all of them that continued faithful to Christ till the day of Pentecost, were, like the material that Solomon prepared, put into the temple without the sound of an iron tool. We are referred however, to the twelve at Ephesus, as evidence in the case. John never preached at Ephesus, but in Judea, along the Jordan, Ephesus being some six or eight hundred miles from Jerusalem. The facts in the case show that one Apollos, an eloquent man, had just been to Ephesus, preaching the baptism of John. Acts xviii. In 19th chapter, Paul found the twelve, found they had only been baptized unto John's baptism, and he taught them correctly, and baptized them in the name of the Lord Jesus. These people were baptized by Apollos some twenty-five or thirty years after Christ was crucified, after John's baptism was ended, hence of no avail. Baptism in the name of Christ had long been instituted, and now they had to submit to that. But there is no evidence that any that John baptized, were ever baptized again. Hence no argument in this, against the design of John's baptism. Hence we maintain that baptism from its origin was for the remission of sins. The passage quo-



ted from John i: 12, is of general application, and applies as well now as then. Faith in Christ entitles any one to become a son of God; no unbeliever has this right, while in that state. Therefore John's baptism was for the remission of sins, in the preparatory state of the kingdom, without its being administered in any name, so far as we are informed. In the full establishment of the kingdom, on Pentecost, and afterward, baptism was administered in the name of Jesus Christ, for the remission of sins.

John's baptism was none the less for remission, because not administered in the name of Christ, for it was by the authority of God, and that is enough. These conclusions we are perfectly satisfied are correct. But any one that wishes to become a Christian now, need not trouble himself, as to John's baptism, whether it was the first or whether it was for the remission of sins. No man's salvation now, depends upon understanding either of these propositions.

All preparatory institutions have been done away, and the fullness of the Gospel of Christ has come in, and those that desire to be saved by it, must yield obedience to it. We know too, that in the fullness of the Gospel dispensation, baptism to a penitent believer, is for the remission of sins. Every one who earnestly believes the Gospel, repents of his sins, confesses Christ, and is baptized, has the promise of pardon, and without the doing of these things, no sinner can have that promise.

Hence the way of salvation is open to every one that desires to be a child of God.

E. G. S.

### Church News.

*Brethren L. & S.:* I send you a report of a protracted meeting, held at this place, as far as I can, from memory. The meeting was conducted by Bro's Carter, McGee and Cook, commencing on Saturday before the 4th Lord'sday in July and closing the following Thursday evening, with seventeen or eighteen additions to the cause of Christ. May they continue faithful until death "that they may have right to the tree of life, and may enter in through the gates into the city."

J. S. W.

*Mason's Grove Sept. 12th, 1870.*

*Brethren L. & S.:* Permit me to report the result of some of my labors in the Gospel. Through the blessings of the Lord I was enabled to add one hundred and thirty members to the congregations in my field of labor last year which I did not report in any paper. This year I had scattering additions through the spring and summer amounting to about fifteen. My first protracted effort was near Anderson's Station on the Nashville and Chattanooga R. R., which resulted in fifteen additions; seven from the Cumberland Presbyterians and eight from the world. My second protracted meeting was on Flat Creek, Bedford County which resulted in ten additions; one from the Lutherans and one from the Baptists, the rest from the world.

My third protracted effort was at New Smyrna, Warren County, which resulted in twenty-two additions, of which number four were from the Baptists and two from the Metho-

dist. In all sixty-two this year up to this date for all of which I thank the Lord for the power of Gospel truth.

Your fellow-laborer in the Gospel,

J. L. SEWELL.

*Verville, Tenn., Sep. 15th, 1870.*

The Gospel is making some progress in this vicinity. The good seed that has been sown, occasionally, for the last twelve months, is springing up and yielding fruit. At a meeting of the brethren eight miles west of this place, commencing on Saturday before the 3rd Lord'sday inst., and closing on Wednesday following, there were ten persons immersed into Christ.

The cause in this region of Texas is, upon the whole gradually encroaching upon the enemy's ground. There is, occasionally, a brother to be found who is about frozen out, for the want of an aristocratic *ad captandum* preacher, and who is lusting after the flesh pots of Egypt, and by such the cause suffers some. Poor creatures, the Lord will reward them according to their works.

I will take this occasion to drop a hint to some of my young brother preachers. I know some—and there are doubtless many whom I do not know—who had been doing pretty well; not very deep or brilliant, yet good common-sense preachers, calculated to do considerable good; but not satisfied with being themselves they try to be some one else. They have procured the "Gospel Preacher" and the "Living Pulpit," two books of excellent sermons; have committed whole sermons to memory, and without regard to the appropri-

ateness of the subject to the audience or the occasion, let off the broadside with which they are charged. The worst feature in this practice is, that the whole thing appears unnatural. The speaker does not master his author's language, nor in many respects, his ideas. He uses words which he does not understand the meaning of, and makes points that he does not comprehend. Such preaching—if it be lawful to call it preaching—is calculated to do full as much harm as good. If I could be allowed, I would advise these brethren to fall back upon themselves, and preach as they formerly did; for then they did some good. If they wish to avail themselves of the good things in these books of sermons, let them read them carefully, and digest them well. Having thus stored their minds with some useful ideas, they may advance them in preaching, but let them do so in their own style and language. The ideas may then reach the hearers with some force and interest. But the best course of all is, to familiarize yourself thoroughly with the Bible. Let that be the store-house to which to apply for useful knowledge.

J. A. CLARK.

*Fort Worth, Tarrant Co., Texas,  
Aug. 30th, 1870.*

*Brethren L. & S.:* I have since my crop was completed, taken two small tours of preaching through the adjacent county and I have just returned home from the lower end of Marshall County, Ala., where I had been to aid Bro. V. Y. Wood in conducting a protracted meeting in his field of labor, I thought I would pen down a few thoughts.

The meeting began on Saturday morning and continued till the next Wednesday; closing at 12 o'clock in the morning with eleven additions, leaving the neighborhood in perfect peace and quietude and the little band of brothers and sisters edified and strengthened. One gentleman, a Methodist, observed to me in conversation in regard to the preaching that he had heard during the meeting that it was in perfect keeping with the doctrine of the Bible and he could not deny it. But said he, it is not popular. If it was, said he, it would sweep the whole country. I observed to him that when the Lord Jesus Christ was in the world, that neither he nor the truth which he taught the world was very popular, yet there were some notwithstanding its unpopularity that did believe it, and he addressed them and said: "If you continue in my word then are you my disciples indeed and you shall know the truth and the truth shall make you free." John viii: 30 31-32.

Oh that men would remember that God has said that he that is the friend of the world is an enemy of God.

Myself and Bro. Wood left the Wild Goats Cove where we had been holding forth the word of life and crossed a spur of the Cumberland Mountain into Renamer's Cove and Bro. Wood having to leave to fill other engagements, I remained, spoke to the people in private houses Thursday and Friday nights and Saturday and Lord'sday and closed in the evening of the Lord'sday with four additions making in all at the two points fifteen. Bro. Sutton

very kindly conveyed me on horseback to Woodville, a little village on the Memphis & Charleston R. R., in the lower end of Jackson Co., Ala., where I took the cars at 12 o'clock at night and arrived home at 3 o'clock in the morning finding all well at home. Thanks be to the Father of Mercies.

I am as ever yours in the bonds of the Gospel,

WASHINGTON BACON.

*Bridgeport, Ala., Sept. 13th, 1870.*

*Brethren L. & S.:* I have given up the schoolroom and am now giving my entire time to preaching. I find the fields white to the harvest. During the last month, 21, through the power of the Gospel, yielded themselves the servants of righteousness.

Yours in the one hope,

J. M. KIDWELL.

*Smithville, Tenn., Sept. 15th, 1870.*

DEATH.—One may live as a conqueror, a king, or magistrate; but he must die as a man. The bed of death brings every human being to his pure individuality; to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his Creator. Here it is that fame and renown cannot assist us; that all external things must fail to aid us; that even friends, affection, and human love and devotedness, cannot succor us.—*Webster.*

BUDDING SELF-RESPECT.—A little boy was urged by an older person to an act that was wrong. He was told that no one would know it. "Yes, somebody will," said the little fellow, "myself will know it."

## THE FIRESIDE.

### HYMN.

BY CHARLES THURBER.

How sweet it is, when troubles come,  
And Sorrow's darts assail us,  
That we can rest on Jesus' breast,  
And feel 'twill never fail us!  
Though joy or woe should overflow,  
Enchanting or distressing,  
The Friend above we dearly love  
Will make it all a blessing.

For Hope, though Fortune smile or frown,  
Throws her white around us,  
To keep all sin from entering in,  
To flatter or to wound us:  
No foe can harm, no siren charm,  
For Jesus always sees us;  
And nothing done can harm the one,  
Who daily walks with Jesus.

Oh, who are safe, if we are not,  
If Jesus only loves us?  
With hope to cheer, forever near,  
And Heaven but just above us.  
The word "forgiven" awakes a heaven  
With raptures overflowing,  
That sweeter grow each step we go,  
And sweetest where we're going.

Oh, Jesus! let us hide in Thee,  
For there we'd love to hide us;  
If anywhere, there's safety there,  
Whatever may betide us.  
Where Thou art found is holy ground,  
Where Satan cannot enter,  
There all that's sweet and holy meet,  
For Jesus is their center.

### Teach Little Boys to be Useful.

BY MRS. H. W. BEECHER

What an idea! Teach little boys to be useful! I wish you would tell me how, for of all the restless, awkward, mischievous, troublesome comforts on the face of the earth, I do think boys are the most trying. I am sure I love my boys just as much as I do my girls; but it is so much harder to manage them, to keep them out of mischief, to know what to do

with them. They were vexatious enough when we were boarding; but now, when, with four children on my hands, I am but just entering upon my novitiate as a housekeeper, feeling my way, step by step, they fret me woefully. They are under my feet all the time. Too young to be sent to school more than a few hours a day, or to be turned out to play with chance companions, unattended, they hang about me, uneasy, restless, fractious, teasing for something continually. I often think it would be a comfort could we put them on a shelf to sleep through the unquiet, turbulent period of childhood, to wake up full-grown men. My little girls always can find something to do; but the boys—*make boys useful, indeed!* It would be a true benefactor who could teach mothers how to accomplish such a marvelous thing."

"I notice that you very wisely and skilfully combine instruction with amusement in your management of your little girls. I watched with much interest how pleasantly you were teaching them to be useful, while they felt the work to be only amusement. 'I wonder which of these little girls would like to run and bring mamma a few apples;' and away, in great glee, trotted little three-year-old Kitty, with her little basket.

'Would Mary like to help mamma pare these nice red apples? Which think you can make the largest paring without breaking?' How happy the little lady was to leave her play and make the trial! Why not make the same effort to amuse and instruct your little boys?"

"Would you have me teach them

to set the table, wash dishes, sew, or try to work?"

"Do you not believe they can be taught all this as easily as girls? We hold that in a large family, each one, boy or girl, should be taught to be useful; to help their mother in-doors and out, and, above all, learn to help themselves. This they cannot do if allowed to be idle.

In the city, and in families that depend entirely on hired help, it is more difficult to train children to be industrious and useful. It is not well to let the young, imitative little ones be much with servants, certainly not unless the mother is there also; and all instructions of a practical nature should be given by her and practiced under her eye. Wealth is by no means to be despised; but when it is so employed as to remove all labor from us, or so free us from care that we do not teach our children how to make themselves serviceable, it is no blessing, and may become a curse. Those who have begun life poor and worked their way to wealth by real hard labor, forget, when their children start up around them, how much true, solid pleasure was in their struggle for this well-earned prosperity, and as they relax their exertions and begin to feel the enervating effects of wealth, remember only the hardship, forgetting the pleasure. Because there is now no absolute necessity for it, they shrink from their children following in their early steps, and so cheat them out of the strength and independence for which no amount of gold can in any way compensate.

But we are neglecting the boys. We will give you an example which will explain somewhat our idea of

making children useful—boys and girls alike.

We remember a large family in which there were seven boys. They were not *driven* to work; but from their earliest childhood were, little by little, trained to understand and do all kinds of *outdoor* work pertaining to a large farm; but it was also understood that they were to lend a helping hand *indoors* whenever the mother or sisters needed them. They knew they would only be called in when it was quite necessary, but very early recognized the importance of knowing how to do anything that came before them. If the mother or sisters were sick, or absent, they could so far fill up the gap as to keep things comfortable till health was restored. They could dress the youngest, make a bed, sweep a room, make a cup of tea or coffee, broil a steak, or wash the dishes in a very satisfactory manner.

When quite little, not old enough to understand heavy or rough work, they were allowed any amount of play, but it was expected that all but the baby must do something useful, something that was *work*, in the course of each day. So little by little, as they trotted about after mother, they gathered up something which, in mature life, was of great value.

The family lived some miles from church, and as it was customary to have preaching in the morning and afternoon—with Sabbath-school between them—they took a slight lunch of crackers or gingerbread—stayed through all, and returned in season for a late dinner and tea united. Now it was a settled rule that the parents and part of the children

should go to church every Sunday, rain or shine; and the oldest children, boys and girls, "took turns" in staying at home to get dinner, and take care of the baby.

They all took great pride in having everything in order, and a good dinner all ready, when the churchgoers returned; and the boys' housekeeping was as creditable as the girls'. None felt it to be a hardship; on the contrary, those who were too young to be left in charge looked forward with great anxiety to the time when they should be allowed to "take their turn" with the older and more favored ones.

When these boys left home for school or college, a box, with scissors, needles, thread and buttons, was always placed in each trunk; and the lost buttons were replaced, and the ever-recurring rents repaired by their own hands; and with the stitches went many thanks daily to the wise mother who had taught them to take care of themselves, as well as be helpful to others.

Now, my dear young housekeeper, and anxious mother, do you not think your little sons would be less restless and fretful, and far more happy, if you allowed them to "make b'lieve" that they were a most important help to you, until, by a little patience and indulgence, you succeeded in making the imaginary help a reality, repaying you in later years for all the slight inconvenience and annoyance you experienced in teaching them, and insuring comfort and independence to your sons, under whatever circumstances they may be placed.—

*Christian Union.*

## Of Bearing with the Faults of Others.

Those things that a man cannot amend in himself or others, he ought to suffer patiently, until God order them otherwise. Think that perhaps better so for thy trial and patience, without which all our good deeds are not much to be esteemed.

Thou oughtest to pray notwithstanding when thou hast such impediments, that God would vouchsafe to help thee, and that thou mayest bear them rightly.

If one that is once or twice warned, will not give over, contend not with him; but commit all to God, that His will may be done, and His name honored in all His servants, who well knoweth how to turn evil into good.

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others. If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking? We would willingly have others perfect, and yet we amend not our own faults. We will have others severely corrected, and will not be corrected ourselves. The large liberty of others displeaseth us; and yet we will not have our own desires denied us. We will have others kept under by strict laws; but in no sort will ourselves be restrained.

And thus it appeareth how seldom we weigh our neighbor in the same balance with ourselves. If all men were perfect, what should we have to suffer of our neighbor for the sake of

God? But now God hath thus ordered it, that we may learn to bear one another's burdens; for man is without fault; no man but hath his burden; no man is sufficient of himself; no man is wise enough of himself; but we ought to bear with one another, comfort one another, help, instruct and admonish one another. Occasions of adversity best discover how great virtue or strength each one hath. For occasions do not make a man frail, but they show what he is.

THOMAS A' KEMPIS.

Willie's Lesson.

OR, "HALLOWED BE THY NAME."

Right angry was Willie when his mother told him he must not play with Harry Seaverns.

"Mother, why can't I play with Harry Seaverns? If he swears, I needn't."

"Willie, your father has told you many times that if you play with bad boys, you will get their habits."

"But, mother, Dick Easy says Harry's father lives in the handsomest house in town; his father likes to have him go with him, and he's real particular."

"Willie, what does that mean that you said in your prayer this morning?—Hallowed be thy name."

"Father said it meant to keep God's name holy, and never to use it lightly."

"Well, Willie, and would you play with boys who used your mother's name lightly?"

"No, indeed I wouldn't!" exclaimed Willie, his eyes flashing. "I'd—"

"Never mind, now, Willie, what you would do to them; but, if you heard them speak ill of me, would you feel like playing with them?"

"No, indeed, I wouldn't, mother."

"Then, Willie, think how much more it should grieve you when one of the boys uses God's name lightly. Why, Willie, do you realize all the things God has done for you? Try and think, now."

He paused a minute. "I know he's given me you, mother."

The mother smiled as she looked at her boy's loving eyes. "Well, Willie, what else?"

"Well, mother, there's father, too, he's given me, and Katy, and this nice home, and the horse (dear old Benny), and the chickens, and the Sabbath, School books, and the teacher, and—O, I can't begin to think of all. You look sober, mother dear; what have I left out? O, I know, my health. You told me I did not think enough of that; and my sight and hearing, and whatever keeps me from being crazy; and, O, the Christmas-tree last week; really, I had forgotten that. Now I know what made you look so sober; you thought I had."

The mother drew her boy to her side, and looked down at his eager young face, and dark blue eyes.

"Willie, what did I tell you Christmas was for?"

"O mother!" murmured Willie, as his face flushed and his eyes filled with tears, "I left out Jesus! How could I?"

"Yes, darling; and you are not the only one who leaves him out—he who is the light of the world, and without whose death we should die forever."

“And all those little boys who swear, mother—they leave him out, don't they?”

“Yes, Willie; and if they keep on, and are not sorry for it, when Jesus closes the gates of heaven he will leave them out.”

“Mamma, I did swear once. I am so sorry! Do you think God will ever forgive me?”

“Yes, if you try not to do it again. Let us ask him now, Willie.”

So taking her boy by the hand, she led him into his little bed-room, and kneeled down by him while he asked God to forgive him, and help him to keep his name holy.

“Mother,” said Willie as they rose from their knees, “I am sure he has forgiven me. I can never say, ‘Hallowed be thy name’ carelessly again.”

How is it with you, children? Have you thought what you were saying when you prayed, “Hallowed be thy name?”

A Word Fitly Spoken.

The following incident shows the importance of speaking a word in season for Christ.

“A word fitly spoken, how good it is!” How it fastens itself upon the conscience and heart, and brings forth fruit in due season.

More than fifteen years ago, when called to watch with an old gentleman, eighty-two years of age, who had been a devoted Christian for more than fifty years, who was totally blind, and suffering constantly with intense pain, I found him patiently bearing all, leaning on Christ. I was about sixteen years old, and as I entered the room, the lady introduc-

ing me, he said: “I want to take your hand in mine. And so you have come to sit up with me. I should think by your hand that you must be a young man. I want to talk with you more by and by.”

When the family had retired, he asked me to place my hand again in his, and said: “I want to ask you a few questions. Are you a Christian?” I thought I must answer honestly, and I said: “No!” “Do you mean to be sometime?” “Yes!” “Well then, what are you waiting for?” I was speechless. but the questions were daily in my mind until I gave my heart to Christ.

As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death.

NOTICE.

From want of room for advertisements, we have taken out our book advertisement given on second page, for a time to give room for others. We hereby notify our readers that we still have the books and tracts therein advertised, and those wishing them, can refer to former numbers.

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THE  
GOSPEL ADVOCATE

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LIPSCOMB & SEWELL, Editors.

NO. 39.

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The Arkansas Meeting.

*Dear Bro. Lipscomb:* The ADVOCATE of the 15th inst. came to hand this morning. It contained the advertisement of the State Meeting, and a note from you subjoined, in which you speak of attending the meeting, provided the brethren do not object.

The invitation certainly includes you, and why should you suppose we would object to your presence? I can only speak particularly for myself and I assure you that I will be happy to greet you personally, as a brother, and as a preacher of righteousness. There is, however, a proviso you make about which I wish to say a few words on my own behalf. You say, "Provided a full and free discussion of matters coming before it will be tolerated."

Now, I do not know what matters will come before the meeting, least of all in what shape they will be presented. I suppose an effort will be made to raise funds and employ an evangelist; and I sincerely hope that the propriety of this step will not be a matter of discussion. So far as I

am concerned I shall endeavor to prevent any discussion on that subject. I wish it distinctly understood that I do not shrink from the discussion of any topic that demands it, provided the proper time, place and manner be selected. It seems to me entirely too late in the day of reformation to discuss the propriety of Christians, collectively sending an evangelist to preach; but if it is not, I think the question ought to be settled by our writers and teachers before a meeting is called for the purpose. If you oppose such a proceeding, I am willing to discuss the scriptural propriety of it through the ADVOCATE. You say, "The GOSPEL ADVOCATE has come in for a full share of criticism at these meetings within the range of its circulation." Of this I know nothing, but it seems to me the ADVOCATE should defend itself through its columns; or, if it must be done at co-operation meetings, let it be at those meetings where it receives the criticisms. I have no idea that any criticisms upon the GOSPEL ADVOCATE are contemplated at the meeting to be held at this place, and should such a move be made, I, for one,

would most certainly oppose it as foreign to my understanding of the object of the meeting.

Bro. Munnell contemplates being present at the meeting, and as the Secretary of the Missionary Society will most likely urge the adoption of what is known as the "Louisville Plan" of Missionary work. With what reception his suggestions may meet I am wholly unprepared to say, for, as you know, I am almost a stranger in Arkansas, and know much less about the views of the brethren on that matter than you do. Should the presentation of the "Louisville Plan" provoke a discussion likely to consume time and engender strife, I shall be in favor of laying the matter *under* the table, till the brethren have decided in their congregations at home upon the plan of working together.

I sent you, a few days ago, an article on "Elders." This is another topic that is frequently introduced into our meetings for Co-operation, which I think is foreign to their object, and should be settled in individual congregations.

New, Dear Brother, I hope you will feel free to attend the meeting, yea more, I hope you will not fail to do so. We shall thank you for your words of counsel, and in the matters that shall be discussed, I think I can promise you that no trammelling will be attempted.

Yours truly and fraternally,

J. L. T. HOLLAND.

We supposed, from the announcement made, that Bro. Munnell would be present for the purpose of introducing what is known as the Louis-

ville Plan. We know that frequently cliques, or "rings," of brethren make their arrangements to do certain things, and force it on the brethren as a means of controlling them and their money. They then wish no interference, wish the attendance of no one who will in any wise oppose their plans. We have so often had an intimation of this that we felt some doubt in reference to the meeting in Arkansas.

We know the brethren in Arkansas are not prepared for the adoption of the Louisville Plan of destroying the independence of the churches, and the life of Christians. But a half dozen brethren may have determined they would do this, and meet, call themselves the convention of the churches of Arkansas, and do the work of adopting the plan, and then strive to induce the brethren to accede to it as a matter of harmony. Not one third of the brethren in any State have ever been in any shape represented in any convention held. We are just as certain that a majority of the brethren in every State in the union are utterly opposed to it and all kindred schemes. They have never been consulted, and the convention rings care nothing for them except to control them, and get their money.

Our observation has been, too, that a class of men, who never labor themselves, who are lacking in power, whom no church would retain long as teachers, are the prime movers in these schemes. They generally succeed in using some good laborious man or men to carry a little weight with them.

When the scheme is arranged, these very men whom no church would re-

tain as teachers, and whose retention any length of time would be the sure death of the Church, get positions with good salaries. Now, if the affair in Arkansas is already cut and dried by a ring, who intend to choke down all investigations and carry their point anyhow, we have no wish to be present. If a free consultation of the brethren will be had as to the scriptural authority of courses that may be adopted, we will be glad to be with the brethren at the time indicated, in as much as we made our calculations to spend the month of November in that State, before the meeting was announced.

As I have stated, at these meetings within the limits of the circulation of the *ADVOCATE*, it has come in for a full share of criticism, or rather denunciation, by men who never did a thing for the advancement of the cause of God in their lives, but who have left the blight of ruin wherever they went. Why not defend the *ADVOCATE* through its own pages? we prefer to defend our position face to face where the attack is made. It is more manly.

We have no sympathy with the idea that it is too late in the day for a discussion of any question of Christian work or duty, not even of the infallibility of the Romish church. Time sanctifies nothing that is contrary to the word of God, to us. We say this not with reference to the subject referred to in our brother's article, but as a principle. We have never proposed to interfere in the least with the operations of the congregations anywhere. When called upon we will freely give our convictions and leave them with others.

We supposed, of course, that Bro. Holland had but little to do with the arrangements, as he had just reached Arkansas, and intended nothing we said or say to refer to him. We had no doubt he would be glad to see us. We hope we shall find a large number of brethren at Little Rock, and that our month's stay in their State will result in good mutually to the brethren, ourself and the cause of God.

D. L.

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### Arkansas State Meeting.

The State meeting of the Disciples in the State of Arkansas will be held at Little Rock, commencing on Thursday, Nov. 3rd, 1870. Every church is requested to send messengers to this meeting, and it is hoped that the preaching brethren of the State will all attend. Preaching, and other brethren outside of the State will be cordially welcomed.

Bro. Munnell expects to be present. To all from any quarter who may desire to attend, the church at Little Rock extends a most fraternal invitation.

JOHN INGRAM, Sec'y.

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### A DEBATE.

There will be a discussion in Mayfield, Ky., between A. C. Caperton, (Baptist,) and J. E. Myles, (Christian,) commencing on the 18th of October, 1870.

For further particulars see *ADVOCATE*, No. 36.

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The best way to bear crosses is to consecrate them in silence to God.

### Experimental Christianity—

#### THE WORLD'S TREATMENT OF THE GOSPEL.

We should conclude, *a priori*, that a communication to the world, bearing probable marks of its divine inspiration, would excite universal attention and profound interest. If God condescends to speak to men, his words are entitled to be heard with reverence, faith and submission. If we have a volume claiming to be a revelation from him, accompanied by seeming proofs of its divine origin, it is our solemn duty and highest concern to investigate, in the most honest, diligent and thorough manner, its claims to our confidence; and, being convinced of its truth, we should study it with the utmost care and docility. It would seem almost impossible that rational beings, ignorant of their obligations and their destiny, and dependent on God for instruction, should pursue any other course. It is sanctioned not less by philosophy than by revelation, and commends itself alike to the consciences of the learned and of the unlearned.

Christianity purports to be a revelation from God. It requires no ordinary hardihood to affirm that it bears no signs of a divine origin. For more than eighteen centuries, it has not only maintained its ground, but made progress, among the most intelligent nations of the world, and in the face of the most astute, determined and indefatigable opponents. It has not been destroyed by a baptism of blood, confuted by the researches and sophistries of its numer-

ous assailants, nor sunk by the indiscretions, follies and perversions of its professed friends. It has numbered among its devotees the men most renowned in literature and science, and the most eminent for virtue and usefulness. To affirm that a system that has so long maintained its influence in the world, has gained its triumphs in spite of the most formidable opposition, and has received the unbought homage of the wisest and best of mankind, has no claim to attention, to say the least, savors more of self-conceit than modesty, and betrays a lack of due respect for the opinion of the larger portion of civilized men.

In what manner do irreligious men treat the Gospel? Certainly, not with the earnest attention, candid examination, and a solemn purpose to obey it, should it be found to be true. The neglecters of Christianity may be reduced to a few classes.

Some persons *procrastinate* attention to it. They admit its truth—are convinced, in a measure, of its importance—and are not at ease in their consciences; but they neglect it, in the eager pursuits of business or pleasure. They intend to become Christians, or, at least, to examine the claims of the Gospel to their faith and obedience. They would be horrified at the thought of dying without religion; but as they are young, in vigorous health, are in no visible danger of death, and the employments and cares of life are pressing upon them, they conclude that, just now, they may safely postpone attention to it. "Go thy way for this time," they say to the messenger

of mercy, "when I have a convenient season, I will call for thee."

*Indifference* to the Gospel distinguishes another, and a very large class of unbelievers. Whether it be true or false, important or unimportant, are questions with which they do not concern themselves. They may not have deliberately and consciously, but they have really, resolved to have nothing to do with it. There may be a God—they may have souls—these souls may have imperishable interests—there may be a heaven and a hell—their eternal destiny may depend on the doings of the passing hour; but they turn with loathing from these subjects to the interests and pleasures of the present life. Whoever will, may serve God and seek a portion in heaven; but for themselves they will worship no God but Mammon, and aspire to no other heaven than this world. They are men of the world, having their good things in this life, and are resolved, at least for the present, to seek no other.

A *self-sufficient spirit* marks another class of skeptics. Being wise in their own conceit, they desire no other guide than Reason. This is the god whom they worship and whose behests they obey. They will believe nothing that they cannot comprehend, and admit nothing that reason cannot demonstrate. To them the Bible is a book of fables, the history of Jesus a collection of myths, and the lives of the apostles the dreams of visionary enthusiasts. This class of skeptics had their type in the proud, philosophic Greeks, to whom, in the days of Paul, the preaching of Christ crucified was foolishness; with this dif-

ference, that many modern rationalists have the self-sufficiency and the unbelief without the learning of the ancient philosophers.

Another class are *prejudiced* against Christianity from a misconception of its character. It is what the Scripture describes it to be—neither more nor less. It is not responsible for the perversions to which it has been subjected, by artful foes or misguided friends. It is not Romanism, or Protestantism, or Ritualism, or Rationalism. It has not, perhaps, its full and perfect development in any religious sect or party. It has been greatly disfigured and dishonored by the superstitions, and ceremonies, and dogmas, with which it has been confounded. Many persons have received their impressions of it, not from the Scriptures, or from the lives of its intelligent and honest devotees; but from the spirit, forms and works of secularized communions, in which there is the show of godliness without its power. Confounding Christianity with the bitterness of sectarianism, the mummeries of superstition and the tyranny of hierarchies, they reject it, without examination, as utterly incredible.

In conclusion, it may be added, many persons are *hostile* to Christianity. The evil-doer described by Jesus is a representative of this class: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John iii: 20. This class love their sins, and are resolved to continue in them. They are enslaved by lusts, and have no desire to escape from their bondage. They are taken captives by the devil at his will, and

with the full concurrence of their own wills. Having no hope of happiness beyond the grave, they purpose to make the most of life—to “eat, drink and be merry”—to give full indulgence to their lusts, appetites and passions—and to stifle, if possible, the reproofs of their consciences. The Gospel tends to disturb their quiet, and to arouse their fears. It points the sting of remorse, and awakens painful forebodings of coming wrath. As the lightning reveals to the benighted Alpine traveller the abyss that yawns before him, so the gospel discloses to the reckless sinner the pit of unquenchable fire which he is approaching. The ungodly, who love their evil deeds, naturally hate the light in which their enormity appears. In many cases, this hatred becomes intense, breaking forth in scoffing and blasphemies against the Gospel. It is pervasive as well as fierce, extending from the word of God to the messenger who proclaims it, and to the church that exemplifies its excellence.

It needs no argument to show that persons of the different classes above described, are in no condition to examine, with patience and fairness, the evidences of Christianity. Their moral picture was drawn by the prophet Isaiah, and its faithfulness was attested by Jesus: “In them”—in those who heard but did not believe the gospel, said he—“is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at

any time they should see with their eyes, and should understand with their heart, and should be converted, and I should heal them.” Matt. xiii: 14, 15. As a corpulent, sluggish, stupid man, half asleep, hears the most instructive discourse without understanding it, or deriving profit from it; so persons who hate the gospel, or are prejudiced against it, or deem themselves wise enough without it, or are indifferent to its claims, or are resolved to postpone the consideration of them, may listen to the most eloquent sermons, read the ablest defences of Christianity, or search the holy Scriptures, without instruction and without benefit. Nor is this strange. The popular estimation of the perverting influence of prejudice has found its utterance in the common adage: “None are so blind as those who will not see.”

It certainly is no reproach to Christianity, and does not derogate from the evidence of its divine authority, that persons, who are too indolent, or too much absorbed in secular pursuits, or too much under the power of prejudice, to examine carefully its claims to their acceptance, do not perceive its excellence, or believe it: or that they openly reject, ridicule and oppose it. It may sometimes serve to weaken the force of their example to inquire what it is they do believe and admire. Is it anything that is more firmly authenticated, that presents stronger motives to an upright life, that opens richer sources of consolation in the hour of affliction, or that reveals a brighter prospect beyond the grave, than “the glorious gospel of the blessed God?”—*Religious Herald.*

### Query?

*Bro. Sewell:* Will you please explain to us the following passage of Scripture through the ADVOCATE:

"For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." Luke xviii: 25.

Yours in search of the truth,

E. S. B. WALDRON.

*Lavergne, Tenn., Aug 6th, 1870.*

The same idea as the above is expressed in various forms. Such as, "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. Ye cannot serve God and Mammon." Matt. vi: 24. Here Mammon means worldly riches, worldly passions. The man that sets his heart and affections on these, cannot serve God. Those who will not serve him, cannot have eternal life. This is the teaching of the Savior on another occasion, and is just as strong as the one alluded to in the above. Paul teaches the same in the following: "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, meekness." 1 Tim vi: 9, 10, 11. Language cannot well be stronger than the above. Those who set their hearts on making money, to lay up

around them, that they may have great possessions, are serving mammon, and cannot serve God while thus engaged. Such will be drowned in destruction and perdition. It would certainly be as hard for such persons to enter heaven, as for a camel to go through the eye of a needle.

There are few temptations stronger than the temptation to accumulate property; and few more dangerous. Very few that can serve God faithfully in the midst of prosperity. And yet there is nothing in making money, if we make it lawfully, (the word of God being the rule,) and then use it to the honor of God, and the prosperity of his Cause. But if we make money and property to gratify the "lust of the flesh, the lust of the eye, and the pride of life;" then we make it impossible for us to enter heaven. We are satisfied that this is the great principle our Savior intended to teach by the parable of the camel and the needle's eye. No matter what facts or circumstances may have given rise to the proverb, our Savior certainly intended to teach us that if we set our hearts on earthly possessions, we need not expect to go to heaven. The circumstance that gave rise to this remark by the Son of God, proves this conclusion correct. A certain person had asked what he should do to inherit eternal life. He was told to go and sell what he had, and give to the poor, and he should have treasure in heaven. The young man went away sorrowful, for he had great possessions. Seeing this young man so wedded to his property was what drew forth the remark under consideration.

Hence Christians should ever strive

to lay aside this besetting sin. "The earth is the Lord's, and the fullness thereof," says an inspired apostle. 1 Cor. 10, 26. Anciently God said, the gold and silver are mine; and the cattle upon a thousand hills. These worldly goods, together with ourselves, belong to the Lord, and must be used to his honor, if we would enter heaven.

E. G. S.

### Church News.

*Bro. Lipscomb:* After you left Cottontown, I remained one day and had four more additions, making 12 in all. From there I went to Montrose, Smith County, met Bro A. Alsup, 4 additions at that place. From there to Alexandria, Decalb County; met Bro. Kidwell, preached four days, had one addition. Bro. Alsup and myself spent four days last week with the brethren at Bethel, Wilson County, where nine were added, all by confession and baptism, making in all twenty-six since I met you at Cottontown. Out of that number six were Baptists, and seven were Methodists. Thanks to our God, Christ's kingdom is fast spreading. May the good Lord increase it and receive all the glory.

Next Lord'sday Bro. Alsup and myself have agreed to commence a protracted meeting at Bethlehem, Wilson County, Saturday before the second Lord'sday. Bro. Kidwell and myself at Berea, Saturday before 3rd Lord'sday at Bellwood, fourth at Silver Springs, and fifth at Lebanon; all for protracted meetings and all in Wilson County, if the Lord will permit.

I remain your brother in Christ,  
W. C. HUFFMAN.

### PROPHECY.

*Brethren L. & S.:* I propose to examine the following striking prophecy of the apostle Paul concerning these "last days." 2 Tim. iii: 1-5:

"This know also, that in the last days perilous times shall come: For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, \* \* \* Having a form of godliness, but denying the power thereof."

No "times" have been more prevalent of the vices enumerated in this dark catalogue; no community than the so-called religious world. But that which seems to characterize the "last day," as peculiarly perilous in the prophet's vision is, that they have "a form of godliness" the "power" of which they deny. I must acknowledge, that I never could see any propriety in the popular application of this passage to hypocritical professors, who while they have the outward show or appearance of religion have none of its power, no piety in their hearts; such an application is contrary both to fact, and the analogy of Scripture. If they have the outward form of religion in their conduct, they are evidently not the persons spoken of by the apostle, and how dare we decide that they have not the inward power. By their fruits we must judge. But who ever heard the hypocrite that makes a profession of religion, deny its power? Nay, he most strongly affirms it; we must then seek for this extraordinary text another application; let us consult the analogy of Paul's writings to find it. In Romans vi: 17th, he applies



the term form to the doctrine of Christ, thus: "you have obeyed from the heart that form of doctrine delivered to you;" here they had a form or representation of the doctrine delivered to them which they had obeyed." The same writer applies the term form to an arrangement of words expressing the doctrine of faith and love, exhorting Timothy in this same letter, "hold fast that form of sound words which thou hast heard of me."

One more passage in connection with the above, and I think the meaning of the text in question will be plain. Paul in his letter to the Romans after charging the Jews with some of the vices named in this passage, says that they had the form of knowledge and of truth in the law, in like manner the religious world has "a form of godliness," in the New Testament or Gospel, and of this Paul says he is "not ashamed, for it is the power of God unto salvation." Yes, this is God's potent instrumentality to convert, renovate, and rule mankind. It is the act of Messiah's strength by which he rules in the midst of his enemies, but being a moral power it operates only when believed. Perilous indeed then, must be those times when iniquity abounds and the love of many waxes cold, and the power of the renovating instrument is denied. Who then shall hope for the moral regeneration of that corrupt community where the moral power put forth by the omniscient one, is directly or indirectly repudiated. Such is sectarian Christendom in our own age.

But my sheet being full I must close, promising to resume the exposition of the above remarkable passage if it meet your approbation.

Yours truly,

W. C. KIRKPATRICK.

## Correspondence.

*Brethren L. & S.:* It seems to be a time of asking questions. Permit me to ask one or two. Answer at your earliest opportunity. Be plain for I am a young convert in search of the truth.

1st. Is John's baptism Christian baptism?

2nd. I cannot see how a man can repent without faith but I find some puzzles in the Testament. First: When Christ came down from the mount of temptation he says, repent and believe the Gospel. Also in Acts xx: 21, I find this language: "Testifying both to Jew and to Greek, repentance toward God and faith toward our Lord Jesus Christ."

3rd. Explain how the Spirit and Word dwell together by an illustration so that I may understand thoroughly. I believe that I partly understand it but salvation does not prove genuine where there may be any fear.

JOHN L. ANDERSON.

*Mayfield, Ky.*

1st. John's baptism was never called Christian baptism. His mission was only a preparatory one, and now since the fullness of the Gospel of Christ is come in, we have nothing to do with John's baptism, and therefore need not puzzle our minds about it. We now have to look to the baptism mentioned by Christ in the commission, and preached by the apostles after his ascension to heaven.

2nd. When Christ commanded the people to "repent, and believe the Gospel," the Gospel was something still in the future. By repentance

and baptism, they were to enter into the preparatory state, and thus constitute a people prepared for the Lord, so that they might be prepared to believe the Gospel, when developed. This repentance and baptism were to be submitted to, prompted by the belief that the reign or kingdom of heaven was at hand. When Paul used the expression mentioned in the above, he was only telling Christians what he had preached without intending to give the precise order in which these items really come. He had preached repentance toward God, and he had preached faith in our Lord Jesus Christ. When you find him speaking of the order of these items, as in 11th of Hebrews he says, "he that cometh to God must believe," etc. Repentance being one of the steps to be taken in coming to God, no one can take it without faith. The order shown, both in the commission and Acts of Apostles, is faith and repentance. In second of Acts, the Jews manifested their faith in the Gospel, by asking what to do. The answer shows repentance to be next. In Acts xviii, we have, and "many of the Corinthians hearing, believed, and were baptized." Here it is said they believed and were baptized. From second of Acts, we learn that repentance comes between faith and baptism. Hence these Corinthians believed before they repented. These cases show that under the Gospel dispensation, faith is always before repentance.

3rd. We know nothing only what the Bible says. We know that it promises the Holy Spirit to those that obey the Gospel. We are plainly taught in Rom. viii: 11, 1 Cor. iii:

16, and Eph. ii: 22, as well as other passages, that the Spirit dwells in Christians. We are also commanded, Col. iii: 16, to let the word of Christ dwell in us. We can only let the word of Christ dwell in us, by learning and doing his will. When we obey the Gospel, and continue to do the will of the Lord as contained in the letters of the apostles to the churches, we then have every assurance from the word of God, that the word and spirit both dwell in us. In this we should believe and rejoice continually. But to tell the precise *how* of these things any further, we are not willing to try. The consolations resulting from a firm and obedient faith in the word of God, are as great as if we could explain it all.

E. G. S.

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*Brethren L. & S.:* Will you favor the readers of the ADVOCATE with the teachings of the Bible as regards the *how* members of the great body of Christ are to become members of the individual congregations? That is when persons are baptized into Christ, or bring letters of commendation from one congregation to another, what must be done upon their part, and what upon the part of the congregation with whom they wish to worship, in order to constitute them a member of that particular congregation?

B. F. B.

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There is but little said in the New Testament on this subject. There must of course be some process by which individual Christians, moving from one congregation to another, are to be received into the fellowship of

the congregation to where they go, as also those just baptized. There being no positive law on the subject, we will just have to get the best light we can and act accordingly. We have some instances of letters of commendation in the New Testament, as in the case of Apollos, when he went from Ephesus into Achaia. Acts xviii. This gives us a precedent for commending a brother by letter when he goes where he is not known. Hence we think it entirely proper, when members of a congregation move into the bounds of a congregation where they are not known, to carry letters of commendation. When letters are thus presented; the bearers should at once be received by the congregation where they present themselves. But the question is, *how* shall they be received? What is the process? This is just the thing concerning which we have no law. We do read however in Gal. ii, that James, Cephas and John gave Paul and Barnabas "the right hands of fellowship," to preach to the heathen. Here is an example of giving the right hand of fellowship in a Christian work.

From this then we conclude it safe for a church to extend the right hand of fellowship to those uniting by letter, or to those who have just been baptized.

Different congregations have different customs in this matter. Some churches simply have the names enrolled on the book, without any shaking hands at all. In some again, the preacher or elders extend the right hand to those taking membership, in behalf of the congregation. While in other instances, the whole

congregation present, while a hymn is sung, goes forward and gives the right hand of fellowship to those taking membership.

This latter course we decidedly prefer; first, because we think it agrees with the passage alluded to in 2nd of Galatians in the case of Paul and Barnabas; that is, the same principle is involved. And in the second place, because it manifests more forcibly that cordial love and affection that ought always to exist among Christians. This course of procedure acts as a kind of mutual pledge to watch over and care for, and to assist one another in worshipping God at that particular place. We know of nothing upon the whole, that better accords with the spirit of the religion of Christ. We think this should be attended to promptly, where there are persons just baptized or to be added by commendation, or to unite upon the Bible. We read in Acts ii: 47, "and the Lord added to the church daily such as should be saved." That is, new translation, "The Lord daily added the saved to the congregation."

There should never be any neglect, or indifference manifested in reference to such matters, for some persons are very sensitive on the subject.

E. G. S.

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#### Notes of Travel.

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We attended the meeting at Trenton Tenn., on the 13th of September. The attendance on Wednesday, the day of our arrival, was small, the discussions were interesting and most kind in their character.

The chief point at issue was; How

far, and what kind of co-operation between churches is scriptural?

The brethren all agreed that it was in accordance with the Scripture for the congregations to assist in sustaining evangelists sent out by other churches, and that Christians should much more earnestly devote their substance to the cause of God. No one urged any organization other than the churches of Christ.

The Louisville plan was so universally repudiated that we felt it necessary to defend it, as being at least as Scriptural as any other organization of churches or individuals unknown to the word of God. We regard the Romish system, with its infallible head, to direct the whole, as the most effective, ever invented by man for controlling Christians and churches, in the interest of the clergy. The next most efficient is the Methodist, with a congress of bishops and elders. The Louisville plan is the Baptist plan, and has proved inefficient. All are equally Scriptural. None of them are known to the Bible, either in purpose or organization.

We think so far as Scriptural authority is concerned, the Louisville plan stands on precisely the same footing with every other plan or organization, not of God.

Our object in going to Trenton was to make the acquaintance of the brethren. We found of teaching brethren, Bro. Osborne, of Union City, Bro. Roulhac, of Hickman Ky., Bro. Lauderdale of Colliersville, Bro. J. H. Moss, of Millers Chapel, Dyer Co., and Bro. Biggs of Trenton.

We met also Bro. McGee and Bro. Stallings of Millers Chapel. These brethren all seemed to be humble,

earnest, desiring to know their Master's will and determined to do, and teach it to others. They are all young so far as their teaching is concerned, except Bro. Osborne. The teaching brethren of West Tenn. are generally young in the work, but so far as we saw of good promise. The brethren complain that it has been their fortune to train teachers, who then would leave them for other sections. This is an evil affecting all our churches to some extent, and one that grows out of the idea that teachers stand in a different relation to the churches from other members. That their relation is not so fixed, and that the church may turn the teacher off, or the teacher may leave himself when he can get a better salary. The result is, the teacher is unsettled, unfixed, knowing he is liable at any moment to be turned off. His love for, and interest in the church are slight. He is always on the lookout for a better place, becomes a rolling stone, that gathers no moss. He impoverishes himself by constant moving, fails to raise his children to habits of industry and economy, dies poor and leaves a helpless and thriftless family.

The migratory character of the inhabitants of newly settled countries, that to a goodly extent afflicts West Tenn., aggravates this evil. Possibly too a failure to encourage and sustain the teachers has its deleterious influence here as elsewhere.

And besides there are to be found among our teachers unstable men, who have nothing but speaking power, who are devoid of true steadfastness of character. Teachers ought to be men of sterling worth and fix-

edness of character, and principle, regardless of speechifying ability.

Then every community should honor its own, well-known, true and worthy men. Many good men, and true teachers, are discouraged and driven to seek new fields of labor, or to cease to labor at all by churches neglecting them, and running wild after some new preacher, a mere adventurer, who may be without moral worth, yet can tickle itching ears. If brethren will resolutely encourage true worth, and abolish the idea that the teacher is connected with them only as a hireling, their teachers will be fully as apt to remain with them as any other members. Both church and teacher will be better off morally and pecuniarily.

We remained and spoke three times to small audiences in Trenton. There are good and earnest brethren and sisters there, but they lack faith in themselves to carry forward the cause of God. This really means the lack of faith in God's power to carry it forward through them. They have too little confidence in their ability to carry forward God's cause, and too much confidence in their ability to operate Cæsar's Kingdom. Yet they have God's law to direct them in the one, and only their own fallible judgment in the other.

We are well satisfied that every congregation can carry forward its own work and worship if it will. We spoke eight times at Millers Chapel. Three individuals confessed the Savior. Others seemed almost persuaded to be Christians but put it off to a more convenient season. This trap of the wicked one deceives many to their utter undoing. The congrega-

tion at this place is a large one and in days past has done a great work.

Just now they complain of lukewarmness. We think they will yet do good work. Sickness prevailed in almost every family, and interfered much with the meeting. The earnestness and talent of these brethren promise much for the future. We are sure they cannot remain inactive.

We passed by other congregations and learned that brethren Cook and Carter were holding a successful meeting at Johnson's Grove.

We were forcibly struck with the fond regard with which the brethren cherish the memory of Bro. Holmes. It is the just reward, that always follows the work of a good and faithful man. It should be an encouragement to young men to labor persistently and faithfully in one locality. The good they accomplish is much more permanent, their memory more dear and enduring.

Dyer County is rich in fine land, splendid forests, cold springs of water. But for the uncertainty of health it would be a most delightful place to live.

D. L.

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### CORRESPONDENCE.

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*Brethren L. & S.:* The GOSPEL ADVOCATE is doing good in this section. Our congregation is small; but alive to the work. Our hearts have been made to rejoice by the accession to our number of 6, at a meeting which commenced on Wednesday last and concluded this morning.

Bro's Dabny and Gill conducted the meeting. The former who is from Chappel Hill, and was never

with us before, has by his many graces, endeared himself to the brethren here, and made warm friends among all classes.

Yours in the Lord,

A. J. MURRAY.

*Lyons, Fayette Co., Texas, Sep.  
19th, 1870.*

*Bro. Lipscomb.*: I have just closed a very interesting meeting with the Union Church in this District, which resulted in the addition of 18 noble souls by immersion and much prejudice removed. The attendance was large and the attention good throughout. The concourse at the water was very great and the most excellent order prevailed. The scene was solemn and impressive. The interest had not abated when the meeting closed, and we think there was seed sown in good ground, which will yet bring forth fruit.

The Baptist minister and his congregation were present to witness the immersion on Lord's day morning, adjourned their meeting and all came to ours.

I feel great cause of rejoicing at this triumph of the truth, as this church has been in a luke-warm condition for a long time. I visited them occasionally, but with little encouragement; however, I resolved to make one more effort, and the above number of additions was the result. To the Lord be all the praise!

Your brother in hope,

J. S. HAVENER.

To our Friends,

Greatly desiring to extend the circulation of the Gospel Advocate, we propose to send to all new subscribers ten numbers of the present volume, together with the Advocate for the year 1871 for \$2 50. An extra copy with a club of ten.

Will not our friends immediately set to work to aid us? Show this proposition to your friends and neighbors and induce them to subscribe at once. While the weather is good, give attention to this matter and aid us in a good work.

EDS.

### Announcement.

Bro. Kendrick in a circular announces that he declines the publication of his proposed weekly paper at Bryen, Tex., on account of lack of sufficient funds. Bro. K. proposes to publish a monthly at one dollar per year, if five hundred more names are sent in. We would be pleased to see Bro. K. succeed in publishing a paper. His talent in that line ought to be used.

The Gospel Advocate has twice taken his publication off his hands at a loss to its publishers, for the sake of securing his co-operation. In this it has failed both times. As he seems to think Jesus needs a paper, and this the only field in which he can work, we would be glad to know that he could sustain this publication. He certainly has ability in that line.

D. L.

## Magazine Notices.

The September number of the **SUNDAY MAGAZINE**, completes the sixth volume of this excellent periodical. Edited by Thomas Guthrie, in London; republished by Lippincott, in America.

The name of its editor is an assurance of its literary strength and beauty. Commanding the best English talent with many able contributors from abroad, it has met with a cordial reception both at home and in America. The October number begins a new volume. The publishers promise that in future it shall fully equal, if not surpass its present high reputation.

Terms \$3 50 a year. The Sunday Magazine with Lippincott's Magazine \$6 50; with Good Words \$5 50. J. B. Lippincott & Co., Phila.

**GOOD WORDS:** The following are the contents of this magazine for September:

Fernyhurst, an every-day story, by the author of Stone Edge, Part v. Illustrated. Crime in the Army, by the Rev. Patrick Beaton. Married Lovers, by Jean Ingelow. Illustrated. Wanderings in the Desert of the Exodus, by E. H. Palmer. III. From Sinai to Serbal, Half-Hours in the Temple Church, by C. J. Vaughan, D.D. VIII. Parable of the Sword and the Garment. Not Alone, by L. C. S. Dorothy Fox, by the author of How it all Happened. Part ix. Illustrated. From Calcutta to Alexandria, by the Editor. Illustrated. Simon the Cyreian, a Christian Ballad by the Rev. John Monsell, LL. D. Illustrated. The country of the Cam-

isards. I. The Peyrou, Montpelier—The Cevennes—Church in the desert, by Samuel Smiles, author of Self-Help. Letters from the Tropics, by the Rev. Charles Kingsley. VII. Naparima and Montserrat.

**SILVER WINGS.** This is the title of a new Sunday school hymn and tune book, published by Oliver Ditson & Co., New York. To the making of singing books for children there is no end. The present aspirant for favor has a musical name and is highly commended by those who have tried it. We notice among others perhaps equally good "Jesus is mine," "Just 'across the river," "What a friend we have in Jesus." The book contains ninety hymns. The typography and general style of the work are good. From the same house we have received "Clarke's short voluntaries for the Organ." As the organ and melodeon are becoming so popular as parlor instruments, this book will meet with a warm welcome, from the lovers of sweet and expressive music. Though designed especially for the church, it will lose none of its charm by a transfer to the family circle. Price \$1.50.

*Bro. Lipscomb:* There will be a co-operation meeting of the churches and scattered brethren of North Mississippi embracing the 3rd Lord's day in October at Thyatira, for the purpose of taking counsel together, and especially with reference to putting one or more evangelists into the field. The brethren generally are invited to attend. Bro's. Manire and Oliver are expected to be present and perhaps other preaching brethren.

Done by authority of the church, 4th Lord's day, Sept. 1870.

R. W. LOCKE, clk.

## History and Teachings of Jesus and the Apostles.

### CHAPTER LI.

#### WONDERFUL MULTIPLICATION OF BREAD AND FISHES.

When God rained Manna\* upon the camp of Israel to supply the new born nation with bread, and wafted quails\* to them, that they might have meat to eat, he taught them a lesson of dependence, and showed them that they should look to Him as the source whence all their support must come.

The same lesson was taught by the Great Teacher, in the Sermon on the Mountain, when he said: "Do not be anxiously concerned about your life, what you shall eat, drink, or wear; for your Heavenly Father knows that you need these things."†

We remember that Elijah was fed by ravens;‡ and that God's wonderful creative power was exhibited in the multiplication of the scanty provisions of the Widow of Zarephtha, when the "barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spoke by Elijah."||

One of the most remarkable instances of that creative energy, by which God's providential care for his creatures was ever manifested, has been authentically recorded by the four evangelical writers of the New

Covenant. Matthew, Mark, Luke and John,—all narrate the circumstance of Christ feeding some ten thousand§ people with five loaves of bread, and a few fishes. John, however, adds a remarkable discourse, filling the greater part of the sixth chapter; and he also speaks, in this connection, of the near approach of another passover. In the fifth chapter, he took us back to the second passover; and now, in the sixth, we are brought over a chasm of a year to the third passover, during the ministry of Jesus. But this chasm has been filled up by the other Evangelists.

The four narrators are now together again. For Matthew, Mark, and Luke, having spoken about the martyrdom (or murder,) of John the Baptist¶ agree in stating, that "Jesus withdrew from the place where he was." And John says he "went away over the Sea of Galilee—of Tiberias."\*\* Matthew says, that "When Jesus heard of it, [that is, that John was beheaded,] he withdrew from that place, by ship, into a desert place apart."†† According to Mark, the Apostles, (who had been previously sent out,) came to Jesus to report their success; and he requested them to come to a place of privacy, 'to rest awhile:'‡‡ and then follows the miracle. With these accounts agrees that of Luke.||||

§ See Fleetwood's "Life of Christ," Ed. 1870, p. 178.

¶ Matt. xiv; 1-12; Mark vi: 14-28; Luke x: 7-8.

\*\* John vi: 1.

†† Matt. xiv: 13.

‡‡ Mark vi: 30-32.

|||| Luke ix: 10-12.

\* Exod. xvi: 4. and Numb. vi: 31.

† Matt. vi: 25, 31, 32.

‡ 1 Kings, xvii: 6.

|| 1 Kings xvii: 16. See also the case of the widow's oil, multiplied by the word of Elisha. 2 Kings iv: 1-7.



It appears that when the twelve Apostles returned to Jesus, from their first preaching tour, (about the close of the second year of the Savior's ministry,) that some of John's disciples came with them, and reported the death of their Prophet. They all then retired by a boat to an out-of-the-way place, near the Lake, not far from the city of Bethsaida. But they were followed by crowds of people, who, having heard of their departure, ran afoot along the lakeshore, to where the Savior had conducted his chosen company. Jesus "received them, and spoke to them about the Kingdom of God, and healed those who needed healing."\*

"And when it was evening, his disciples came to him, and said: "This is a destitute place, and much of the day is now spent: send the multitudes away, that they may go into the country and the villages around, and buy bread for themselves; for they have nothing to eat."

He, answering them, said: "They need not go away: do you give them food."

Then they said to him: "Shall we go and buy two hundred denaria† worth of bread, and give them food?"

He inquired: "How many loaves have you? Go and see."

While they were making inquiry,

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‡ Luke ix: 11. Matthew says, "he was moved with pity for them, and cured their sick." Mark says: "He pitied them, because they were like sheep that had no shepherd. And he began to teach them many things," (vi: 44.)

† Denarian was worth about 15 cents, 200 denaria, \$30. See Bible Union's Primary Revision of John vi: 14, note 1.

Phillip says to him: "Two hundred denaria worth of bread is not enough for them, that each may take a little."

Then "One of the disciples, Andrew, Simon Peter's brother, said to him:

"There is a lad here that has five barley loaves, and two little fishes; but what are these among so many?"

Jesus said: "Bring them here to me."

Then "he commanded them to make all recline in companies upon the green grass. And they lay down in squares, by hundreds and by fifties. And when he had taken the five loaves and two fishes, he looked up and blessed; and [then] he broke the loaves and gave them to the disciples to set before them. And the two fishes he divided among them all. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces, and of the fishes. And [the number of] those who had eaten was about five thousand men, besides women and children.

Then the men, after having seen the sign which Jesus did, said: "This is, in truth, the Prophet that was to come into the world."

Jesus now perceived that the people were disposed to "take him by force and make him king." He, therefore, "immediately constrained his disciples to enter the boat, and go before him to the other side, towards Bethsaida, while he dismissed the multitudes. And when he had dis-

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† Not squares, strictly speaking. Wesley says: "That is, fifty in rank, and a hundred in file. So a 100 by 50—5000." But Fleetwood has 10,000! And Clark objects, saying: "But if they sat 50 deep, how could the disciples serve them conveniently with bread and fish?"

missed them, he went away to the mountain to pray."

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**A STORM ON THE LAKE—JESUS WALKS ON THE SURFACE OF THE WATER.**

It is Mark who says, that Jesus commanded the Disciples to "go before him to Bethsaida."—But John says, "When evening had come, his disciples went down to the Lake, and, having entered the boat, went across the Lake toward Capernaum." On this text, Clarke comments as follows: "St. Mark says, chap. vi: 45, that our Lord commanded them [the disciples] to go along to Bethsaida; and in the course of the history we find they got neither to Bethsaida nor Capernaum, but landed in the country of Gennesaret; Matt. xiv: 34. Our Lord seems to have desired them to go either to Bethsaida or Capernaum, which were only a few miles distant, and on the same side of the sea."

\* \* \* \* \*

There is probably no discrepancy here, for while Jesus told his disciples to go to Bethsaida, on the northern side of the lake, they would row in the direction of Capernaum, on the north-west.—But to resume the narrative:

John writes; "And it was now dark, and Jesus had not yet come to them. And the Lake arose, on account of a great wind that was blowing. Then, having rowed about twenty-five or thirty furlongs, they saw Jesus walking on the lake, and coming near the boat; and they were afraid."

Matthew informs us that it was in "the fourth watch of the night [past

three o'clock,] that Jesus came to them, walking on the Lake." Thus they had been the greater part of the night in rowing 25 or 30 furlongs, (between three and four miles.)

"And when the disciples saw him walking on the lake, they were frightened and said, 'It is a spectre!' and they cried out for fear. But Jesus instantly spoke to them and said: 'Take courage, it is I, do not be afraid.' Then Peter answered him and said: 'Lord, if it be thou, bid me come to thee on the water.'

And he said, 'Come.' Then Peter went down out of the boat, and walked on the water, going to Jesus. But when he saw the wind strong he became afraid, and beginning to sink, he cried out, saying; 'Lord, save me.' And Jesus immediately extended his hand, and, taking hold of him said to him; O you of little faith! why did you doubt?"

And when they had entered the boat, the wind ceased [blowing.] And those who were in the boat came and worshiped him, saying, 'Truly thou art the Son of God.'

And when they had passed over, they came into the land of Gennesaret. And when the men of that place learned of him, they sent out to all the surrounding country, and brought to him all that were sick, and besought him that they might only touch the fringe of his mantle, and as many as touched were perfectly cured."

It would be interesting to pause, and contemplate the scene here presented to our view. But how can we linger when so much remains to be studied.

W. PINKERTON.

## MY MOTHER.

How oft' I've thought of childhood's years!  
Those thoughts I cannot smother;  
I'm now oppressed by manhood's cares,  
But still I think of "Mother."

Yes, oft' I think of hours long past,  
Nor do I *try* to smother  
The thoughts that bind my memory fast,  
To my own darling "Mother."

A father's love is great indeed,  
And great the love of brother;  
A sister's love nought can exceed,  
Except the love of "mother."

My Mother! Oh, that precious gift!  
So highly prized, none other;  
Now I must mourn, because bereft  
Of that dear gift, my "Mother."

Two other friends, lost, lost have I,  
Sweet sister, and dear brother;  
One far, far away doth lie,  
And one beside our "Mother."

But when I knew that I must part  
With Sister and with brother,  
It did not seem to break my heart,  
Like parting with my "Mother."

My mother! Oh, how sweet thy name!  
So sweet, so dear, none other;  
Now thou art done with toil and pain—  
Gone to thy rest, dear "Mother."

Father! Father! I've only thee,  
For now there is none other;  
To give parental care to me,  
Though I forget not "Mother."

Sister! Brother! think of me,  
Think of your absent brother—  
And think of those departed *three*—  
Oh, ne'er forget our "Mother."

For she it was that loved us all—  
Taught us to love each other,  
To love our father, neighbors, all;  
Could we help loving "Mother."

## The Old.

We cannot repress the fear that the tendency of the times is to irreverence. There are many temptations upon the young to forget their responsibilities to the aged. The facilities for travel and the exigencies of business draw many a son from his

home, where he leaves to helpless penury his parents. The eager desire to get rich too often betrays its victim into a willingness to shut the door upon those who gave him being, to avoid the expense of supporting them. A love of independence prompts many a boy to push rudely from him a father or mother who seeks to curb his fiery spirit to stay his mad adventures. The gay and festive temper of youth finds it tiresome drudgery to wait on the wants of the feeble and the dying.

These things are exerting their hurtful influences. The old are too often pushed aside to pine away in loneliness. Their opinions are laughed at as obsolete and impertinent. They are snubbed as imbeciles and dotards. Their advice, though lovingly bestowed, is harshly cast aside. Their demands are met in a spirit of chilling rebuke. The gifts they get are flung at them as reluctant charities. Too frequently it is that they are left to struggle in poverty, while their sons and daughters are rolling in plenty and reveling in pleasure.

This may not be so much a tendency of these times as a general tendency of human nature. It has been so from the beginning. The world has seen many King Lears flung out by ungrateful children to wage an unequal fight with the storms of heaven. We have noticed, when sons and daughters are buried, that Rachel weeps with a sorrow which cannot be comforted; but when aged and feeble parents die, tears are few and speedily dried.

We blush to count it needful to rebuke irreverence. It is a sin which like blasphemy, can claim no reason-

ble motive and plead no excuse. It can come only from a soul too base for gratitude and too ignoble for love. They who can slight and misuse the old are ready for any crime.

"How sharper than a serpent's tooth to have a thankless child." A grief unmeasured it must indeed be, to have the child we bore, and loved and reared, and watched, to turn from us in the extremities of age. When we were strong and they were weak we protected them. Shall they, now strong, forsake us in our day of feebleness and sorrow? That were a sin which Heaven would never cease to frown upon.

Finally, we urge the cultivation of a reverent spirit. Let the old be treated with the most grateful and delicate consideration. Hear them with respectful attention when they tell their oft repeated stories, or utter their sad and feeble complaints. To them be sure to give the easiest chair, the coziest corner, the choicest food, the first and longest chance to talk, and the mellowest tones of your voice. See that their cane is never lost, their pipe is never broken, their slippers are never out of place, and their pillows are always adjusted in the same old way. Find no fault with their odd humors, their fretful censures or their strange mistakes. Give them the morning paper first—tell them all the news and explain it over and over again, Listen to their advice and bear kindly their rebukes, for they mean it all in love.

Yes, yes, be ever gentle with the old. They are not strong and brave as once they were, but they are ripening for another sphere. Go with them, and be kind to the very hour when

they are called away, and with their dying lips they will breathe a blessing on your head.

W. E. H.

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### The Lilac Buds.

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A branch of lilac has stretched out as far as the window-pane, near which often I sit and write, and I like to watch it. It seems to say many things, and among others it reminds me how long *buds* are *buds*. It was the 12th of October that I first noticed the new buds pushing out under the foot of the old leaves, which fluttered over them to a green old age, until the November winds swept them to the ground. They were then left alone on the bare branches to take life as it came in the dark days of December, January frost and cold, February ice and thaw, and terrible shaking from the March winds. I noticed them in the first nipping frost, but they did not seem to mind it. In the warm sun of January they wanted to come out, but a northeast storm held them back. In the February thaw they began to look big; frozen rain kept them in place. April showers have come; they show signs of maturing powers. But they will not be fairly out, doing their work and playing their part in this great world of ours, till May, and that makes eight months of bud-life. It certainly shows what God makes of bud-life—that it is an important part of life, and he does not wish to hasten it. He lets the little things gradually get accustomed to the ways of living in this world; slowly and surely gaining strength and health, vitalizing and hardening their little

energies by degrees; never pushing them forward, often holding them back, until the right time arrives, when they come forth properly qualified for their position on the tree, waving their banners all the beautiful summer-time without weariness and without rest.

If buds must be buds just so long in order to make fit leaves and flowers and fruit, so our tender buds, the children in order to make strong men and women, ought to stay children just so long, and not "come out" before their proper time. There is no advantage in trying to be men and women too soon. It spoils them for being true men and women at all. We should not push children into studies, duties, feelings, or enjoyments beyond their years. They must grow to them. That is God's way.

Sometimes I see the boys trying to ape men. When they do it, it is generally the weakest or wickedest side of a man, as smoking, for instance, or swearing, because they can not do or be what properly belongs to man. Boys can not be buds and leaves at the same time.

When I see little girls losing the simplicity of childhood in their looks and words, dressed like young ladies, going to evening parties, sitting up late at night, eating rich cakes and confectionery; it makes me think of the lilac-buds in January thaw, swelling and trying to come out before their time, and I feel sorry if there is no firm hand to keep them back. Their Mays and Junes will come full soon. Yet they are not likely to come at all if forced to come. The buds may be winter-killed.

Let parents and us all remember, then, that God likes the children to stay buds; to be children as long as they are children, and good ones, too.

### Go Because it Rains.

"I suppose you wont go to Sabbath school to-day, Lucy," said a mother one rainy Sabbath, settling herself to some agreeable reading after breakfast.

"Please let me go to-day, mamma; I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home! How can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, although, as she lives so far away, she is often obliged to hire a carriage to bring her, and she told the class that one Sabbath when she went through the storm and did not find even one scholar, she was so discouraged that she could not help crying. She asked us, too, if we did not go to our day schools when it stormed worse; and she said, while we must always do just as our parents thought best, perhaps if we asked them pleasantly to let us go, and were willing to wear our thick boots and water-proofs, they would be willing if we were well. Please let me go to-day, mamma, you know if it rains ever so much worse to-morrow I shall go to school to keep my place in my class."

"Well, I am willing, my dear, if you wear your school suit; go and get ready."

But when the mother heard Lucy singing softly in the nursery as she dressed herself to go out,

"Must Jesus bear the cross alone,  
And all the world go free?"

she could no longer take interest in her book, and when her husband, who was a lawyer, came in soon after from his library, she said, smiling:

"Our Lucy is going to Sabbath school especially *because it rains*, that her teacher may be encouraged by the presence of at least one pupil. What say to going to meeting ourselves for the same reason, if we do not for a better?"

"I'm agreed, my love; I was just thinking I never could plead a cause to a vacant court-room, and that our minister must find it hard work to preach to empty pews."—*Congregationalist*.

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### IT STINGS.

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"How pretty!" cried little Sam, as his little fat hand grasped a bunch of white lilac which grew near the gate of his father's mansion. The next moment, the child's face grew red with terror; and he dashed the lilac to the ground, shrieking, "It stings, it stings!"

What made it sting? It was a bright, beautiful, and sweet-smelling flower. How could it hurt the child's hand? I will tell you.

A jolly little bee, in search of a dinner, had just pushed his nose in among the lilac-blossoms, and was sucking nectar from it most heartily when Sammy's fat hand disturbed him. So, being vexed with the child, he stung him. That's how Sammy's hand came to be stung.

Sammy's mother washed the wound with hartshorn; and when the pain was gone, she said, "Sammy, my dear

let this teach you *that many pretty things have very sharp stings*.

Let every child take note of this, — *Many pretty things have very sharp stings*. It may save them from being stung if they keep this truth in mind.

Sin often makes itself appear very pretty. A boy once went to a circus because the horses were pretty and their riders gay: but he learnt to swear there; and thus that pretty thing, the circus, stung him.

Another boy once thought wine a pretty thing. He drank it, and learned to be a drunkard. Thus wine stung him.

A girl once took a luscious pear from a basket, and ate it.

"Have you eaten one?" asked her mother.

Fearing she should not get another if she said "Yes," she said "No," got another pear, and then felt so stung, that she could not sleep that night.

Thus you see that sin, however pretty it looks, stings. It stings sharply, too. It sting fatally. The Bible says, "The sting of death is sin."

If you let sin sting you, nothing can heal the wound but the blood of Jesus. If you feel the smart of the sting, go to Jesus with it, and he will cure it. After that, never forget that many pretty things have sharp stings; and be careful not to touch, taste, or handle such things.—*Young Reaper*.

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### Washing Judas' Feet.

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"But there is so little satisfaction in doing anything for *her!*" com-

plained Mrs. Hyrst to her friend, in reference to a certain afflicted, yet querulous member of their congregation.

"Why not do it for Christ, then?" asked Mrs. Hearty, the person addressed.

"But I am not sure that *this* is work for Christ. Mrs. Zack surely does not *seem* to be one of his."

"I do not profess to judge in this matter," replied Mrs. Hearty. "Yet grant for a moment that she is not; still we are met by this grand precedent: Christ did for one far more unworthy a greater act of condescension than you have ever done for Mrs. Zack."

"I do not perceive just now to what you refer," said Mrs. Hyrst.

"Washing the feet of Judas, replied her friend.

"Ah! that was so! I never thought of it before, and, had I been asked, would have replied that Judas was not present at that time."

"The thirteenth chapter of St. John's gospel will convince you of the fact. I often pause in reading it to endeavor to picture that scene, and to draw from it the rich instruction it is calculated to convey. Christ, with all his exquisite susceptibilities, with his intense hatred of evil, especially evil under the guise of goodness, of treachery such as Judas's—what must have been his mental anguish in view of such base ingratitude! With feelings of love which we cannot fathom, he stooped before the ardent Peter, the gentle, affectionate John, and all the faithful ones. But, if we cannot fathom such a love as this, how much less can we comprehend the love which actuated the

divine Redeemer, as in the form of a servant he bowed before the traitor, and washed his feet, and wiped them with the towel with which he was girded!"

'Ah! this was humiliation,' replied her friend. 'He would make himself of no reputation; even laying aside his garments, and appearing just like a serving-man of those days, girt with a towel. Do you think that Christ had other reasons for not omitting Judas than the mere setting us an example?'

"I do not pretend to say that. And I love to think of the act as he speaks of it at the time,—'That ye should do as I have done unto you.' There is a deep significance in the fact that our Lord did not wait until Judas had gone out, but would wash *his* feet among the rest. It gives additional force to the words, 'That ye should do as I have done unto you.' But as I am fain to believe, also, that in this act was manifested a love which yearned to reach the heart of Judas; a love which would not leave a single means untried to bring back to repentance the guilty transgressor, if haply his heart might be touched by this marvelous manifestation. He surely had the opportunity to relent."

"Ah, yes! replied her friend; 'and had Judas been passed by, it might have been said, "Oh, if Christ had only washed *his* feet!' He surely must have relented under the power of *such* an act on the part of his Master, his injured Lord, who, Judas well knew, must have known his guilty purpose; for he had already said, 'One of you shall betray me.'—*Christian Banner.*

Too Many Committees.

A "friendly and watchful" correspondent writes as follows to the *Philadelphia Baptist*:

"The sad fact is that in some churches everything is done by a committee. One does the singing in public worship; another does the giving to benevolent object; another looks after the Sunday school, and so on. Now, it is very well to have committees for some objects; but it is utterly wrong for all the rest of the Church to stand still. Every member, male and female, is bound to work for Christ, in all these departments, in some way. Especially is it wrong to have a committee to do the praying and exhorting. In most churches this is so. You know quite well who will speak at every prayer meeting. Sometimes the others are compelled to keep still, because the self-appointed committee always take the business into their own hands. In some churches the minister is expected to lead the prayer-meetings, and make them interesting. My cure for this, when a pastor, was to *stay away* most of the time. I never felt called to do the church's praying. When I did attend prayer meetings, I always called on at least one young brother, who had been backward at such times. I am satisfied that, as a general thing, the pastor ought not to attend the stated prayer meetings of his church; and that only by encouraging *all* the members to pray and exhort, can ministerial talent be discovered and fostered."

He that loveth little, prayeth little;  
he that loveth much, prayeth much.

It was the advice of Seneca to his friend Lucilius, in order the more diligently to keep himself up to his full duty, to image some great man, as Cato, continually looking upon him. So the christian, who would labor earnestly and successfully, must walk with Jesus—must feel that he is ever by his side, noting all he does. But oh! how blessed is the thought that he is more than a silent spectator! He is an all-powerful helper—an ever ready and willing helper.

A missionary writes that a Nestorian convert traveled sixty miles through deep snow and piercing cold, in order to be present at the administration of the Lord's Supper. How many members of the church in Christian countries do not travel sixty rods to enjoy such an occasion?

Some people, because they cannot give as much as they would like to, will not give anything. But this was not the way with the poor woman, noticed by our Savior, who cast two mites into the Lord's treasury.

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THE  
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Laying on of Hands and Ordination.

FRANKLIN, TENN. }  
September 4th, 1870. }

*Bro's L. & S.*: Will you please refer me to the passages of scripture showing that the gift of the Holy Spirit was conferred by the laying on of hands. See Acts vi: 5, and say:

1st. Whether that gift was conferred by the laying on of hands. See also chap. xiii: 2, 3, and say what power was conferred in that case, or answer the following questions, to-wit:

2nd. Is it not true that the scriptures teach that the Holy Spirit was never imparted to man except in a miraculous form, and at the same time imparting power to perform miracles, and show thereby the power of God?

3rd. Is it not true that the scriptures teach that the only power conferred by the laying on of hands is such power as will give the subject authority to act and do the wishes of the respective congregations?

4th. Is it not true that for everything to be done decently and in order, that it is necessary persons

should be set apart in due and solemn form, showing to the world that the respective congregations have full faith and confidence in their Christian integrity, and that anything that may be done by such subjects, or persons, will be sanctioned or approved by the parties conferring the favor referred to.

Please give authoritative answers to the above questions, and at the same time refer us to the passages of Scripture, etc.

And very much oblige,  
Your Brother,  
ROB'T P. MOSS.

The subject of laying on of hands is as hard one to settle as any known to us, connected with the scripture teaching. Our own mind has been unsettled on the subject—is yet. While we are in doubt ourselves, we cannot hope to settle the difficulties of others.

But to the queries before us, we will give answers so far as we are able with the Scriptures to aid us. We doubt not that our difficulties arise from the fact that we come to this subject with preconceptions, and look

at it from an improper stand-point. The Romish idea was adopted by Protestants, with a slight modification, and this idea we have received and acted upon. It doubtless is the cause of our difficulties.

To our brother's first question, we respond :

"They sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost. Then laid they their hands on them and they received the Holy Ghost. And when Simon saw that through the laying on of hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." [Acts viii: 15.] Here is clear evidence that the Holy Ghost was given by the laying on of hands. When thus given, it was given with wonder-working power.

"And when Paul had laid his hands upon them, the Holy Ghost came on them. [Acts xix: 6.] They also were enabled to work miracles.

"Neglect not the gift that is in thee, which was given thee by prophecy and the laying on of the hands of the presbytery. [1 Tim. iv: 14] "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee, by putting on of my hands." [2 Tim. i: 6.] There was a gift of God imparted to Timothy by the laying on of the hands of Presbytery, of which Paul constituted one member, as these Scriptures plainly teach. The power which Simon desired to purchase was called the gift of God. There is no doubt

in my mind that the gift of God, conferred, was the Holy Spirit, given him by measure, to enable him to teach the truth and which would guide him in his work, while as yet he and the churches were without the written word to guide them. This gift refreshed, inspired and called to his mind the truths of God necessary to the guidance of the church, and that he had learned of Paul. As these teachings then were only verbal, he was commanded to commit them to faithful men who would be able to teach others also. Then to our minds in these three examples, clearly and unequivocally, the object and result of laying on of hands was the impartation of the Holy Spirit: This, we think, all must and do concede.

There are but two other cases of laying on of hands in the church of Christ, recorded in Scripture. These cases are, Acts vi: 5, and xiii: 3. These two cases are involved in some doubt. Some contend that the object was the same here, and that miraculous knowledge or wisdom was the design and result in both these cases. To sustain this idea, the assumption must be that these subjects of imposition of hands, did not possess wonder-working power before the hands were imposed. The apostles tell the disciples to look out among them men full of the Holy Ghost and wisdom, whom we may appoint over this matter.

Does this expression, "full of the Holy Ghost," indicate that they possessed it in its miracle-working manifestation? It does sometimes, but it is argued not always. As an example when it does not mean miracle working power, Acts xiii: 52 is re-

ferred to. The disciples at Antioch in Pisidia and throughout all the coasts "were filled with joy and the Holy Spirit." We think this does not refer to the Holy Spirit in its miracle working power. They were commanded to select men full of the Holy Ghost and wisdom. They selected, and it is said Stephen was full of the Holy Ghost and faith. Was the wisdom and the faith of a supernatural character? If not, is not the Holy Spirit of the same type or character? Hands are laid on them, and then Stephen is said to be full of the Holy Ghost and power. Power is not attributed to them before the laying on of hands. There is no indication that any of them could perform miracles before the laying on of hands. Stephen and Philip, both, could, afterward, and we presume the other five could. Hence, the argument is, the spirit, in its miracle-working power was conferred by laying on of the Apostles' hands, and that this was the true design of the imposition. The argument from the 13th of Acts is similar.

Paul was converted by the appearance of the Savior to him, and his submission to the command of Ananias. Ananias said he was sent that Paul might receive his sight and be filled with the Holy Ghost. But was this being filled with the Holy Ghost supernatural and miraculous? Those who assume this position, maintain that it was not, and as a reason, assign that neither Paul nor Barnabas are recorded as having exhibited the miraculous powers, notwithstanding they have been preaching ten or twelve years previous to this time. But so soon as hands were laid upon

them immediately the miraculous power is manifest. Hence they argue that laying on of hands imparted the spirit and gave the Apostolic authority. This plea gives significance, too, from the fact that Paul, in the enumeration of teachers, in the first verse of this chapter, is placed last, a sure index that he was of less note and esteem. After the laying on of hands it is no longer Barnabas and Saul, but it is always Paul and Barnabas. Something occurred at the imposition of hands to give Paul the pre-eminence, a prominent superiority, which he henceforth maintained as the chief apostle until the end of his life. Before this, he is only mentioned as one of a number of teachers, afterward as the chief apostle. It is probable he received a measure of the Spirit in the beginning, that enabled him to teach as did Stephen, Philip, Timothy, and other teachers, before the completion of revelation, afterward he received the measure that qualified him for the Apostleship. And by this he obtained the pre-eminence. If this view of matters be correct there remains no example or authority for laying on hands for any other purpose than impartation of the Spirit. And none for the continuance of the practice at this day. It is further maintained that the Savior laid hands on others, but always to impart some miraculous healing power. This is merely a continuance of his example by the apostles. There is some plausibility in this view, but some difficulties connected therewith.

Another view is, that the Apostles laid hands on the Samaritans, and others, to impart the Holy Spirit, but on the seven to confer the authority

of office; and also, the presbytry did the same to Paul and Barnabas, to confer authority upon them in their new work of teaching the Gentiles. The two cases, Acts vi: 5, and the case of Paul and Barnabas stand alone as authority for conferring official position by this process. It has some plausibility, in as much as no other results are mentioned than the entering on these three works. The difficulties in this idea seem to me also of some importance. With reference to Paul and Barnabas, they had already been teaching the Gentiles before this. For this, they already had the sanction of the apostles and church at Jerusalem. [See Acts xi: 22:] Again, it leaves entirely unexplained the fact that Paul worked no miracles, was numbered with the ordinary teachers, and among them evidently was of small repute. After this time, his position was greatly changed. It seems, too, that if Paul was gifted with miraculous power when the disciples at Jerusalem so held him in doubt, that Barnabas had to testify in his behalf to satisfy their doubts, while he was narrating that the Lord had appeared to him, spoken to him, and how he had preached boldly, his miraculous powers would have been referred to or exhibited as evidence of his conversion, had he possessed them. On the other hand it seems probable that if Paul and Barnabas had received miraculous powers by the imposition of hands it would have been mentioned. Another idea is that while they had been recognized as teachers heretofore, they had not been solemnly dedicated to this work; after this time it was their constant life work.

This was once our own idea of the meaning of laying on of hands. Hence in our younger days we refused to have hands laid on us because we felt a little uncertain of our future. We dislike, by nature, vows and promises for the future. We strive to be true to the present, and leave the future to Him who alone can see the end from the beginning. Hence, with our then ideas of the meaning of it, to-wit, if hands were laid on us to set us apart to preach, we were as unalterably bound for life to the work, as the Remish Nun is to her vows when the veil is taken, we could not submit to the ordinance.

A closer study of the Scripture convinced us this was an unfounded view. We then came to regard the act as one, expressing simply approval of the work, co-operation and sympathy with it; to be repeated as often as a member entered upon a new work, a new field of work, or from his church returned to his labors again. We have doubted whether a church should go through the forms of conferring authority. It is not the source of authority. It can confer none. God is the only source of authority in religion, and his law the rule of its bestowal. The church when not acting under the direction of this law, carries not a particle of authority itself. It can only fellowship and approve work done by authority of God.

Through the later years of our life we were willing to have hands laid on us every week, if only approval of our work, fellowship, sympathy in our labors, without bestowal of authority, were meant. But we found none willing to lay hands on us with this view. More latterly, from a closer

study, we are not certain what we believe on this subject, so are likely to go through the world without having hands laid on us at all. Yet, if it is in harmony with the will of God, we should certainly find great happiness in honoring him in this appointment as well as all others.

We have endeavored to give the different ideas held at this day, with the reasons for and against. While in doubt, we somewhat incline to the last explanation given: that it is merely approbatory.

2nd. The Scriptures certainly teach that every Christian must receive the Holy Spirit, it must be his guide, guard and comforter here, and the germ of immortality at the last day. See Rom. viii: 9—11; 1 Cor. iii: 16; vi: 19; 2 Cor. vi: 16; Gal. v: 18—26; Eph. ii: 20—22. All of which indicate that the Spirit dwells in the Church and in Christians. It must abide with them forever, but its wonder-working manifestations must cease when the full will of God is completed. 1 Cor. xii, xii chap; Eph. iv: 11—13.

The third question we have answered to the best of our ability above.

In answer to the 4th query: The Church at Jerusalem did live for a time without any person set apart in any manner to a special work; when persons were chosen and set apart it was only to such work as was found neglected. At Jerusalem were many Jews. Some lived in Jerusalem and Judea, were called Hebrews. Others had in the wars and disasters that befel the nation wandered off and settled down to business in the Gentile cities and countries. These were regarded as deserters from the Jewish

nation—were regarded with prejudice by the natives. Members of both classes were converted to the Christian religion. A fellowship of goods was established, and to each was administered as he or she needed. The main body of disciples were Hebrews. The chief wealth was in all probability contributed by them as they dwelt at Jerusalem; their possessions were here. The daily distribution took place. Who did it? Not the apostles for they were teaching, and when complaint was made it was said it is not reasonable we should leave the word of God to serve tables. The disciples, without special appointment, evidently attended this work. As the majority were Hebrews—the wealth theirs, the Grecians were backward probably, and while the Hebrew widows were well cared for, the Grecian widows were neglected. Complaint reached the Apostles. They said look you out seven men to attend to this matter. What matter? The matter complained of? The feeding of the Grecian widows. They were not appointed to some work not complained of, not neglected. They were not appointed to feed the Hebrew widows. They were not neglected—were fed by the voluntary work of the church. Then the seven were set only to the work neglected in the voluntary work of the church. Very soon all the disciples were scattered. The work for which they were selected had ceased. They went at other work. Stephen was killed when preaching. Philip is elsewhere at the same work. The others doubtless scattered in the same calling. Then this example only shows authority for appointing men to work,

which fails to be performed in the voluntary work of the church. And then only while the necessity lasts.

We take it, the church was in good order both before they were appointed and after they had left, notwithstanding there were no set apart officers. Paul left Titus in Crete to set in order the things that were *wanting*. Things not wanting, things not lacking, not neglected, were not interfered with. We have no faith in a man's doing a work because of appointment for which he has no inclination. without appointment, The Christian religion only sanctifies our natural faculties and inclinations. Appointing a man to attend to the sick who has no natural aptitude for it, will not enable or prompt him to do it. So the first qualification of the bishop is, he must *desire* the work, have a taste and aptitude for it. If in the voluntary workings of the church some things are found wanting, lacking, neglected, some one should be appointed to do this work. Never make an appointment to do work which is already done without appointment. Confusion instead of order will grow out of this. This appointment will prevent, rather than promote the work. No appointment will ever enable a man who shrinks from responsibility—who is inefficient who lacks active energy of character, to make a ruler of a congregation. One who, by natural bent of mind is active, devoted, assumes responsibility, and is a natural leader, when these talents are consecrated to God, will alone do this work. Where there is a natural and voluntary growth of the proper man into this position, it

is more certain to be properly done than otherwise.

So too, of the Deacons. Titus see in order the things wanting, and ordained elders in every city. Placed the elders in the positions their natural talent and disposition fitted them for, we would say. He at first left them for a year or two to develop their several characters, abilities, inclinations and activities in the church of God, and then, as they were young congregations, he sent an experienced man among them to see what was neglected in the work and worship of the church, to set it in order so the whole work would be done, and place the elders in the positions for which their talents showed them adapted.

We do not believe the observance of any ritualistic forms and ceremonies ever promotes a true and living order and activity in a church. Nine times out of ten, the authoritative investiture of improper persons in office only chokes off those naturally adapted to the work and destroys the life and activity of the church. The sanction and authority of the church ought to be lost sight of in our effort to find the sanction and authority of God.

Our brother will see that the cases on which hands were laid, without imparting the spirit, are few and somewhat doubtful.

We submit these things for the consideration of the brethren, simply wishing to induce them to look at the matters from a somewhat different stand-point, feeling by no means satisfied in reference as to the true positions.

Bro. Poe will accept this as a res-

ponse to his queries on the same subject so far as it is applicable, as by some mishap we mislaid his queries.

D. L.

—◆◆◆—  
To our Friends.

Greatly desiring to extend the circulation of the Gospel Advocate, we propose to send to all new subscribers ten numbers of the present volume, together with the Advocate for the year 1871 for \$2 50. An extra copy with a club of ten.

Will not our friends immediately set to work to aid us? Show this proposition to your friends and neighbors and induce them to subscribe at once. While the weather is good, give attention to this matter and aid us in a good work.

EDS.

—◆◆◆—  
A DEBATE.

There will be a discussion in Mayfield, Ky., between A. C. Caperton, (Baptist,) and J. E. Myles, (Christian,) commencing on the 18th of October, 1870.

For further particulars see ADVOCATE, No. 36.

—◆◆◆—  
From the Sunday Magazine.

The Lord Spoiling Balaam's Promotion.

—◆◆◆—  
"I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour."—Num. xxiv: 11.

—◆◆◆—  
Balaam has made a mistake! He has obeyed God, and thereby lost the patronage of Balak! He has so far allowed himself to be influenced by

the Lord Jehovah that he need not look for anything now at the hands of the Moabitish prince! He had meant him well—he had intended to make a man of him—to promote him to "great honor;" but he had listened to the Lord, and he was done with him now; he might go home when he pleased. He had lost his chance; he had allowed the Lord to spoil his promotion! "Lo, the Lord hath kept thee back from honor."

It is astonishing how far vanity and ignorance, when they are found together,—which they usually are—and when there is no moral principle holding them in check,—which there seldom is,—it is astonishing, in these circumstances, how far they will carry those under their influence. The sun in the heavens is a trifle to the smile of such, and their frown is to be dreaded more than the plague; whereas, in reality, neither their smile nor their frown is anything at all, but two different phases of a character which earnest and honest men can only regard with a mixture of pity and contempt. Not that Balaam was either an earnest or honest man, as we shall afterwards see. He was one of those who endeavor to unite the worship of God and the worship of memmon, and who bring themselves to ruin in consequence, utterly failing to secure the advantages of either.

The whole narrative is one of peculiar interest, and is fraught with instruction and warning at every point.

The wanderings of Israel were now at an end, and they had encamped on the borders of Moab close by the Jordan, where they lingered till taken

across it by Joshua. Balak the king of the Moabites was afraid of them; and he thought that their strength might be weakened if he could prevail upon some diviner or prophet to invoke against them the curse of their gods. There was no real ground for his fear. They had not manifested any hostility, and indeed were forbidden by God to do so; but the truth seems to have been that he desired to ruin Israel, and therefore he takes it for granted that Israel desired to ruin him. Thus it is common for those who design mischief against others to pretend that mischief is designed against them, and to make their imaginary grievances a pretext for their causeless malice.

Such a man as he wished for was to be found in Balaam, who had some reputation as a diviner, who seemed to be well acquainted both with Israel and with Israel's God, and who was considered somewhat in the light of a prophet—a designation he actually receives in the New Testament—at which, however, we need not wonder when we remember that God did occasionally give something like prophetic power, for particular purposes, to those who had not his fear in their hearts. To this man Balak sends some of the elders of Moab and of Midian, with rewards of divination in their hands, and with a request that he would come over and curse him this people." The rewards of divination went at once to his heart, for he was a covetous man, and loved the wages of unrighteousness." Still he was not quite at his ease. He tells them to lodge with him for a night, and he would bring them word again

after he had ascertained what the Lord would say on the matter.

This was the first error of Balaam. He entertained the temptation. It was not a matter on which he should have had any temptation, and to talk of consulting the Lord about such a thing was nothing less than an insult. He should have rejected the proposal and sent back the men, at once. Let us take care how we allow the suggestions of evil to lodge in our hearts "for a night," nay, even for an hour. Our only safety is to repel them at once.

God communicates with Balaam, probably by an angel, and strictly forbids him to comply with Balak's request—"Thou shalt not go with them: thou shalt not curse the people, for they are blessed."

This Balaam reports to the men next morning, but not fully: he merely tells them to go back, for that the Lord refused to give him leave to go with them. This was another error in Balaam; he did not tell them that he could not curse Israel because in point of fact they were blessed. Had he done so, Balak might have felt that it was hopeless, and there might have been an end of the matter. It was evident that he wished to go, and did not mean to discourage the messengers too much; and precisely in this light Balak took it up, and sent another deputation of still more honorable men, with larger gifts in their hands, and larger promises on their lips. And what did Balaam do then? He uttered a very fine sentiment, true enough in itself, but, in so far as he was concerned, nothing but words:—"If Balak would give me his house full of silver and gold,



I cannot go beyond the word of the Lord my God less or more: now, therefore, I pray you"—I pray you what? Go back to your master, and tell him that the thing is impossible, and that he need not attempt to persuade me farther? That is what, from the beginning, of his speech, we might have expected the end to be. But no,—a covetous heart makes havoc of logic as well as of duty. "Now, therefore, I pray you, tarry ye here also this night that I may know what the Lord will say unto me more." What an absurdity! Had not God already given him his answer? But it fairly brings out the state of his heart. He was perfectly willing to go with the men and curse the people of God. Nay,—as we sometimes say—he was evidently "dying" to go. And why, then, did he not go at once? Because he was one of that class of sinners who wish to have all the advantages of sin, but to be kept free from its risks. As he afterwards said, conversely to this, "Let me die the death of the righteous," but never once said, "Let me lead the righteous man's life."

God had given him his answer, and it was decidedly negative, and therefore we are, at first sight, a little surprised that He should have seemed to give him permission now. But it was only in appearance—it was not permission properly viewed—it was only this, that seeing his heart was set upon it, He would not prevent him. He had told him already what his mind was, but seeing that he is so desirous to go, He will not hinder him. To this extent, He allows him to go. It is in His wrath—He is angry with him all the same. And

that Balaam understood this is evident from the fact, that when the angel challenged him in the way, he did not plead that God had given him permission. He knew in his heart that that was not true—that the permission he had obtained was a permission in anger—the permission which consists merely in this; that he was not to be forcibly prevented. And the lesson of this it is not difficult to perceive. The same thing is happening every day. The man who is bent on some evil course finds it difficult at first to bring his mind to it. God hedges in his path; and, both by remonstrances of conscience, and circumstances in providence, gives him to understand that he is opposed to it. But if he persist, these remonstrances gradually cease, and these circumstances disappear, and there is nothing but his own will now between him and ruin. He flatters himself that there is nothing so very bad about it after all,—that he has even got permission of God; while it is only such permission as Balaam got—a permission in anger—a permission which only means that he will not be forcibly prevented—a permission which is simply equivalent to this—"He is joined to his idols, let him alone."

Notwithstanding the interruption of the angel, giving him, as we would say, another chance, Balaam goes on his way—his heart was there already—and is received by Balak. He probably thought that as God had not prevented him from going, He would change his mind and not prevent him from cursing. At all events, he goes about the matter in a very pompous style:—"Build me here seven altars"

—seven altars! If he does not succeed it will not be from want of trying. Besides, he must, like too many, put a form of religion about his cursing. Three several times then, and at three several places, he tried to curse the people of God. But God turned the curse of his heart into a blessing on his lips: till Balak, disappointed at first, and at last thoroughly disgusted, lost his temper, smote his hands, together in his wrath, and said: "I called thee to curse mine enemies, and behold thou hast altogether blessed them these three times; therefore now, flee thee to thy place; I thought to promote thee to great honor, but lo, the Lord hath kept thee back from honor." And this was the upshot of the singular and unholy alliance.

Two or three lessons may be drawn.

1. Here is a very common idea of honor. It consists in a pleasant result, without any reference to means or process. Let there only be outward promotion—let service in any case bring us reward—elevation, we shall say, to some conspicuous or lucrative post—and that is "honor." Nor do we intend to depreciate such things. When they come as a consequence of genuine character and worthy conduct they are by no means to be despised. But here is the evil, that the manner in which they come is, by many, not regarded at all. It is the result alone which is really considered, and they do not care through what miry ways they travel so as to reach it. Balak and Balaam were alike in this. Balak thought that Balaam would still be an honored man, by the promotion which he

should give him, although he must first have falsified his own convictions, and cursed a people who had never injured him, and who indeed knew nothing about this savage, though senseless plot which was being hatched against them. And Balaam was perfectly willing for this. He had no scruple with regard to the means. All that he sought was the end. He saw honour in that, although in order to reach it he must trample down every conviction of conscience, disobey and insult the living God, and act the part of a contemptible hypocrite by pretending to curse where he knew that God had already blessed, and where consequently his curse would be no more than idle wind. It is the greatest mistake in the world; and it is precisely here that God and man—at least many men—differ entirely. God makes honor to lie in the means, man too frequently makes it to lie in the result. Let a man attain to a certain position, the world does not much concern itself as to *how*; it accepts the fact, and promotes him to "great honor" in its esteem. There are his houses, and lands, and servants, and equipages; and in view of these stubborn, but fascinating facts—unless there has been something very flagrant,—we are by no means critical as to the manner in which they have come. But God is *very* critical as to the manner in which they have come. It is just there that all the Divine criticism takes place. He does not look at the result. It is on the process by which this result has been reached that He fixes His righteous and omniscient eye. The honor or the dishonor is all there; and so it may happen that a man is

really sinking every step he is rising—sinking in God's estimation just as he is rising in man's—and by the time that the world has promoted him to "great honor" he may have so utterly destroyed the sensibilities of his soul, and made himself so dead to everything but worldly considerations that he is a rotten branch in the judgment of God, ready to be broken off and cast into the fire. Let us take the lesson home to our hearts; there can be no true honor which does not come in an honorable way. "Thou desirest truth in the inward parts;" and the honor which comes at the expense of truth, of justice, of honesty, of sacred obligations of any kind, is of the devil's coining, not of God's, and they who follow such a course will see the dark image and superscription upon it by and by, when God reckons with them, and they find that the wages of sin is not honor, but death.

2. Another reflection is this, that a good man may possibly become to others an object of surprise and pity.

Balaam was not a good man by any means; but he was constrained at this time so far to act the part of a good man, being constrained to magnify and bless the people of God whom Balak wished him to curse; and thus to sacrifice the good-will of the latter and all prospects of promotion at his hands. This was to Balak an occasion of anger, but was also an occasion of surprise and pity. He could not understand how Balaam could be so stupid as to allow anything whatever—even the command of God—to come in between him and the "promotion" which he had

intended for him. "I thought to promote thee to great honor, but lo! the Lord hath kept thee back from honor." Now it is very much the same with people of the highest type in all places and times. The world knoweth them not—it cannot understand them. Being itself accustomed to act only on commercial principles, and with a view to some commercial return, it cannot comprehend how men should give their time, their strength, their money, when no such considerations come into play. Paul was a madman in the estimation of Festus. He might have been chief of the Sanhedrim, whereas he was only the spokesman of a fanatical sect. The world would have promoted him to great honor; and had he only continued in the course he had first chosen, it would soon have had him up to its highest pinnacle; but lo! the Lord kept him back from honor. He turned him round and sent him on quite another track. He made him a preacher instead of a persecutor; and this was a track on which the world could see nothing but loss and shame. But what is his position now? It is that of the highest honor. He is in the hearts of men—in the creeds of Christendom—in the labors of Christians, as an example; in the sufferings of martyrs as an incentive; in the word of God, as an expounder; in the Church of Christ, as an authority; in all that pertains to the kingdom of God on earth, as a channel of good, as a voice of instruction, warning, comfort, hope, by which he, being dead, yet speaketh; and in heaven itself, on one of its highest thrones, in its strongest light, able to bear much;

because he had loved much; his song the loudest, his crown the brightest, his honor the loftiest, because in a special sense, he allowed himself to be kept back from the honor which cometh from men, and sought that honor which cometh from God only. "Marvel not if the world hate you," and marvel not if the world affect to pity you, to wonder at your simplicity. The world's surprise is the Christian's certificate. It shows that he lives in a higher sphere, and in a stratum of atmosphere which to others is death.

3. And yet once more, we are here reminded that all attempts to combine the gains of sin with the service of God come to confusion. There is such a thing as making the best of both worlds—for "godliness is profitable unto all things, having the promise both of the life that now is, and of that which is to come;"—but it is only "godliness" that does this, not sin (which, on the contrary, spoils both worlds;) and it does it by making the next world first, by "seeking first the kingdom of God, and his righteousness;" for then these things shall be added. But wherever there is an attempt to secure the profits of sin along with the promise of righteousness, ignominious failure must be the result. The whole jealousy of the divine nature, is roused against the unholy alliance: if Baal be God, then follow him; but if Jehovah be God, then follow Him; but "no man can serve two masters—ye cannot serve God and Mammon." To neither of the two parties is the conjunction satisfactory. The world grudges that which is given to religion, and religion despises what it thus grud-

ingly receives from the world. Sooner or later, one has to be given up, and frequently there is an utter shipwreck of both. Look at Balaam—what did he make of it?" He lost both the favor of Balak and the favor of God—nay, he incurred the displeasure of both. Balak sent him away as a contemptible imposter, or an impracticable fool; and he was afterwards slain by the Israelites, and, finally, he was stamped upon the sacred page, to his everlasting disgrace, as he who "taught Balak to cast a stumbling-block before the children of Israel"—as "Balaam, the son of Besor, who loved the wages of iniquity, a well without water, a cloud carried by a tempest, unto whom was reserved the mist of darkness forever."

This was the way in which the matter ended with Balaam; and it can have no other ending in any case. The heart cannot hold both God and the world; and where the world is enthroned, God remains out, for "what communion hath light with darkness? what concord hath Christ with Belial?" Let us pray that the Lord may keep us back from such honor of the world, as can only come through injustice to men or unfaithfulness to God—not by simply disgusting the world with us, as Balak came to be disgusted with Balaam—but by giving us likings above the world, and principles which shall keep the world in its proper place. Let us not fancy that we can have a religion which shall make it safe for us to sin while we live, and yet on which we may fall back for hope when we die; neither let us make our religion a mere stepping-stone to

our worldly advantage—as Balaam made use of his reputation as a prophet to lift himself up in the estimation of Balak, and to secure the wages of unrighteousness.

Let us come out into the light of simplicity and truth, devoted to Christ, faithful to God, and righteous to man; and if God shall be pleased to keep us back from the honor which cometh from Balak, not all the Balak's in the universe shall be able to keep us back from the honor that cometh from God. "The righteous shall be had in everlasting remembrance." We have only to glance at the past in order to see that plotters and trimmers of every age, either have gone into hopeless oblivion, or have obtained a conspicuity which they were better without; while those who have been faithful to God and duty—the self-sacrificing friends of justice, truth, and humanity—are up among the stars, a light forever.

A. L. SIMPSON.

#### Arkansas State Meeting.

The State meeting of the Disciples in the State of Arkansas will be held at Little Rock, commencing on Thursday, Nov. 3rd, 1870. Every church is requested to send messengers to this meeting, and it is hoped that the preaching brethren of the State will all attend. Preaching, and other brethren outside of the State will be cordially welcomed.

Bro. Munnell expects to be present. To all from any quarter who may desire to attend, the church at Little Rock extends a most fraternal invitation.

JOHN INGRAM, Sec'y.

#### Book Notice.

We have before us a tract of a little over a hundred pages, entitled, "The Bible vs. Spiritualism," by Prof. G. T. Carpenter, of Oskaloosa, Ia. The design of the work is to show the miserable absurdities and infidelity of modern Spiritualism. The author shows by quotations from leading Spiritualists, that their whole tendency is to destroy the influence of the word of God, and turn men loose to follow their passions, without restraint. This delusive form of infidelity has, and still is, engulfing hundreds of people in ruin, so far as Christianity, or even morality is concerned.

The tract is in two parts. Part second being devoted to "Bible evidences," which are presented in a very plain and interesting manner.

We cordially recommend the work to all wishing a brief examination of Spiritualism, or of infidelity in general. It is published by Call & Bristol, Oskaloosa, Iowa, of whom it can be obtained.

E. G. S.

I live for those who love me,  
For those who know me true,  
For the Heaven that shines above me,  
And waits my coming too;  
For the cause that needs assistance,  
For the wrongs that lack resistance,  
For the future in the distance,  
And the good that I can do.

Home is the one place in all this world where hearts are sure of each other. It is the place of confidence.

### Bloody Religion.

Is the religion of Jesus Christ a bloody religion? This may seem at first an idle question. But it is the natural exclamation arising from circumstances and lessons around me. For instance, even while I write, and you read, men called Christians are going out by hundreds of thousands to engage in each others' mutual destruction. They literally cut each other to pieces by machinery, and know not what it is for, only they have studeid the "bloody science," and now the command is given for action. And when a large slaughter is made it is deemed an occasion for bonfires and rejoicing. Should a stranger from another planet take a bird's eye view of the slaughter on the Rhine, and then see the victors running to Berln to sing *Te Deum* and light their fires, would he not think he had got to the infernal regions, or to some heathen land whose God delighted in blood. But christians are on both sides, and if not attended by the ministers of their religion, they at least receive their sanction and prayers from the pulpits at home. And more than two hundred millions of people who have received more or less instruction from the teachings of Jesus Christ, are consenting to this thing. Hence the question, "*Is the religion of Jesus Christ a bloody religion?*"

Again the question arises with double force, when we remember that for the past ten centuries the most terrible wars of the world have been waged by Christian nations.

The first missionary India sends to Christendom, *Baboo Keshub Chunder*

*Sen*, teaches us a lesson of peace. He says, "I belong to a mild, peaceable race, and by nature, religion, and education, am opposed to *all* war. As a Hindoo, I really cannot tell how followers of the Prince of peace go to war."

One of our foreign missionaries writes:—"The heathen say that wherever Christians go they whiten the earth with human bones. We don't want your bloody religion."

The soldiers of Christian (?) England have planted the British flag around the world, and now the sun never sets on the queen's domains. Our own quiet and largely Christian land sends abroad one of her sons to witness the work of war that he may become more perfect in the *art* of killing men. Is this science one of the legitimate fruits of Christian thought? Is "Prince of peace" a delusive title applied to one who delights in war? Is the religion of Jesus a bloody religion?

"What," asks Carlyle, "is the nett purport and upshot of war? To my own knowledge, for example, there dwell and toil in the British village of Durndrudge, usually some five hundred souls. From these there are selected thirty able bodied men. Durndrudge, at her own expense, has suckled and nursed them; she has, notwithstanding difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red, and shipped away at the public charges, some two thou-

sand miles, or say to the south of Spain, and fed there till wanted. And now to that same spot in the south of Spain are thirty French artisans from a French Durndrudge in like manner wending, till at length after infinite effort the two parties come into actual juxtaposition, and thirty stand fronting thirty, each with a gun in his hand. Straightway the word "fire!" is given, and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest! How then? Their governors had fallen out, and instead of shooting one another, had the cunning to make these poor blockheads shoot.

This is a fair and true picture of war. And yet no evil which has ever cursed a fallen race has received so many apologies from Christians as has the masterpiece of the devil. Surely war is surrounded by a deceitful lustre, for "the monster unveiled in all its deformity is seen steeped from head to foot in human gore, gorging his insatiable maw with the yet quivering limbs of mangled victims, and feasting his ears with the wallings of disconsolate widows and helpless orphans. Such is the idol whom the votaries of war adore." And when the blood-stained apostle of Mars passes by, beauty waves a salute, the poet sings his praise, and the historian records his fame. Now and then a Christian, with a half sigh, ventures to say: "War is a great evil, but it is necessary evil."

Necessary evil Necessary evil!!

A very easy word to speak after its pronunciation has been familiarized to us by the unthinking thousands, who use this easy apology for an evil which they have not enough faith and bravery to remove.

War is a voluntary act of man; and what man voluntarily does he may voluntarily leave undone. The early christians did not find war a necessary evil so far as they were concerned, for they did not fight. For two centuries after Christ no christian ever went to war, except with those weapons which "are not carnal." "There is no power this side of the heavens that can make a christian fight if he refuses," says Malcom.

War is not therefore a necessary evil in the sense that man must fight. It is not a necessary evil in the sense that it cannot and should not be removed.

Another circumstance which prompts my question, and impels the writing of this article, is the opinion held by ministers, of what are termed the evangelical churches, in regard to war.

An hour ago I talked with a clerical gentleman who freely expressed himself as believing that war was in harmony with the gospel. He said when the ruler declares war the subject must fight—Obey commands. "But," said I, "christian men have been engaged on both sides in all the late wars. They have been thus killing each other. Is this right?" He replied:—"The responsibility is with the rulers. We preach peace except when it is necessary to preach war." Thus you see I am told by an expounder of the religion of Jesus,

for good, that only a little preaching is requisite to build up a large congregation. Many of the churches now in Tennessee and elsewhere, owe their origin to just such influences. Indeed we need not expect Christianity to triumph over the world at once. Our great leader compared the kingdom of heaven "to a grain of mustard seed which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Thus we may expect the religion of Christ to succeed gradually in the earth. We cannot influence men now by miraculous powers, and hence we will have to rely upon the mustard seed process. But this will never fail. Never have we known an instance, where one, two or half-dozen Christians lived a pious and devotional life for a few years in any neighborhood, that they did not gain the respect of that community, and prepare it for the reception of the truth. Very little preaching under such influences, is necessary to bring in all the people of such a section that are disposed to be religious. But one of the most important points to be considered in the whole matter, is the softening, refining, and elevating influence that these things have upon our own characters, as the children of God. When we as the children of God are led by the Spirit, we will exhibit the fruit of the Spirit, which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Gal. v : 22, 23.

We may always know by the lives of men whether they are led by the Spirit of God or not. For all those who suffer themselves to be led by the Spirit, will bear the fruits of the Spirit. You will find them controlled by the divine principles of love, forbearance, long-suffering, kindness, and all those lovely principles and traits that so beautifully adorn the character of the Christian on earth. But where Christians, or rather professed Christians, manifest an utter indifference in regard to the cause of Christ, stay at home on the Lord's day, except when the preacher comes along, or the big meeting comes around, and, besides that, do not even read the Scriptures at home, nor pray in their families, nor take any pains to bring up their children in the nurture and admonition of the Lord, we know perfectly well that such persons are not led by the Spirit of God. It is also certain that such persons do not love the Savior, for he says, "if a man love me, he will keep my words." John xiv : 23.

How vain then the pretensions of those who claim to be the children of God, and yet do not his bidding. Indeed it is strange, how any one, who has any appreciation of the love and goodness of God, and the sufferings of the Savior, can be indifferent in regard to his service and praise. If Christ could deny himself of the glory which he had with the Father before the world was, and become a homeless wanderer and sufferer of mortality for our sake, can we not afford to deny ourselves the vain treasures and pleasures of the world for the sake of our own souls' salvation, and that of the world around us. I



that I may join an army and engage in slaughtering my fellow men about a difference of political opinion, or the maintenance of a given form of government. And this man is one, who from the faithfulness of his devotion and extent of his wisdom, is appointed bishop of the churches, and president of a divinity school. Do you wonder that as I walked away from his presence the question arose, "Is the religion of Jesus a bloody religion?" And when I remembered that this man is the third minister who has expressed similar sentiments to me to-day, and that he represents a very large class among the five hundred ministers with whom I have talked in some ten different states, I cannot refrain—I am impelled by a sense of duty to my race, to the church, and to God, to ask this ugly question of the church in the face of the world, Is the religion of Jesus Christ a bloody religion?

ORTHODOX.

*Hartford Courant.*

War is a necessity that springs from the existence of human governments. The necessity of Christians becoming participators in these bloody wicked wars, is their active connection with and participation in the wicked and corrupt governments of earth. No Christian in the days of Christ and the apostles or for hundreds of years after either took part in the civil or military affairs of human governments. No man who engages in any manner in the one can consistently refrain from the other. God's people should give an undivided fealty and service to the kingdom of God.

D. L.

### Loud Preaching.

The best preaching that can be done by a congregation, is by living right. All the pulpit preaching that can be done, will effect but little, where there is a congregation of lifeless members. The people may listen, and may say they can't see any thing wrong in the preaching; but then say they, that teaching has no effect upon those who have embraced it. But let all the members come up to the work faithfully, and let the light of Christianity shine forth in their lives day by day, and but little preaching from the pulpit will be requisite, to convert all that can be won by the Gospel of Christ. Churches are often wearying themselves in calling in preachers to labor all the time for them, when in reality they ought to be sending out preachers to establish churches in new places. The churches generally are entrusting too much of the work of converting the world to preachers. Not that there is too much preaching, but that there is not enough of pious, devotional living among Christians. Paul tells us that "the grace of God that bringeth salvation hath appeared to all men. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Titus ii.

The religion of Christ consists not in a profession merely, but in a life. That "we live soberly," etc. We have never realized fully the power and influence of a truly Christian life upon those around us. How often does it occur that one or two devoted Christians, living in a community for a few years, work such an influence

imagine if any of us should chance to see a neighbor, or any human being likely to be drowned, we would hasten to make all possible effort to save him from such a death. Or should we pass the house of a friend at night, and see his house wrapt in flames over his head, while he and his family were asleep, and unconscious of any danger, when in a few moments longer all hope of escape would be cut off, would we not exert ourselves to the utmost to save such from a death so heart-rending? The man who would not do so, would not be worthy the name of a human being.

Then how can we as Christians, see so many of our fellow men around us rushing right on to eternal ruin, and make no effort to save them from it? We should all remember that the great work of converting the world is not to be left alone to the preachers. All have a part to perform in this great and noble work. And if all the disciples of Christ would faithfully perform their part in this matter, by a pious walk and godly conversation, by manifesting in every way possible an interest in the redemption of their neighbors, and all within the reach of their influence, it would not take much public proclamation of the Gospel to convert all those within the reach of heaven's love.

Oh! how weighty the responsibility that rests on the shoulders of Christians.

Again, Christians should live not only with reference to their influence upon others in society around them, but with reference to that home of happiness, which God has provided

for all that love and obey him. Paul to the Colossians, iii: 2, says, "Set your affections on things above, not on things on the earth." Whenever our hearts are truly set on heaven, we are certain to be found working in that direction. Nor can we show to the world by any other means that we are seeking a heavenly home. When a man sets his heart on an earthly home, he labors continually in that direction till he obtains the object of his affections. If any one fixes his mind on reaping an abundant harvest, he sets to work at the proper time, to put his ground in order, and in the proper season plants, and cultivates, nor grows weary nor forgetful of the object of his desire, till finally his harvest is reaped and gathered into his barn. Just so when we set our affections on things above, we will be always found laboring for the accomplishment of the earnest desire of our hearts.

It is a very poor apology to claim that our affections are in heaven, and at the same time be all our time working and grasping after the things of this world. What would it amount to in the present great conflict that is now going on in Europe between France and Prussia, for some other one of the great powers of Europe to make great claim to be on the side of France, and yet be all the time at work on the side of Prussia? And yet we are acting precisely upon that principle when we claim to be on the side of the Lord, and to be seeking for a glorious immortality beyond the grave, and yet all the time be found laboring to gratify the desires of a fleshly mind. To heap up treasures on this earth that will only canker,

and cry against us at the judgment seat of Christ.

Then let us all as Christians try to be among the few that walk the straight and narrow way, that leads to everlasting life. By so doing, at the same time that we are preparing our own characters, by the word of the Lord, for eternal joys, we are doing the loudest preaching that we can do, for the conversion of our neighbors and friends. Nor need we imagine that God will not hold us responsible for our influence upon others.

Hence the Savior says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v: 16. If Christians could everywhere feel the weight of responsibility that is resting upon them to set a godly example before the world, they certainly would be more deeply in earnest in their Christian work. They are represented as the salt of the earth; but, says the Lord, if the salt has lost its savor, "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Christian, how stands the matter with you to-day? Is your course of life such as to have a salutary influence upon society around you, or has your salt lost its savor? It would be well for us often to ask ourselves this question; for if we are not influencing those around for good, we are for evil. It is a solemn thought, that in our daily intercourse among men, we are either influencing them for weal or woe in eternity. God grant that we may be able to do this work successfully, that we all at last may find a home where trouble comes no more.

E. G. S.

## Preachers' Meeting in Atlanua

FRIDAY BEFORE THE 1ST LORD'S DAY  
IN NOVEMBER, 1870.

The undersigned take this method of inviting all their preaching brethren in Georgia to meet with them in consultation and conference at the place and time above stated. So generally has the necessity for such a meeting been felt, and so earnestly has it been desired, that we rely with confidence upon a *full attendance of every Christian Preacher in the State.*

That our Churches are scattered over a large extent of territory, and some of them isolated and without the moral and material support of the others; that many of our preachers are strangers to each other, and are laboring mainly without concert or co-operation; that we are without system in the development and direction of our strength and resources,—all this is as well known as it is earnestly deplored.

At the same time the fields are white unto harvest. Everywhere the people hear us gladly. Many of them are obeying the truth. The Lord has opened to us a great door and effectual. Let us enter in, and let us do it promptly. Other States and communities are rejoicing in the fruits of such meetings as that which we propose. They have served to cultivate a deeper interest and a warmer zeal in the hearts of the laborers; they have been blessed as means of mutual instruction, edification and encouragement. Let us come up then as one man, the old, and the young, and the middle-aged,

and let us take sweet counsel together.

While this is nominally a preachers' meeting, we do not wish to confine it to preachers, but desire to have, also, prominent brethren as representatives from the Churches. Let us have a grand meeting of *all our best, most earnest, and most faithful men*. And let us come together in faith and hope and love. And may God make the meeting a blessing to us and to his cause.

Your brethren in the Lord,  
 THOS. M. HARRIS,  
 F. P. PEREUE,  
 J. S. LAMAR.

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### Reprime your Guns.

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I see a great many religious writers throwing hot shot into the ranks of tobacco chewers. This evil is shot at oftener, perhaps than any other member of its family connection, but I think there are many others that need fighting more than this, for instance, fine dressing; it is doing vastly more mischief, is more undermining to health, and has much greater power to engage the minds, and absorb the affections of its votaries. This evil justly merits the anathemas of all God-fearing people. It is the parent of a mighty host of evils, and should be shot at with all the mighty guns, with sights lowered and well leveled by honest and expert gunners, whose hearts are not estranged from the cause by a participation with the enemy. John in his first letter (ii: 16) says for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but

is of the world. Now the world with all its lusts passes away, but he that does the will of God abides forever." I assume that pride, the pride of life, and the lust of the eyes, causes parents to train their children to a love of fine dress even from infancy. They are decked with lace and embroidery in babyhood, and in childhood, with gay and costly robes, necklaces, ribbons, rings for their tiny fingers and they soon become vain and proud of their finery.

Then to show this fine dress they must go out into the world and strive for a position in fashionable society, must attend balls and picnics, theatres and all assemblies where they can display themselves and their finery.

The associations and excitement of these places lead to the adoption of numerous injurious habits. Tobacco chewing and smoking, wine-drinking, social card-playing, dissipation in all its incipient forms. And these are but the beginning to many, of a course that goes down, down, through the gambling saloon, the rum shop, through drunkenness, degradation and crime, to death and endless perdition.

It is not only children and young people who are addicted to this folly, but the middle-aged and even the old enter the arena and strive to bear off the palm for the gaudiest plumage. In truth children are but imitators of their elders in this as in other habits.

It seems to me that in my childhood there was less seeking after the follies of fashionable life. When I was 26 years old I had never seen a deck of cards, and knew but little of

other kinds of vice, and it was not only among Christians that these things were not known, but the community at large practiced the principles of morality and strictly enforced them upon their children. We are taught in the Scriptures that if we train up a child in the way it should go it will not depart from it, when old. If this be true, then the people of the world brought up their children in those days, in a manner more acceptable to God, than do Christians of the present day, who move in the fashionable upper circles.

It is written (James iv : 4) "know ye not that the friendship of the world is enmity with God? Whosoever is a friend of the world is the enemy of God." Now I ask are not all of the evils to which I have alluded, strictly of worldly birth and character? Is not every thought, word and act, that emanates from them worldly and vain? Is it not to gain the esteem and admiration of the world that all of this is done? It certainly is, and all the rewards will surely be earthly. Did the teaching or example of the early Christians give rise to such habits? No. Do we get an example or an idea of them from Jesus Christ the Son of the living God whose riches were unbounded, and whose power unlimited? Oh, no, he desired not the pelf of earth, and how often has he warned us against the deceitfulness of earthly riches, and the allurements of this world, and instead thereof he points out the true riches that never perish. Can an example of such habits be found in the Scriptures? No verily. Well does true Christian piety prompt us to them? It certainly does not.

They are of the earth, earthy.

Again it is written (Rom. viii,) "To be carnally minded is death." Oh! Christians, how often should we think of this. Are not all of these worldly displays carnal? Again, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Now is there not great danger of overlooking the more weighty and dangerous of these carnal-minded, world-loving, lusts of the flesh, lust of the eyes and pride of life, and be even participants to a greater or less extent in them, and thereby become blinded to the great evil that underlies them. I will venture the assertion that nearly every one of the declaimers against the use of tobacco were saved alone by circumstances preventing them in early life, from acquiring the habit of using it, for which they are entitled to no credit whatever. They are not meritorious in the least. It is no cross to them, they have made no sacrifice. There is at least one mitigating circumstance that may be pleaded by tobacco users, to wit, almost every person that uses tobacco acquired the habit in their young, giddy, careless, and unthinking days. A strong proof of this fact, is this: Almost all persons after arriving to a settled age in life, are sorry for having acquired the habit, and are ashamed of it. Then it is not pride evidently that causes them to continue its use. It certainly is not the lust of the eyes, for all agree that it looks hateful and filthy in themselves or in any body else, then we must conclude that it is simply a useless lust of the flesh, and the slaves to it are generally more to be pitied than blamed. I

here will assert my thorough conviction, that it is the least of all the evils to which I have herein alluded, and that it is less than many other evils that are daily practiced, and that too by professed Christians. Tobacco using is the worst to its victims alone in a physical and in a financial point of view, I believe it is true that it injures the health, it perhaps besmears the furniture, burns the clothes and it sometimes burns the babies, and, it costs money, there is the strong point. Well, I will take the position that it does not cost one dollar, where other habits more carnal, more worldly, more injurious to physical health, fuller of pride, fuller of lust and equally as fleshly, cost a thousand. The use of tobacco cannot be said to be any particular indication of a carnal mind, it does not sufficiently engage the mind to turn it from the paths of rectitude and duty, it does not necessarily engender worldly thoughts and actions.

J. D. CADY.

*Round Mountain, Texas.*

Our brother is mistaken in his assertion that all those who write against the use of tobacco, were saved by circumstances from acquiring the habit in youth. The most eloquent opposer of the habit we ever knew was one who was a slave to his pipe, even while he denounced the practice in the bitterest terms. And some of the others we know to be men who once used tobacco, but have been converted from the error of their way, and are now clean. Our friend, whom we take to be a user of the weed, says very truly that the habit is almost always acquired in the

thoughtless days of youth, and that most men become repentant and ashamed of it in after life. It cannot be a very deep sorrow or shame, that does not make them leave it off at once and forever. And though every newspaper in the land should devote a column to fighting it, so long as men acknowledge they are sorry they ever used it, and are ashamed of the habit, and *still continue to indulge in it*, just so long will thoughtless boys imitate them. Example is more potent than precept. We have known instances where a man made his boys sober, by inspiring in them the most intense disgust for liquor and its effects as exhibited in themselves, but we never knew a family where the children did not use tobacco when the parents did.

Our brother thinks too, that the use of tobacco cannot be said to be an indication of a carnal mind (does it not indicate one given somewhat to fleshly gratification?) and does not engage the mind sufficiently to turn it from the path of rectitude. Yet he has placed it in the same category with other habits that belong to a different path.

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#### Removal.

Bro. W. T. Bush has removed from Berlin to Salado, Bell Co., Texas. Correspondents will please notice.

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#### A Great Misfortune.

*Brethren L. & S.:* Bro P. F. Lamar of Jefferson, Jackson County, Ga., preached for us at Corinth, last Saturday and Sunday. He has been

in feeble health for sometime, but is much improved by his stay at Lumpkin County Springs.

He has recently had a great misfortune—the burning of his dwelling house, furniture, provisions, wearing apparel, and almost everything—himself and family barely escaping.

Bro. Lamar has labored faithfully for a long series of years in the evangelical field, building up new congregations at a number of points. Excepting 1867 and 1868 when he received help from abroad, he has never been adequately sustained. At least 500 persons have been added to our numbers by his individual labors, and through influence put in operation by him. For a series of years before and since the writer of this became a member of the church of Christ, brother Lamar was the only laborer, occasional visits from brethren abroad excepted, in the whole region of North-east Georgia.

The zeal and ability with which he has defended and given character to the truths of the Bible are known and recognized by all, and by none more readily than the outsiders. It seems therefore meet and but an act of gratitude that the brethren in and out of the State, who may be able, should extend to him needed assistance in this his day of severe misfortune and calamity. Brethren let us be up and do something for the relief of brother Lamar.

W. C. HOWELL.

Walnut Grove, Walton Co., Ga.,  
Sept. 28th, 1870.

We certainly know that such occasions of misfortune on the part of Christians should meet with a prompt

response from their brethren. Especially should this be the case when a Christian teacher, who always must labor at an earthly sacrifice, suffers. It is an occasion to call forth the true Christian sympathy and aid of his brethren, especially his children in the Gospel, and the churches for which he labors. This practical expression of sympathy should be such as to make Bro. Lamar feel that it was a blessing to have his possessions burned. Certainly brethren elsewhere ought, and we trust, will help him, but the brethren in Georgia ought to feel it their especial duty and privilege to aid him. Let each member of the churches with whom he labors do something, and you will be surprised at the amount you raise. We will gladly forward anything sent to us for him.

D. L.

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Church News.

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*Brethren L. & S.:* Since the 4th Lord's day in July I have been engaged in 8 meetings, 4 with other preaching brethren and 4 by myself. In these meetings 51 have been added. Of these 15 were from the Baptists, and 6 from the Methodists.

Yours in the truth alone,

J. C. OLIVER.

Baldwyn, Miss., Sept. 30th, 1870.

*Brethren L. & S.:* As it is always pleasing to hear of the success of the Gospel, I would report a two days' meeting I held at Enon Church, Tippah County, Miss., the first Lord's day of September. There were two immersions; and the next Lord's day at Pisgah, in the same county, two others. At a protracted meeting at New

Hope in Hardeman County Tenn., embracing the 3rd Lord'sday there were thirteen additions to the congregation and among these were two from the Baptists and one from the Methodists. Bro. Joseph Green did most of the preaching here. Bro. K. L. Rose was here and assisted in the meeting. He and I commenced a meeting at Holy Springs, near the State line last Saturday and continued with a lively interest until the close on Wednesday following. Fourteen were baptized and one united from the Baptists. The brethren thanked God and took courage. This makes 32 accessions to the cause within the bounds of my labors during the last month. To God be all the praise. I shall commence another meeting to-morrow.

Yours in hope,  
W. L. TOMSON.

*Middleton Sta. Tenn.*

*Brethren L. & S.:* Thinking that the readers of the ADVOCATE would like to hear of any success the Gospel might have, I feel inclined to report the following:

Embracing the 4th Lord'sday in July a meeting was held at Mason's Grove, Madison County, Tenn., conducted by brethren J. A. Carter, R. A. Cooke, and ——— McGee; result, 19 added to the congregation.

1st Lord'sday in August at Cagewille, Haywood County, conducted by same brethren resulting in 22 being added to the Lord. Also at Bells Station embracing the 2nd Lord'sday in August, a meeting was held by brethren Carter, McGee, Cooke, and Pickens, which resulted in turning 5 to the Lord.

At Johnson's Grove, Haywood Co., 3rd Lord'sday in August, 5 were added to the saved. At the same place, a meeting was held embracing the 3rd and 4th Lord'sdays in September, by brethren R. A. Cooke, and J. A. Carter which resulted in 17 additions.

Brethren Henry Booth and Brown Morton held a meeting in the southern part of Haywood Co., in a Baptist meeting-house embracing 3rd Lord'sday in September which resulted in 10 accessions.

Your Bro. in Christ,  
W. W. NANCE.

*Quincy, Tenn., Sept. 27th, 1870.*

*Brethren L. & S.:* Since my last report to you I have had the great pleasure of preaching many times, have baptized sixteen more at that new point mentioned in my last report—two others at another point have been obedient to the faith. O, bless the Lord for the Gospel of our risen Savior.

JOSEPH WHEELER.

*Trion Factory, Ga., Sept. 27th, 1870.*

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THE  
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NASHVILLE, TENNESSEE, OCT., 20 1870.

DANCING.

—  
A SERMON.  
—

“Ye are my friends, if ye do whatsoever I command you.”—John xv: 14.

“Be ye therefore followers of God as dear children.”—Eph. v: 1.

It was announced on last Lordsday that I would deliver a discourse to-day on the subject of dancing. The course pursued by some of the members of this congregation, demands an investigation of this subject; and the time has come when it would be wrong to remain longer silent. Dancing has become popular and fashionable, and persons professedly Christians, who wish to live fashionable lives, engage in it. Many persons do not think it wrong to dance. I therefore propose to give this subject a candid investigation.

Christ says, “Ye are my friends, if ye do whatsoever I command you.”

There are but two Princes who rule upon the territory of earth: Prince Messiah, and the Prince of darkness. Each stands at the head of a mighty host. They are belliger-

ent powers; there is a mighty conflict going on between these two Princes and their subjects, and this conflict involved the destiny of the world.

One of these Princes presents to the minds eye, crowns and kingdoms of never fading glory. The other promises the momentary pleasures of earth.

All men are doing the will of one or the other of those two Princes. Every man is either a friend or an enemy of Christ. To be a friend of

Christ, we must do his will. Every affirmative has its negative: If doing his will makes us friends, not doing it make us his enemies. There is no

such thing as being neither for, nor against Christ. He says, “He that is not for me, is against me.” These

are the only two positions which men can occupy upon earth. We are friends of Christ, or we are his enemies; we are for him or against him.

Every act performed by man is either right, or it is wrong; it is good or evil. If it be right it cannot be wrong; if good, it cannot be evil, and *vice versa*. Every act performed

by man, tells upon his destiny, for good or evil.

But what is to become of the ene-

mies of Christ? "But those mine enemies, which would not that I should reign over them, bring them hither and slay them, before me." [Luke xix: 27.] When God exalted His Son at His right hand, He said: "Sit thou there until I make thine enemies thy footstool." "Rule thou in the midst of thine enemies." When Christ, who is clothed with 'all power in heaven and in earth,' commands his enemies to be destroyed, who can deliver? Who can save? 'Be ye therefore followers of God, as dear children;' said Paul to the church at Ephesus. To follow: to come after, to believe in, to imitate, to submit to. No one, therefore, can be a follower of God, unless he seeks to imitate him and submits to his authority. A person who believes in Jo. Smith, imitates his example, and submits to his authority, is a Mormon. One who believes in Mohammed, imitates his example, and obeys his will, is, to all intents and purposes, a Mohammedan. Peter says, "Christ has left us an example that we should follow his steps."—1 Peter ii: 21. Here we are taught that we should follow Christ, who was separate from sin and sinners, who did no sin. If there is any thing clearly taught in the Bible, it is that Christians are, and should keep themselves, unspotted from the world. In his prayer to his Father, Christ said of his disciples, "they are not of this world, even as I am not of this world."—John xvii: 14. Again he says, "my kingdom is not of this world." Therefore, Christians should not be conformed to the world; should not engage in the sinful habits, manners, and customs of the world.

But we see Christians visit places of merriment and mirth, and associate with the wicked, profane and abominable, and feast with the drunken, and thereby become partakers of their evil deeds. We are commanded to follow after the things which make for peace, and things wherewith one may edify another. And what is it to edify? It is to strengthen, to build up. Any act performed by a christian which grieves and injures the church, should be avoided. We should seek to strengthen and build each other up, and to urge each other onward in the divine life.

But to the inquiry: Is it right for Christians to dance? This is a fair question, none can object to it. Remember that I have said no act performed by Christians, can be neither right nor wrong. If, therefore, it is right for Christians to dance, it is wrong for them not to dance; every one can see this at once. The best men who have ever lived on earth, have entered their solemn protest against it; therefore, they have lived wrong and died wrong; and if they have lived wrong and died wrong, they must reap the reward of living and dying wrong, through the ceaseless ages of eternity. The whole religious world, who have raised their voices against dancing, are wrong, if it be right for Christians to dance. But, says an objector, there can be no harm in dancing. If there is no harm in it, then there is good in it; and all christians should engage in it; for all Christians are solemnly bound to do good. Christ went about to do good; and all are to follow his example; from the least to the greatest, and from the oldest to the youngest.

It would be a nice thing to see the old gray-headed father, leaning upon his staff, borne down by the weight of years, trying to dance. Yet he is under the most solemn obligations to dance; for, if there be no harm in it, I again repeat, there is good in it, and all Christians are commanded to do good. But this is not all; that which is right is a solemn duty, and here again a majority of our brethren are wrong, because they have not danced. If it be right, I again repeat it is their duty to dance. Our best men, men of pure hearts and clean hands, who, on account of the positions they have assumed, have called down upon their heads the hatred and scorn and contempt of the world; and who have given their time, their talents, their property, yea, their all, for the cause of Christ, yet have lived and died out of their duty because they did not dance. And what shall we say, of saints of olden times, who gave their bodies to the burning stakes, whose heads rolled from the block, and who suffered death in every conceivable form, "who wandered about in sheep-skins and goat-skins, and dwelt in caves and dens of the earth, of whom the world was not worthy?" And yet they did not dance, and did not do their duty. To assume the position, therefore, that it is right for Christians to dance, condemns the purest, the best, and greatest men the world ever saw. Yea, it consigns to punishment the very men to whom Christ committed the affairs of his kingdom upon earth, for they did not dance.

We read in the Bible that parents should teach their children to fear God, to love the word of God, and

"train them in the nurture and admonition of the Lord." But where do we read that they should teach them to dance? Is a man influenced by his religion to dance? Is he following the principles of the religion he has embraced when he dances? If so, his religion is wrong; it is not the religion of Christ and his apostles, for neither Christ, nor his apostles danced. Therefore, if he is influenced to dance by his religious feelings, he had better abandon his religion at once, and embrace the religion of Christ. Which, if practiced will make him pure in heart and life. On the other hand, if he is not influenced by his religion to dance, he must be influenced by the lust of the eye, the lusts of the flesh, and the pride of life, 'which,' says the Apostle, "are not of the Father, but of the world." It is clear, therefore, that persons dance in order to gratify the feelings and desires of the flesh; hence they are carnal, and to be carnally minded is death."—See Rom. viii: 6.

Our next inquiry is, can a christian dance in the name of Christ? Paul says, in his letter to the Colossians, iii: 17: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. This language is full of meaning; it embraces all the actions of Christians and all the words spoken by them. Christians are commanded to perform all their actions in the name of the Lord and all their words are to be spoken in his name; "whatsoever ye do, in word or deed, do all in the name of the Lord." Where is the man who can call upon the Lord to bless him

in the act of dancing, when he is doing it to satisfy the unholy feelings of his heart? We read in the Bible that the Apostles preached in the name of Christ, taught in his name, prayed in his name, and commanded persons to be baptized in his name; also that we are justified in his name, and that we have life through his name? Any act performed in the name of another is done by his authority, and sanctioned by him. In the name of the Lord implies by His authority. If Christ has given authority, or taught persons, to dance, then they can dance in his name and he will sanction it. If he has not taught it, none can dance in his name and if not in his name, it cannot be by his authority, and if not by his authority, then it certainly is by the authority of the wicked one, and under his influence, and is a violation of the command: "Do all in the name of the Lord Jesus."

But, says an objector, the Bible does not say you shall not dance. This is admitted. Neither does the Bible say you shall not run horse-races, or play cards, or that you shall not gamble.

Is dancing an act of faith? Are professors under the influence of faith when they dance? The Christian religion is a religion of faith. If dancing is not of faith, then it is sinful, and displeasing to God; for "without faith, it is impossible to please God." No act performed by man can please Him unless it is an act of faith. "They subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword."

Women received their dead raised to life again, and others were tormented not accepting deliverance that they might obtain a better resurrection. Old Abraham's name stands enrolled as the friend of God, on account of his faith. Indeed, the Christian lives and walks by faith, as it is written, "The just shall live by faith." No one will contend for a moment that a person is influenced by faith in Christ, to dance; hence, dancing is sinful before heaven and earth. Let me live by faith, let me walk by faith, let me have a confiding trust in God, and you may have all the pleasures, honors, and enjoyments of the world.

If dancing is not of faith it is sin. Paul says, "Whatsoever is not of faith is sin." And furthermore, he says, "The wages of sin is death." James says, "Then when lust hath conceived, it bringeth forth death." The reward which persons receive for dancing is death and eternal banishment from the presence of the Lord, and from the glory of his power. But says one, dancing is a temptation: I cannot go where there is dancing without engaging in it. Then you had better keep away from such places. Shun all places of dissipation as you would deadly poison. Have you not the moral courage to resist temptation? O! but it is so nice to dance! Is it nice to see persons "make ship-wreck of their faith?" Is it nice to see persons set at defiance the authority of God; to serve the devil and to trample under foot the Son of God; to count the blood wherewith we are sanctified an unholy thing; and do despite unto the spirit of grace? But what tempts

you? Jesus says, "God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust, and enticed." Then it is your own lusts that tempt you to dance. Are you ignorant of the devices of Satan? Do you not know that when you yield to one temptation there is less probability that you will resist another, and you will continue to yield until you will become powerless to resist, and finally be taken captive by the devil at his will. "Resist the devil and he will flee from you." The Tempter met our Savior face to face, and was vanquished; and if you cannot resist the snares and traps which Satan has set for you, you are not followers of Christ.

But to our next inquiry: Is dancing the will of God? We do not ask you how you think or how you feel about dancing; but how readest thou? What has Christ commanded? "Ye are my friends," said Christ, "if ye do whatsoever I command you." It is not a matter of choice with Christians whether they dance or not, if it be the will of the Lord. They are under obligations to do it, and will be cursed if they refuse to do it.

In what book, chapter and verse in the New Testament has Christ commanded persons to dance? We read that they are commanded "to do good, to communicate, forget not, for with such sacrifices, God is well pleased." But we find no authority for dancing.

Is dancing the work of the spirit, or is it the work of the flesh. If it be the work of the spirit, the spirit has certainly taught it somewhere. It is a conceded point that when any

one believes and obeys the gospel, he is guided by the spirit; and if he continues steadfast, that he is led by the spirit, and that the spirit dwells in him. The apostle says, "If ye be led by the spirit, ye are the sons of God." The opposite of this is, if ye are not led by the Spirit ye are not the sons of God.

In Paul's enumeration of the works of the spirit, he does not mention dancing; therefore it is not a work of the spirit; and if not the work of the spirit it must be a work of the flesh. In speaking of the works of the flesh the same apostle says revelry is of the flesh, and that dancing comes under the head of revelry, I have no doubt. A reveler is one feasting with noisy merriment; all this takes place in the ball-room. Paul says, "There is, therefore, now no condemnation to those who walk after the spirit." [See Rom. viii.] This language clearly teaches that there is condemnation to those who walk after the flesh, and who seek to gratify the feelings and desires of the flesh. Many persons who are introduced into Christ, certainly do not realize the relation into which they are brought: We are new creatures in Christ Jesus. Therefore we should have new hopes, new desires, and new objects to accomplish. 'Hence,' says Paul in speaking of being buried with Christ in baptism, and rising with him: 'We also should walk in newness of life,' [Rom. vi;] For they that are after the flesh, do mind the things of the flesh, but they that are after the spirit, the things of the spirit." [Rom. v: 8.]

All, I presume, will admit that persons are walking after the flesh in

the ball-room. But in the 9th verse of the same chapter Paul says, "But ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his." No one can be led or influenced by the spirit when he is keeping time with feet after music; and if he does not do the things taught by the spirit, he is not led by it, and therefore, does not possess the spirit and is none of Christs. It is true that religious persons may, in the heat of excitement, be influenced to dance, but they will not persist in it if their object is to follow Christ. What is the result of living after the flesh? "For, if ye live after the flesh ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live." [Rom. viii: 13.

Now my young brethren and sisters, the apostle does not say perhaps you may die, but he says positively you shall die. How, in the face of this positive declaration of the apostle, can you live after the flesh, and do the will of the flesh, and not incur the penalty. Death, eternal death is the portion of all those who seek to gratify their fleshly desires.

We now propose to examine very briefly the Scriptures upon which the advocates of dancing depend, to show that it is right to dance:

The first case is recorded in the 15th chapter of the book of Exodus. Here we have an account of the passage of the Jews through the Red Sea, and their deliverance from bondage. When they saw that their enemies were destroyed they sang the song of deliverance; and Miriam, the sister of Moses, took a timbrel in

her hand, and all the women went out after her with timbrels and with dances. It is said by the advocates of dancing, that the Jews were the peculiar people of God, and in their passage through the Sea, they were delivered from their enemies, and connected with their deliverance, was dancing; therefore it is no harm for the people of God to dance now. We admit that they were the people of God, and that they danced after they were saved from their enemies. The inspired historians, as faithful men, have given a true account of all actions of those of whom they have written both good and bad. Moses even records his own act of disobedience, on account of which he was not permitted to enter the Promised land.

We are not under the Jewish law, and if this example proves dancing right to the Jews, it has no force to Christians. We are under a different law. If the dancing of Jews authorizes Christians to do the same, then we argue that we should erect an altar, and bring our birds and offer them to the Lord for the same reason. Even if we say they were prompted by their religion to dance, this does not show that we are prompted by our religion to dance. But we are not to follow Moses nor the Jews. On the mount of transfiguration God showed plainly to Peter, James and John, that they were to follow Moses no longer, but, "This is my beloved Son, hear ye him." It matters not to us that Miriam danced; Christ is our law-giver. What has he commanded?

View this case from any standpoint we may, there is no authority

in it for Christians to dance. Says one, David danced, and he was chosen by the Lord to be king over Israel and was a man after God's own heart. Let us examine the record: In the 6th chapter of the 2nd book of Samuel we learn that David gathered thirty thousand chosen men of Israel to bring the ark of the Lord, and they set it upon a new cart, and brought it out of the house of Abinadab that was in Gileah; and when they came to the threshing-floor of Nachon, the oxen shook the cart, and Uzzah put forth his hand to stay it and the Lord smote him that he died; and through fear David deposited the ark in the house of Obed-edom, where it remained for three months; and when it was told David that the Lord blessed Obed-edom and his house, because of the Ark of God, he brought it to the city of David, and David danced before the Lord with all his might. Not to make merriment, nor mirth, nor to cultivate any unholy feelings or desires of his heart.

Now if this is to be taken as authority for Christians to engage in the dances of the present day, then we argue that every Christian man should have a plurality of wives and concubines; for David had a plurality of wives.

Now, my young friends, lay not the flattering unction to your heart that you can dance because David did; this is not the point for you to determine. The great question for you and for all is, What does the religion of Jesus demand? Let the New Testament be indeed the man of our council, and our only rule of faith and practice. If we do this

there is no danger that we will ever dance, or want to dance. Remember that the Jews were cursed for doing what the Lord had not commanded, and if we do likewise, we may expect the same fate. But, says one, there is a time to dance, for the Bible says so." This is all true; in the 3rd chapter of Eccl., we read this language. It, like the other, belongs to the time before our Prince came to make laws for the guidance of his people.

We would ask: Does dancing better the condition of its votaries? Does it make them more wise, more prudent, more humble, or holy? Does it create within them more zeal for God, or a greater desire for spiritual things? Does it show to the world that these Christians who engage in it are earnest in religion? and that their treasures are in heaven and not on earth? Does it increase their faith, hope and love? And when is the time for a Christian to dance? It certainly is not when one is afflicted. James says: "Is any among you afflicted? let him pray." When any one is sick is no time to dance: "Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord." In affliction and sickness therefore, is no time to dance, it is a time for supplication and fervent prayer. But is it the time to dance when one is merry? No, for the apostle says, "Is any merry? let him sing Psalms."—Jas. xiv: 14.

If Christians are not to dance when they are afflicted, or sick, or merry, when are they to dance? We answer, never. When persons em-

brace Christianity the time is passed for them to dance. The apostle says, "For the time past of our lives may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings and abominable idolatries." See 1 Pet. iv. I understand the apostle to mean by this language, that when persons embrace Christianity, that the time has passed for them to do the things of which he speaks. And you, my young brethren and sisters, when you publicly confessed that "Jesus is the Christ," and were "buried with him by baptism into death;" you declared by that solemn act that you had lived in sin long enough; that you were tired of sin, and that you gave yourself up to the guidance, and direction of Christ; that you would walk indeed in newness of life.

After all this, will you turn again to sin, and spend a portion of this short span of life (which God has commanded you to spend in his service) in keeping time with your feet after music, and in so doing barter away your precious souls?

But we come now to the New Testament, we open it at the 14th chapter of Matthew. Here we learn that "when Herod's birth-day was kept, the daughter of Herodias danced before them and pleased Herod," and he promised, with an oath, to give her whatsoever she asked, "and being before instructed by her mother, she demanded the head of John the Baptist." John had stung the pride of Herodias by rebuking Herod for taking her to wife. Being full of revenge, she plotted his destruction, and finally accomplished her fiendish

purpose. In this case, dancing destroyed the life of one who had come with a divine mission to the world. No one will say there is any authority in this passage for Christians dancing, hence we dismiss it without further examination.

We turn to the 15th chapter of Luke. Many persons think they find authority here for dancing, hence they urge this case with a great deal of confidence. This is a parable. Our Saviour spake of things earthly to illustrate things heavenly; and I regard this parable as illustrative of the same idea as the other two mentioned in this chapter. The Savior intended to show the joy that is realized in receiving that which is lost; hence the parable of the lost sheep, and the women losing the silver. The idea that his disciples should dance, I have no thought, entered his mind when he spake this parable: that was not the point before his mind. It is natural for one to rejoice, when that which was lost is restored: the joy is in proportion to the value of the thing lost. The man in the parable of the lost sheep had no concern about those at home, he felt that they were safe; but he was searching for the one that was lost, and rejoiced when he found it. But there is more in these parables than this, they show the purpose for which Christ came to earth. The scribes and Pharisees murmured because he received sinners and eat with them; then he immediately introduced the parable of the lost sheep, showing by it, and the succeeding parables that he came to seek and to save that which was lost. But here the inquiry arises who were lost? We answer, not the righteous



but sinners. "They that are whole need no physician, but they that are sick." The Savior said also, "I came not to call the righteous, but sinners to repentance." And when a sinner enters the church of Christ, saints on earth and angels in Heaven rejoice. That this is the meaning of this parable must be plain to every one who will carefully examine them. But there is a case of dancing recorded in the 32nd chapter of Exodus.

While Moses was in Mount Sinai, and the people waited in camp at the base of the mountain, they grew impatient and rebellious, and said to Aaron, "Make us Gods to go before us, for we know not what has become of this Moses." Aaron made them a golden calf, and set up an altar, and proclaimed a feast and they offered burnt offering and peace offerings and sat down to eat and rose up to play. When Moses came down from the mount, and drew near to the camp he saw the calf and the dancing, and in his anger he threw down the tables of stone containing the commandments, and broke them to pieces. This dancing was in the worship of an idol, and for it God cursed the children of Israel. Paul says in reference to this very instance: "Neither be ye idolators as were some of them, as it is written, the people sat down to eat and rose up to play." And this playing and dancing are the same thing, and in engaging in them we are idolatrous worshippers of the pleasures of the world.

"Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come."—see verse 11. They are

written that we might guard against doing the same evil things which the Jews did, and for which they were punished. "There fell in one day three and twenty thousand."

"If any man will come after me, let him deny himself, take up his cross and follow me. See Matt. xvi: 24. It may be a cross for some of you to refrain from playing and dancing, but you must bear it. Christ says, "Follow me."

Let me beseech you to move in a higher and nobler sphere, show to the world that you are in earnest, and that you are seeking "a city which hath foundations, whose maker and builder is God." Is it true that dancing stifles every holy emotion of the human heart? It destroys a desire for spiritual things. As proof of this I only need mention the course pursued by some of those who have persisted in dancing. They have forsaken the Lord's House, the Lord's institutions, and the Lord's people. I beseech you, weigh well the solemn import of the words of the Savior: "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

Many lose the opportunity of saying a kind thing by waiting to weigh the matter too long. Our best impulses are too delicate to endure much handling. If you fail to give them expression the moment they rise, they effervesce, evaporate, and are gone. If they do not turn sour, they become flat, losing all life and sparkle by keeping. Speak promptly when you feel kindly.

## HEARING CHRIST.

[The following was written by Bro. Davis, to go in a Sermon book, and the book was never published. Believing that our readers will be interested in it, we insert it in *The Advocate*.]

"This is my beloved Son, in whom I am well well pleased; hear ye him." Mat. xvii : 5.

Having selected three of his disciples, Peter, James and John, to be with him, and witness his glory, Jesus ascended one of the high mountains of Galilee, and was there transfigured before them: "His face did shine as the sun, and his raiment was white as the light." Moses and Elias appeared, conversing with him of his decease, which he should accomplish at Jerusalem. Then a bright cloud overshadows them, and a voice from the midst of the cloud is heard, saying, "This is my beloved Son, in whom I am well pleased, hear ye him."

This commandment is from God; and being unrevoked, is as binding upon us now, as when first uttered, and its claims upon us are as strong as if God were to-day to speak audibly from heaven and say 'hear my Son.'

Then it becomes a matter of importance to know of whom God is speaking, when he gives the command to hear.

Jesus of Nazareth, the son of Joseph and Mary, of the family of David, of the seed of Abraham, the Christ of the New Testament, is the Son of God. His claim to be the Son of God, is confirmed by the testimony of Apostles and Prophets, by

the wonderful works and miracles performed by him, and recorded in the New Testament; and by the Spirit of God, for he is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

These things we find recorded in the inspired volume—hence, to that book we must go in order to hear God's Son; and thus obey the commandment of God.

But, says an objector, 'the Bible was written by men.' True! But those men spake "as they were moved by the Holy Spirit." God has, in no age of the world, spoken to the human family, only through his chosen agents. "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The Son speaks to us through his Apostles, by the Spirit, and their testimony has been confirmed by the Spirit.

"Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels (messengers) was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing *them* witness, both with signs and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will."—Paul.

In hearing what the New Testament says, we hear the Apostles, the

ambassadors of Christ; in hearing them, we hear the Spirit; in hearing the Spirit, we hear Christ, the Son of God; in hearing Christ, we hear God, the father of our Lord Jesus Christ, and our father if we love and obey him.

But my readers may ask, 'is this the teaching of the Bible?' Let us see: God says, by Moses, 18th Deut., "They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in 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 it of him."

This Prophet is Christ—See Acts iii: 22. Christ spake the words of the Father. John the Baptist says, in speaking of Christ, "He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God."

Jesus says: "When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things."

Again: "My doctrine is not mine, but his that sent me." "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; even as the Father said unto me, so I speak." Once more: "And the word which ye hear is not mine, but the Father's which sent me."

Jesus gave the words which his Father gave him, to his Apostles. In praying for them, he says, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." The Apostles were men, and liable to forget. True. But Jesus knew this and provided for it. Therefore, he gave them the Spirit "to bring to their remembrance all things whatsoever he said unto them." "Howbeit, when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say."

After the ascension and glorification of the Savior, the Apostles received the Spirit, and the promise of Christ was completely fulfilled. After the ascension of our Lord, we find them at Jerusalem, waiting according to his commandment, for the promise of the Father. And upon the day of Pentecost, "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Now they are prepared to speak all things the Savior had said unto them—now they are prepared to preach the Gospel—to work miracles, in confirmation of the truths they uttered.—Now they are prepared to write,

in characters of living light, the will of God—the words of Jesus, that we may hear, believe, obey, and be saved. Thank God; he did cause them, by his Spirit, to speak and write the words of eternal life which they had heard and learned of the Son. Two or three quotations must suffice on this point. Luke says: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 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."

John says: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. 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;"

Peter says: "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven," etc. Again, he says: "Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." Once more—Paul says: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath

given to us the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Then it follows clearly, that when we hear the Apostles, in the New Testament, we hear the Spirit of God—we hear Christ, the Son of God—we hear God. Let us next consider for a moment, what it is to hear God's Son.

We state, that the idea embraced in the command, "hear ye him," is not merely to receive the sound of the words—but more—in short, to receive them in full confidence of their truth—to believe with all the heart, and to act upon them—to be guided and governed by them in all things.

The Savior says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven," etc., and draws this conclusion, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, that built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock." "No man can come to me, except the Father who hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore

that hath heard, and hath learned of the Father, cometh unto me." Again, to the Jews who believed on him, "if ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Again Jesus says: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself."

That we may properly appreciate the importance of hearing the words of Jesus, and yielding obedience to the same; let us inquire into the effects they are designed and well calculated to produce in those who hear.

Faith is one of the results of hearing Jesus. Faith rests upon testimony. The New Testament contains the testimony which God has given concerning his Son. "Without faith it is impossible to please God." "Faith comes by hearing, and hearing by the word of God."—Paul. Faith purifies the heart. Then if we would please God—if we wish our hearts purified—we must believe. To believe, we must hear. "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned." Believe what? The Gospel. "The Gospel is the power of God unto salvation to every one that believeth." "Christ died for our sins according to the Scriptures; he was buried, and rose again the third day according to the Scriptures." When the Jews heard the Gospel on the day of Pentecost, they were pierced to the heart, and cried, "Men and brethren, what

shall we do?" The Apostle answers—"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 Ghost." They gladly received the word and yielded obedience. When the Samaritans believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Paul preached the Gospel at Corinth, "And many of the Corinthians hearing, believed and were baptized." The Ephesians trusted in Christ, "after they heard the word of truth, the Gospel of their salvation."

Thus we find in the Apostolic age, the order was—1st, hear—2nd, believe—3rd, obey, and then rejoice in the Lord. Why may we not act in the same way and be saved?

The word is the means of our being begotten, or born again. Paul to the Corinthians says: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel." To the Thessalonians he says: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe."

James says, speaking of the Father, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Peter says, to those who had purified their souls in obeying the truth: "Being born again, not

of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." And he further tells us, "This is the word which by the Gospel is preached unto you." How important then is this word of truth—this Gospel, this incorruptible seed—the good seed of the kingdom—especially since our Savior has said "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

In these words we may find the knowledge of God, and the way of eternal life. The Savior says: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, *they* are spirit, and *they* are life."

Peter says to Jesus: "Thou hast the words of eternal life." The Savior, in prayer to his father, says: "And this is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

But how can we tell that we know God? Hear the Apostle John: "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth, and the Spirit of error. Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." But how are we to know when we love God? "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God that we keep his command-

ments; and his commandments are not grievous."

Therefore, it follows, that we may know that we love God, and have that knowledge of God, that will result in eternal life; we must keep God's commandments; his commands are given by his Son, and through the Apostles, in the New Testament. Here we may hear Jesus, obey his commandments, and rejoice in the love of God, and the hope of eternal life.

The words of Jesus teach us how we may come into him. That we may understand and appreciate the importance of living in Christ, let us inquire what we have in him.

We have eternal life in him. John says: "And this is the record, that God hath given to us eternal life, and this life is in his Son."

All spiritual blessings are in him. Paul to the Ephesians says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." To the Corinthians, he says: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

In Jesus Christ we meet God reconciling the world unto himself. 2 Cor. v: 19 In Christ we have redemption through his blood, even the forgiveness of sins. Col. 1. 14.

Now, if in Christ, we have all these great blessings, it becomes a matter of great moment to know how to get into him, that we may claim these promises and blessings. Then what does the word of Christ teach on the subject? We answer briefly.

God has commanded us to hear his

Son. We hear—we believe with all the heart—our hearts are purified. (Changed.) We repent of our sins, our lives are changed. We confess Christ before men. “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” We are baptized into Christ. “Know ye not, that so many of us as were baptized into Christ were baptized into his death?” Again—“For as many of you as have been baptized into Christ have put on Christ.” Having thus acted we come into Christ, and have the promise of God that his blessing rests on us. And now, being in Christ, we are to walk in him—to be led by the Spirit. Have we any directions? The word of God, as in olden times, “is a lamp to our feet, and a light to our path.” We are now born again—we are children—we are babes in Christ—we need nourishment. Then let us “desire the sincere milk of the word that we may grow thereby.”

We would grow in the Christian life—“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.” And as we advance in years, and in the divine life, the word of God meets us at every point—comes to us in every condition of life—teaching us our duty to God, to our brethren, to ourselves, to the world. There is nothing wanting—it furnishes us to all good works. In prosperity, it teaches us to be thankful—to remember and relieve the necessities of others. In distress or under

adverse circumstances, it teaches us to be patient, to endure afflictions—knowing we have a Father in heaven—feeling that earth is not our home but that we have a room in the mansions of the blessed.

Oh! blessed word of God! No wonder Paul said to the Ephesian elders, “And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

By the word of Christ we shall be judged. The Savior says: “He that rejecteth me, and receiveth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge him in the last day.” John says: “And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.”

How vastly important to us then, that we should hear God’s Son in this world, that we may learn the will of God; that knowing his will we may do it, and be prepared for judgment. God has declared that he will judge the world in righteousness by his Son. That Son tells us “the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” And again: “Marvel not at this: For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of

damnation." Then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

I am aware that many persons contend that judgment is going on continually—and that man is judged, and suffers all the punishment due to his sins, in the world. Granting that man does suffer, on account of his rebellion against God, in this world, still, it does not follow that he will not be judged hereafter. Man's full and complete character is not made up, till death. His actions in life may and do have an influence even after his death; and we do not see why he should not be held responsible for that influence; punished for it, if it should be for evil, and rewarded, if it should be for good. At all events, we prefer to believe the Bible, which tells us, "it is appointed unto men once to die, but after this the judgment." Then man shall be judged after death, and by the words of Jesus. Oh! then, let us hear the blessed Son of God, and yield obedience to him, that we may not stand condemned in the day of judgment. Let us remember that God has highly exalted his Son, and "given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father."

God has given to him all power and all authority in heaven and in earth; has seated him at his own right hand, in the heavens; crowned him Lord of all, and he must and will

reign till all enemies are put under his feet.

Dear readers, Jesus, the Son of God, is now the reigning Sovereign of the universe, and unto him belongeth the allegiance of every son and daughter of Adam's race. And if we refuse the allegiance that is due him here, the time is coming, when we shall be compelled to acknowledge it, for "as I live, saith the Lord, every knee shall bow, and every tongue shall confess that Jesus is Lord, to the glory of God the Father." Then let us be wise and bow now to heaven's king, while his sceptre of clemency is extended toward us—while his invitations of mercy are bidding us come to him and live. Dear sinner, would you have immortality—would you dwell in bliss forever;—then hear Jesus; take up the cross, deny yourself of all ungodliness and worldly lusts, and follow him while you live, and heaven will be your happy home. Christian, would you have the Savior say to you, "come, you blessed of my Father, inherit the kingdom prepared for you," then, be faithful unto death, and he will give thee a crown of life.

My countrymen, let us hear the words of Jesus; from them we learn how much God has loved us—we learn the plan of redemption—the way to eternal life. If his words have an abiding place in us, and we form characters from his teaching, we need have no fears—"all things shall work together for our good." We will be happy in life, triumphant even in death—and we shall dwell at last, with the angels, in their own bright and beautiful home in heaven. "This is my beloved Son, in whom I



am well pleased; hear ye him." God grant, that we may hear and obey his Son in all things, and be prepared for usefulness here, and never-ending bliss in the world to come, is my sincere prayer.

F. H. DAVIS.

### A Great Misfortune.

*Bro. Lipscomb:* In sorrow and in sadness I inform you that our beloved Bro. P. F. Lamar has had the misfortune to have his house with its entire contents destroyed by fire, himself and family barely escaping with their lives.—They were awakened out of their sleep by the scorching heat of the burning building and had to rush just as they were from their beds to save themselves. His house, furniture, clothing, shoes, money, papers, everything was consumed. His loss cannot be less than \$2500. He saved nothing. At one stroke he is left helpless and dependent, himself and family in need of the commonest necessities of life.

To you, Sir, who know him well and his labor of love in the Master's cause, I need say nothing to enlist your sympathies. But I do beg of you to call the attention of the brethren to his misfortune and ask them to relieve his present distress. They will take pleasure in this good work. Let no one fail, as opportunity offers, "to do good and communicate."

Will you please ask the *Standard and Review* of Cincinnati to copy and to aid us in this work of love.

Brethren let us come up promptly to the relief of this faithful minister and remove his embarrassments that the great work in which he is engaged may not be hindered.

Very truly,

THO'S. M. HARRIS.

Pastor Christian Church,  
Atlanta, Ga.

P. S. Bro. P. F. Lamar's address is Jefferson, Jackson County, Ga.

The above from our Brother Harris in behalf of his fellow-laborer Bro. Lamar, we most heartily approve. Bro. Lamar is an energetic, self-sacrificing laborer in the Lord's Vineyard. He has done much to build up the Cause in North-East Georgia. He is near no large congregations, having recently located at his present place, and only gathered a few disciples together. There certainly is a strong obligation resting on his brethren to relieve and share his losses. Have fellowship with him in these losses. Every man who fellowships Bro. Lamar in his section of country ought to share his losses and their abundance with him. Fellowship that does not mean this is empty, hollow, and hypocritical. The duty is first on those churches and brethren with and to whom he ministers, but it is the privilege of every child of God to do this. Who in this country will have fellowship for Bro. Lamar? Send either to us or direct to Bro. Lamar.

D. L.

### OBITUARY.

Departed this life, on the 3rd inst., at the residence of her husband, Bro. Jas. M. Meacham, in Pinewood, Tenn., Sister Lucy Meacham, aged 24 years, 2 months, 14 days.

She was married to Bro. Meacham the day she was 20 years old, confessed and obeyed the Savior soon after, and lived a faithful and exemplary Christian, till the day of her death. She leaves a sorrowing hus-

band, and two sweet little boys, besides a widowed mother and other relatives to mourn her early loss. She was one of the most affectionate and kind-hearted women I ever knew. In her death society has lost one of its most valued members, the Church of Christ one of its brightest ornaments.

May the good Lord enable her bereaved husband to bear his loss as a Christian, in the hope of meeting her again; and may her little boys follow their mother's example of devotion to the Savior. So that all may be re-united in that bright world, where sorrows and tribulations will have forever passed away.

F. H. DAVIS.

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### Church News.

*Brethren L. & S.:* On yesterday Bro. Jas. Lynsey concluded a nine days' meeting at Mt. Vernon Church, Henry Co., Tenn., resulting in 28 additions, as follows; Six from the Baptists, three from the Methodists, one from the Presbyterians and eighteen from the world, and when we consider the 38 additions at his meeting at Blood River Church (6 miles distant) the month before, surely we should all say, to God and the power of his word be all the glory forever, amen.

V. B. WALKER.

*Brethren L. & S.:* We are holding a meeting at this place of unusual interest and success. It commenced more than three weeks ago, and is still in progress. It is conducted by our young and beloved Bro., T. B. Larimore, of Florence, Ala. Bro. Larimore is a preacher of rare ability,

and deserves the attention of the brotherhood as an Evangelist. With the strength of noble manhood, he sweetly blends the simplicity and humility of childhood. In his discourses he forgets himself, and lets the Lord speak to the people through his words.

By his earnest, faithful, and admirable presentations of the truth, he has charmed the hearts of this community. The people throng to hear him, and right nobly on thirty occasions has he preached to them the word of God.

The result to this time is, 75 persons have been added to the congregation; nearly 60 of these, by confession and immersion. We have a standing appointment at the river side. The interest is unabated.

We are greatly strengthened and rejoiced. It is a lovely sight to look into the happy faces of the converts as nightly they crowd the front seats and join in the praises of their Redeemer, and welcome penitent sinners as they return to their Father and God. More hereafter.

B. W. LAUDERDALE.

*Colliersville, Tenn., Oct. 8th, 1870.*

Brother Isaac Sewell had 4 additions at Palestine and 3 at Pleasant Hill a few days since.

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The goldsmith, in setting the diamond, places in the capsule a dark leaf, and this gives beauty and brilliancy to the jewel; so the dark leaves placed by the hand of God in the book of our earthly history give glory, brightness, and preciousness to the higher life above.

## THE FIRESIDE.

### Hymn to the World.

Sing for the blessed and tender declaring  
That shines in the beauty of innocent eyes—  
Sing for the glory of winning and wearing  
Fate in its loftiest, lowliest guise.

Sing when the day-breaks of bliss over-sky  
thee—  
Sing when their sunsets of splendor depart—  
Sing when the angel of death passing thee,  
Knocks at the door of some cherished one's  
heart.

Sing! When the heart bleeds thy song shall be  
sweetest;  
Mournfulest music is born in the night—  
Sing through the storm of each battle thou  
meetest—  
Sing for the beautiful promise of light.

Sing for the strength that has crowned thee  
victorious,  
O'er the wild armies of sorrow and pain—  
Sing for the woes that have made thy life glo-  
rious—  
Sing! for none sorrow and suffer in vain.

Sing when the sands of the grave over-blow  
thee—  
Sing when Earth's shadow lies farthest and  
dim—  
Sing when the rivers of death overflow thee;  
Noblest of all is the victor's last hymn.

### SELF-HELP.

"Henry Clay, the American orator, when giving advice to young men, thus described to them the secret of his success in the cultivation of his art: 'I owe my success in life,' said he, 'chiefly to one circumstance—that at the age of twenty-seven I commenced, and continued for years, the process of daily reading and speaking upon the contents of some historical or scientific book. These off-hand efforts were made, sometimes in a corn-field, at others in the forest, and not unfrequently in some distant barn, with the ox and the horse for my auditors. It is to this early

practice of the art of all arts that I am indebted for the primary and leading impulses that stimulated me onward and have shaped and moulded my whole subsequent destiny.' . .

"William Cobbett's account of the way he learnt English grammar is full of interest and instruction for all students laboring under difficulties. 'I learned grammar,' said he, 'when I was a private soldier on the pay of sixpence a day. The edge of my berth, or that of my guard-bed, was my seat to study in; my knap-sack was my book-case; a bit of board lying on my lap was my writing-table; and the task did not demand any thing like a year of my life. I had no money to purchase candle or oil; in winter-time, it was rarely that I could get any evening light but that of the fire, and only my turn even of that. And if I, under such circumstances, and without parent or friend to advise or encourage me, accomplished this undertaking, what excuse can there be for any youth, however poor, however pressed with business, or however circumstanced as to room or other conveniences? To buy a pen or a sheet of paper I was compelled to forego some portion of food, though in a state of half-starvation; I had no moment of time that I could call my own; and I had to read and write amidst the talking, laughing, singing, whistling, and brawling of at least half a score of the most thought-less of men, and that, too, in the hours of their freedom from all control. Think not lightly of the farthing that I had to give, now and then for ink, pen, or paper! That farthing was, alas! a great sum to me! I was as tall as I am now; I had great

health and great exercise. The whole of the money, not expended for us at market, was two-pence a week for each man. I remember—and well I may!—that on one occasion, I, after all necessary expenses, had, on a Friday, made shifts to have a half-penny in reserve, which I had destined for the purchase of a red herring in the morning; but when I pulled off my clothes at night, so hungry then as to be hardly able to endure life, I found that I had lost my half-penny! I buried my head under the miserable sheet and rug, and cried like a child! And again I say, if I, under circumstances like these, could encounter and overcome this task, is there, can there be, in the whole world, a youth to find an excuse for the non-performance?"

What more can be said to a young man than, "Go thou and do likewise?"

### LADD'S SHEEP STORY.

OR

#### How to make up a Quarrel.

William Ladd was the President of the American Peace Society, and he believed that the principles of peace, carried out, would maintain good-will among neighbors, as well as among nations. But there was a time when he had not fully considered this subject—had not thought much about it, as I dare say many of my readers have not. He believed that if a man struck him a blow, it was fair and best to strike back again, without considering if there were not some better way of overcoming the offender; or if a man did him an injury,

why, as people commonly say, he would give him as good as he sent.

He had a farm; and a poor man who lived on land adjoining his, neglected to keep up a fence which it was his business to keep in order, and in consequence his sheep got into Mr. Ladd's wheat-field and did much mischief. Mr. Ladd told his man Sam to go to the neighbor and tell him he must mend the fence, and keep the sheep out. But the sheep came in again, and Mr. Ladd, who was a very orderly man himself, was provoked.

"Sam," he said, "go to that fellow, and tell him if he don't keep his sheep out of my wheat-field, I'll have them shot."

Even this did not do; the sheep were in again.

"Sam," said Mr. Ladd, "take my gun, and shoot those sheep."

"I had rather not," said Sam.

"Rather not, Sam! Why, there are but three—it's no great job."

"No sir; but the poor man has but three in the world, and I am not the person that likes to shoot a poor man's sheep."

"Then the poor man should take proper care of them. I gave him warning; why didn't he mend his fence?"

"Well, sir, I guess it was because you sent him a rough kind of a message; it made him mad, and so he would not do it."

"I considered a few minutes," said Mr. Ladd, "and then I told Sam to put the horse in the buggy."

"Shall I put in the gun?" said Sam.

"No," said I. I saw Sam half-smiled, but I said nothing. I got into my buggy, and drove up to my neighbor

Pulsifer. He lived a mile off, and I had a good deal of time to think the matter over.

"When I drove up to the house, the man was chopping wood. There were but few sticks of wood, and the house was poor, and my heart was softened. 'Neighbor,' I called out. Pulsifer looked sulky, and did not lift up his head. 'Come, come, neighbor,' said I, 'I have come with friendly feelings to you, and you must meet me half way.' He perceived I was in earnest, laid down his ax and came to the wagon. 'Now, neighbor,' said I, 'we have both been in the wrong. You neglected your fence, and I got angry and sent you a provoking message. Now, let's both face about, and both do right and feel right. I'll forgive, and you shall forgive me. Now let's shake hands.' He didn't quite like giving me his hand, but he let me take it.

'Now,' said I, 'neighbor, drive your sheep down to my south pasture. They shall share with my sheep till next spring; you shall have all the yield, and next summer we'll start fair.'

'His hand was no longer dead in mine. He gave me a good friendly grasp. The tears came into his eyes and he said:

"I guess you are a christian, squire, after all."

"That little fracas with my neighbor about the sheep was," said Mr. Ladd, "my first step in devoting myself to the cause of peace.—Ex.

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#### Mr. Beecher's First Drink of Wine.

There is a curiosity in the young to know what intoxication means. It is

a morbid, unhealthy, intense feeling. I recollect very well that I had an impression that if I should once take a mouthful of wine, I should see visions and dream dreams. I supposed that I should be lifted above all ordinary conceptions of flavors and of exquisite excitements. I had read some of the drinking-songs—for the lyrics of the world have been largely used by the devil for the celebration of spirits, and of the faculties which most naturally work with them. And so I knew something about these things; and I longed to drink wine. I remember the first time I ever tasted it. It was at my father's table, on Thanks-giving-day. Father poured out a little Madeira glassful of wine, and that was passed among eight children of us; and there was considerable left when it got round! When it came to me, it seemed as though I had drank a very small quantity of liquid fire. My young mouth had not been tanned; and of all burning, disagreeable flavors, this was the worst that I could form any conception of. I think I never tasted anything so horrid as that seemed then. I would have flown to a cup of rhubarb rather than to have tasted it again. And yet that curiosity was not sated. I was sure that it was not wine that I had tasted. And George Woodruff and I determined that we would have a drink of real wine. He was to get it, and I was to meet him at a certain field, at a given time. I was bound to know what wine was—and I did. I had a taste of it then; and I was going to say that it was the last taste I ever did have of wine. For forty years afterward I do not suppose I took what would amount to

a wine-glassful, aside from communion-wine—and that never put me in love with wine. I remember how, on that ill-fated day, I lay in the field, waiting for George. I recollect, now, watching the shadow of a daisy as it danced over the ground. I remember how sweet the vernal grass smelled. And I remember the sensations which I had when I thought how, when George came, we should both take out our cups and drink. And I remember how I felt when we did drink—taking only one bitter swallow, which I spit out instantly. That was enough for me. I could not be persuaded to drink any more.—*Plymouth Pulpit*

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### The True Wisdom.

A man may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds; and be the sport of passions as fierce as they; a man may know all about the stars, and his fate be the meteor's, that, after a brief and brilliant career, is quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters, which cannot rest; a man may know how to rule the spirit of the elements, yet know not how to rule his own; a man may know how to turn aside flashing thunderbolts, but not the wrath of God from his own guilty head; he may know all that La Place knew—all that Shakespears and—all that the greatest geniuses have known; he may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail? I take my stand by a dying philosopher as well as of

a dying miser, and ask of the world's wisdom as of the world's wealth, "What shall it profit a man if he gain the whole world and lose his own soul?"

I despise not the lights of science; but they burn in a dying chamber as dim as its candles. They cannot penetrate the mists of death, nor light the foot of the weary traveler on his way in that valley through which we have all to pass. Commend me, therefore, to the light which illumines the last hour of life—commend me to the light that can irradiate the face of death—commend me to the light that, when all others are quenched, shall guide my feet to the portals of that blessed world where there is no need of the moon, and no need of any created lights, for God and the Lamb are the light thereof. Brethren, leave others to climb the steepes of fame—brother, sister, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with fading rays, if you win through faith in Jesus the crown of eternal life.—DR. GUTHRIE.

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### A Mother's Influence.

More than one of the great men of this nation have, in their ripe age, carefully put it on record that they owed the self-control and steadfast principle by which they rose to honor, directly to a mother's influence, in the critical days of their youth. If any of us were asked what one thing chiefly saved him from waywardness and evil companionship, and has kept him to this day free from vice, I believe he would answer: "Under the grace of God, the reverence of the

memory of a mother." Her appeal had power when all other influence failed. Her unspoken wish restrained us. Her purity and love made all that was base abhorrent. Her devotion was felt as a safeguard all along the walks of temptation. We would not wound or dishonor her. The mere remembrance of such a mother, though dead, has many a time been a man's lifelong protection. And never, till she dies, do we know how powerfully her life has invested ours to shelter and purify it. It is a day of heart-searching to any man when he buries a true woman out of his sight. Then he sums up the blessing which he has received in her. And though he may be conscious that he discovers her worth only in part, he finds cause enough to wonder at the patience and faithfulness which have been spent on him. It would be strange indeed if some contrite tears should not flow, as he recalls the haste, the ignorance, the willfulness, possibly the disrespect with which that unwavering love has sometimes had to bear. There's many a man of us who would gladly redeem one hour of that lost past, that he might speak some words of tender sorrow for neglect imparable, or of fuller gratitude for a loving sacrifice, never realized till it was taken from us forever.—*United Presbyterian.*

### The Last Dance.

During the occupancy of the city of Moscow by the French army, a party of officers and soldiers determined to have a military levee, and for this purpose chose the deserted palace of a nobleman. That night

the city was set on fire. As the sun went down they began to assemble. The women who followed the fortunes of the French army were decorated for the occasion. The gayest and noblest of the army were there, and merriment reigned over the crowd.

During the dance the fire rapidly approached them; they saw it coming, but felt no fear. At length the building next the one they occupied was on fire. Coming to the windows, they gazed upon the billows of fire which swept the city, and then returned to their amusements. Again and again they left their pleasure to watch the progress of the flames. At length the dance ceased, and the necessity of leaving the scene of merriment became apparent to all. They were enveloped in a flood of fire, and gazed on with deep and awful solemnity!

At last the fire, communicating to their own building, caused them to prepare for flight, when a brave young officer, named Carnot, waved his jeweled hand above his head, and exclaimed: "One dance more, and defiance to the flames." All caught the enthusiasm of the moment and "One dance more, and defiance to the flames," burst from the lips of all. The dance commenced: louder and louder grew the sound of music, and faster and faster fell the pattering footsteps of dancing men and women, when suddenly they heard a cry: "The fire has reached the magazine! Fly—fly for your life!" One moment they stood transfixed with terror; they did not know the magazine was there, and ere they recovered from their stupor, the vault exploded, the building was shattered to pieces, and

the dancers were hurried into a fearful eternity.

Thus it will be in the final day. Men will be as careless as these ill-fated revelers—yea, there are thousands and tens of thousands as careless now. We speak to them of death, the grave, judgment, and eternity. They pause a moment in their search for pleasure, but soon dash into the world and forgetfulness as before. God's hand is laid on them in sickness, but no sooner are they restored than they forget it all, and hurry on. Death enters their homes, and the cry is heard, "Prepare to meet thy God!" but soon, like Carnot, they say, "One dance more, and defiance to the flames," and hurry on. The Spirit, of the living God speaks powerfully home to their hearts, and they shake, tremble, and are amazed; but earth casts its spell around them, and sings to them its songs, and with the cry, "time enough," "by and by," they speed on, stifling the voice, till often, ere days or months have passed, the bolt has sped, the sword has descended, the Judge has come, and the soul is lost forever—lost! LOST!! LOST!!!

"Then haste, sinner, haste, there is mercy for thee,  
And wrath is preparing—flee, lingerer, flee!"

Some of the personal friends of the late J. B. Ferguson complain of our remarks in reference to the esteem in which he was held in Nashville by the citizens, and the causes of his absence from the city. It is entirely foreign to our purpose and work to indulge in personal reflections on any one's private character. We certainly had no disposition to do him the least injustice or to wound the feel-

ings of a single friend of his. We therefore very cheerfully withdraw those clauses that seem to reflect upon his personal standing in society.

D. L.

**RISE HIGHER.**—When birds are flying over, and the fowler lies in wait for them, if they fly low, at every discharge of the fowler's gun some are wounded, and some, swerving sideways, plunge into the thicket and hide themselves. But you will find that immediately after the first discharge of the gun, the flock rise and fly higher. And at the next discharge they rise again, and fly still higher. And not many times has the plunging shot thinned their number, before they take so high a level that it is in vain that the fowler aims at them, because they are above the reach of his shot.

When troubles come upon you, fly higher. And if they still strike you, fly still higher. And by-and-by you will rise so high in the spiritual life, that your affections will be set on things so entirely above, that these troubles shall not be able to touch you. So long as the shot strike you, so long hear the word of God saying to you, "Rise higher."—*H. W. Beecher.*

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# THE GOSPEL ADVOCATE

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History and Teachings of Jesus and  
the Apostles.

## CHAPTER LII.

### ANOTHER DISCOURSE BY THE GREAT TEACHER ON SPIRITUAL FOOD.

The next day the people assembled [again] at the place where they had been so wonderfully supplied with food the day before, and, observing that, (with the exception of some boats which had come just after Jesus had given thanks over the loaves and fishes,) no other boat had been there but the one in which the Disciples had embarked; observing also that Jesus had not entered the boat, but that the disciples had gone away alone; they therefore got into some boats that had come from Tiberias, and started off to Capernaum, in search of Jesus.

What faithful followers of Jesus those people were! But we shall see into their motives presently.

We have already learned that the sacred crew, which consisted of the Storm-King and the weary night-rowers of the Lake, had landed early in the morning some distance from

Capernaum. Yet they had reached the city before the people arrived from the "desert place," for these earnest "seekers" "came to Capernaum;" and the discourse which Jesus delivered in reply to their question, "Rabbi, when didst thou come here?" John says, "he spoke in the synagogue, as he was teaching in Capernaum."

We can now study with interest and profit, the teaching of Jesus on this important occasion. As was his usual custom, he makes use of "passing events" for a text, and his subject is, of course, the "Bread from heaven," that Spiritual Food which nourishes and sustains the immortal part of man." In reply to the multitude who were curious to know when or how he had come there—an idle curiosity—Jesus said: "Truly, truly, I say to you, you are seeking me not because you saw signs, but because you ate of the loaves and were satisfied. Do not labor for the food that perishes, but for the food that lasts to eternal life, which the Son of Man will give you; for him 'has the Father, God, attested.'" John vi: 26, 27

"Do not labor for the food that

perishes." This is one of the Savior's numerous prohibitory utterances that strike the mind forcibly, on account of their seeming paradox.\* If it be right for the Christian to "work with his hands that he may have [something] to give to him that needs [it,]" as Paul the apostle teaches,† how can it be wrong to labor for, (or in order to obtain) food, even though it is of a perishable nature! Does Paul contradict the great Teacher here? Shall we not, in preference to that of Paul, accept the teaching of the Savior here, so agreeable to what he had previously taught in the sermon on the mount? Or, accepting the maxim of the industrious that "labor is honorable," shall we reject the Savior's teaching, supposing that he forbids honest labor, and inculcates improvidence? Let us try to understand him.

That we are destined, under a wise economy, to act, do, work, perform, and, in various ways, discharge the duties of life, is beyond question. And that we may receive wages, support, compensation, or reward, when we have done our duty, is alike indisputable. But should we work for the sake of these things? Ought we to be influenced by the principle of avarice, in our labors? Should we become covetous?

Preachers, who claim to be laborers in the Lord's vineyard, working for the Lord, are to be supported by the people. But should they labor for the support? Should they "preach for hire, and divine for mon-

ey," as certain false prophets anciently did? (Micah iii: 11.)

I need not press these inquiries further at present. It will not be difficult for any one to draw the proper—the only correct—conclusion from these reasonings; namely, that it is *right to labor from a principle of duty, and to receive a share of the ample provision which God has made for all his sentient creatures.*

At this point in the Savior's discourse, the people inquired "What shall we do that we may work the works of God?" In reply, Jesus said to them: "This is the work of God, that you believe in him whom he has sent." Not to detain the reader now with a discussion of the merits of the "Faith Alone" theory, supposed to receive support from this passage, I would simply remark that it is emphatically **THE WORK** which God requires of the sinner, to believe on the name of the Son of God; but this faith, if genuine, implies, first, the obedience of passivity, and afterwards, the works of activity, "by which," James says, "faith is made perfect."

The people again said to Jesus: "What sign do you show, then, that we may see and believe you? What do you work? Our fathers ate the Manna in the desert, as it has been written: "He gave them bread from Heaven to eat." On this passage, Clarke seems to comment very justly as follows: "Their argument seems to run thus: "Thou hast, we grant, fed five thousand men with five loaves and two small fishes; but what is this in comparison of what Moses did in the desert, who, for forty years fed more than a million of persons with bread from Heaven: Do some-

\* Is not this word as good as the word "orthodoxy?"

† Eph. iv: 28; 1 Thes. iv: 11; and 2 Thes. iii: 12.

thing like this, and then we will believe in thee as we have believed in Moses."

Is there any difference in the greatness of miracles?

In reply to the skeptical Jews, the Savior says: "Moses did not give you the bread from Heaven. For the bread of God is he who comes down from Heaven, and gives life to the world." It was God, not Moses; that gave the Manna to the Israelites. But this manna was only a type of the true bread. The people are moved by the words of Jesus, and exclaim, "Lord evermore give us this bread." It is not likely they understood him. But he proceeds to explain: "I am the bread of life. He that comes to me will never be hungry: he who believes on me will never become thirsty. But I said to you that you have seen me, and yet you do not believe. All that the Father gives me will come to me; and him that comes to me, I shall by no means thrust away. For I came down from Heaven not to do my own will, but the will of Him that sent me. And this is the will of the Father who sent me, that of all that he gives me, I shall lose nothing; but shall raise it up at the last day. For it is the wish of Him who sent me, that every one who sees the Son, and believes on him may have eternal life; and I will resurrect him at the last day."

Still the Jews did not understand him, nor believe what he said. How stupid they were, through blind prejudice and fleshly-mindedness!

John says they "murmured at him because he said: 'I am the bread that me down from Heaven.' And they said: 'Is not this Jesus, the son of

Joseph, whose father and mother we know? How, then, does he say, 'I came down from Heaven?' Jesus replying, said to them: "Do not murmur among yourselves. No man can come to me, unless the Father who sent me draw him; and I shall resurrect him at the last day. It is written in the Prophets, "And they shall all be taught of God." Every one, therefore, that hears from the Father, and learns, comes to me. Not that any one has seen the Father, but he who is from God: HE has seen the Father. Truly, indeed, I say to you, He that believes on me has eternal life. I am the bread of life. Your fathers ate the manna in the desert and died. This is the bread which comes down from Heaven, that any one may eat of it and not die. I am the living bread which came down from Heaven. If any one eat of this bread, he will live forever. And the bread that I shall give is my flesh, which I will give for the life of the world."

Here the Teacher was again interrupted by the Jews, who "contended among themselves, saying, "How can this man give us his flesh to eat?"

As this chapter\* especially the remaining portion of it, contains some difficult passages, I shall defer its further consideration till the next writing.

W. PINKERTON.

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Look not mournfully into the past; it comes not back again. Wisely improve the present—it is thine. Go forth to meet the shadowy future without fear, and with a manly heart.

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\* John vi.

## Arkansas State Meeting.

The State meeting of the Disciples in the State of Arkansas will be held at Little Rock, commencing on Thursday, Nov. 3rd, 1870. Every church is requested to send messengers to this meeting, and it is hoped that the preaching brethren of the State will all attend. Preaching, and other brethren outside of the State will be cordially welcomed.

Bro. Munnell expects to be present. To all from any quarter who may desire to attend, the church at Little Rock extends a most fraternal invitation.

JOHN INGRAM, Sec'y.

To our Friends.

Greatly desiring to extend the circulation of the Gospel Advocate, we propose to send to all new subscribers ten numbers of the present volume, together with the Advocate for the year 1871 for \$2 50. An extra copy with a club of ten.

Will not our friends immediately set to work to aid us? Show this proposition to your friends and neighbors and induce them to subscribe at once. While the weather is good, give attention to this matter and aid us in a good work.

EDS.

## A DEBATE.

## A DEBATE.

A debate took place at Austin, some twenty-five miles north of this place, between J. R. Coleman, a Baptist, and E. M. Northum, a disciple of Christ. It began on Monday the 26th inst., and lasted four days. Four propositions were discussed, which, without stating them, were on the following topics: "Total Depravity," "Design of baptism," "Final Perseverance," "The Church."

The debate passed off pleasantly, both speakers seeming to avoid doing or saying anything to wound the feelings. There was a good crowd in attendance each day, and the best of order and good feeling among the friends of the debaters prevailed. The Moderator found no occasion to call either of the speakers to order during the entire discussion.

There were present, several disciples of Christ who had come from a distance to witness the triumph of the truth; among whom I recollect the following teachers of the Christian religion, Lemmons, Brown, and Castleberry. I do not think there were any disciples of John the Baptist present who had come far to witness the defeat of error, and judging from the few men who occupied that part of the house assigned to the friends of Mr. Coleman, a good many of his brethren at home had concluded they would feel more comfortable by keeping away. I cannot, nor is it necessary, give an idea of the various arguments brought forward on the several propositions, but I would like to call attention to Northum's positions on the fourth proposition, which read thus;

There will be a discussion in Mayfield, Ky., between A. C. Caperton, (Baptist,) and J. E. Myles, (Christian,) commencing on the 18th of October, 1870.

For further particulars see ADVOCATE, No. 36.

"The Church of which I, E. M. Northum, am a member, is the Church of Christ." He argued:

1st. That there was but one body or church;

2nd. That it was composed of immersed penitent believers;

3rd. That he had the faith required by scriptures;

4th. That he had the repentance thus required.

5th. That he had the immersion thus required; and that, consequently, he was a member of that church.

This line of argument seemed to take Mr. Coleman quite by surprise. He had evidently expected Northum to try to establish the point that the persons repudiating sectarian names, composed a party, which party was the Church of Christ. He did not attempt to disprove any of Northum's five positions, but occupied his time in talking and reading on points which he had supposed his opponent would defend. While, in my judgment, Northum was victorious on every proposition, his success was so marked on the fourth that all must have seen it.

I would like to give an account of several of Mr. Coleman's singular propositions, but time and space admonish me that I can mention but few. When called upon for one passage of Scripture to show that believers rejoiced in forgiveness of sins before baptism, he gave "gladly received his word," from Acts ii: 41. He proved the existence of "mourning benches in effect," and "relation of Christian's experience before baptism," in the apostolic age, from Acts ii: 40. He denied that Baptism was a door into the church, and said "fel-

lowship" was the door. He proved, to his own satisfaction perhaps, the justness of the name "Baptist Churches of Christ," in this way: "We have 'Baptist,' in Matt. iii: 1, and 'Churches of Christ,' in Rom. xvii: 16, now put these together and you have it." Well, thought I, how many ridiculous things might be proved from Scripture with the same license? I know I can prove the devil to be a saint by the like use, or abuse, of Scripture.

Mr. Coleman has some of the requisites for a good debater, and his cause did not suffer from the want of ability and skill on the part of its advocate, but from its inherent weakness. Bro. Northum rested the success of his cause neither in wit, strategy, nor *ad captandum* arguments, but planting himself square upon the Bible he used the sword of the Spirit with a power that could not be successfully resisted.

I believe the discussion will result in good. The attention of the audience was doubtless directed to the word of God, and this, is itself of great moment, and I have but little doubt that the investigation of scriptures that will ensue from the discussion will result in enlightning some as to what they teach.

J. L. T. HOLLAND.

Little Rock, Ark.

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#### Church News.

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*Brethren L. & S.:* I here report the success of a series of meetings held in our frontier country. Last Spring a few Brethren and sisters living in an unorganized state, resolved to keep house for the Lord and

they employed Bro. Jasper to preach for them monthly.

Bro. Jasper's first visit was in April; had a good congregation, no additions. In June he commenced a meeting on Saturday before the 4th Lord's-day, continuing till the Tuesday following, and 12 obeyed the gospel. Then the Saturday before 4th Lord's-day in July, Bro's Huffman and Jasper began a meeting, and continued till Wednesday following, 10 obeyed the gospel. Then on the 4th Lord'sday in August, 5 more obeyed the gospel. During these meetings several have united by letter and recommendation. The prospect is still good for more to come and bow to the authority of the king of Heaven.

If the Lord willing, Bro's Jasper and Huffman will hold a protracted meeting with us, embracing the 4th Lord's-day in September. May the good Lord help us all to be faithful. To God be all the praise. Bro's Jasper and Huffman are workmen that need not be ashamed, rightly dividing the word of truth, giving to saint and sinner their portion in due season.

Your brother in the Gospel,

H. L. WILSON.

*Boyd's Mill, Texas.*

*Bro's L. & S.:* We, the undersigned, have been laboring all the year in separate fields, but the last two months we have been in the work jointly; had some additions while we were separately laboring; and since we have been together. We have been once in each of the following counties and States: Harrilston, Palldon, Campbell, Carroll, Coweeta counties, Ga., and Cleabourn, Lee and Ran-

dolph counties, Ala; laboring from two to five days and knights at a place, with fifty-five additions to the army of the Lord, and we feel certain that the truth is so deeply impressed upon the minds of many others they will before long perfect their faith by their obedience to the gospel of the Son of God.

The harvest truly is great, but the laborers are few. O, that many more of the sons of God would take the Sword, which is the word of God, and go to work trusting in the power of truth. To the Lord be all the praise.

Your brethren,  
A. C. BORDEN,  
ISHAM HICKS,

On the first Lord's-day in Oct., we joined Bro. G. Lipscomb in a meeting at Reunion, near Athens, Ala. We remained until Tuesday afternoon. Up to the time of our leaving, there had been 15 or 16 additions, among the number an old lady who had been a seeker at the mourner's bench for forty years. Bro. Wm. Smith also came on Lord's-day and remained until some days after we left. The meeting was continued by Bro. G. Lipscomb, and we heard that up to Thursday morning there were thirty added to the faithful.

D. L.

Our friend, Mr. Morton, has recently supplied himself with a full equipment of the best machinery for book-binding, and is now fully prepared to do it in the best style on most favorable terms. We take great pleasure in recommending him to our friends. See advertisement.

### The Louisville Plan.

For the Christian Brotherhood, I wish to notify you of what is transpiring in this part of the State:

Your readers are familiar with what is known as the Louisville Plan; also the name of Bro. Davenport is familiar to the most of them. It is well known that he is opposed to the Louisville Plan, publicly and privately, and we believe here, honestly. He has resolved to oppose the introduction of the Louisville Plan within the bounds of his labors.—When Bro. Warren, the Evangelist for this district comes to this county, (Bates,) to introduce the Louisville Plan, he will be met by Bro. Davenport as a Sec-tarian under any other name. One church in this county, of one hundred and twenty members, with their officers and a local preacher, endorse the steps Bro. D. is taking. All in this part of Bates county, and the southern part of Cass county, with whom I am acquainted, endorse him in his opposition to the Louisville Plan.

Those thoughtless brethren in the State Meeting, calling such men as Bro. Davenport, croakers, has made them more determined than ever.—I tell you, brethren, the Louisville Plan we do not want, and will not have. Those that attempt to introduce it here, will be responsible for the dissensions it causes.

Your brother in Christ,

D. B. SWINK.

The foregoing from the Pioneer, shows the esteem placed upon the Louisville Plan by brethren in Missouri. This question will produce

divisions and strife, yet its advocates press it upon churches when they know divisions will be the result. The responsibility is theirs.

Our thanks are due J. T. Me-dearis & Co., for a pattern of the nicest jeans we ever saw. It was manufactured at their woolen mills in Fayetteville, Tenn. They have sent us samples of their manufacture. Their blankets and gentlemen's shawls are as good as we ever saw. Those having wool, we should think, would do well to send to them, and exchange for manufactured goods.

D. L.

### OBITUARY.

Died, Sep. 22nd, 1870, in the 27th year of his age, Dr. William R. White.

He leaves a young and affectionate wife—to whom he had been married a little over 18 months—and fond parents, brother and sister Farris, to mourn their loss.

His father died when he was quite young, and he was left to the care of his Christian mother, who, after a few years, married Mr. Isaac Farris, who proved to be the kindest of fathers to the orphan, and educated him with all the tender care that he would have bestowed upon his own son. Bro. White never forgot this kindness of his step-father; and whenever alluding to it, it was with the highest expression of gratitude. He was born and raised in this (Obion) county, but had moved to Missouri, where he was practicing medicines, and when he died. He, like the dispersed disciples from Jerusalem,

went everywhere preaching the word, not publicly, it is true, but from house to house, and while he administered to the afflicted body, he did not forget the balm for the wounded soul, remembering that scripture which says, "be instant in season and out of season."

His constitution was much impaired by four year's exposure in the Confederate service, and when disease came he fell an easy victim.

He "died the death of the righteous." He was among the few who received the system of Christianity upon its own merits—upon a mature investigation of its truth. He became a member of the Christian church four years ago, and has been a faithful member from that day until the day of his death.

He never doubted the truth of Christianity, or his acceptance, and when death came, the grim monster brought no terrors to him, he calmly resigned himself with full confidence in the promises of his Savior. The whole community gathered around his bier to pay him the last tribute of respect, feeling that they had lost a friend and physician in whom they all had confidence. As a Christian brother, all loved him; as a gentleman all respected him for his courteous and kind deportment towards them—ever ready to administer to their comfort and happiness. Death is no respecter of persons; the brightest genius and the fairest form falls alike under his fell stroke.

E. R. O.

*Obion County, West Tenn.*

Died, on the 18th of Sep., 1870, at the age of one year, four months and

one day old, a babe of brother and sister Taylor.

I would say to my brother and sister that, although the ties of nature are strong: let them not sorrow as those that have no hope, but let them do like David of old, say, we cannot bring it back, but we can go to it if we be only humble and obedient children to God and to his law until death. May the good Lord help them to put their trust in him, and be faithful to the end. O, may the Lord help us all to do his will, is my humble prayer.

Your brother in the one hope,

A. C. BORDEN.

*Carrollton, Ga.*

Died, Oct., 12, 1870, Robert Donnell, at his home in Gallatin, Tenn. In youth, Bro. Donnell, was a Cumberland Presbyterian. A short time before his death, however, he made confession of the Savior's name, and was immersed into him. From this time till his death, he was devoted to the good cause of his Heavenly Master, and rejoiced much in the promises of God, being assured that he had done the Heavenly father's will, and thus having a clear conscience, he was happy. He died in the full triumphs of the Christian faith. Bro. Donnell was a man of fine business capacity, and was highly respected by those who knew him. He was a kind husband and affectionate father. He has left a wife, two children and many relatives and friends to mourn their loss of him. But they should sorrow not as those that have no hope.

"Blessed are the dead which die in the Lord from henceforth; yea saith



the Spirit, that they may rest from their labors, and their works do follow them."

E. G. S.

*Brethren L. & S.:* It is requested of me to solicit you to publish through the *ADVOCATE*, the death of Jesse Walter, son of Jesse E. Evan, (dec'd,) and sister Martha J. Timmon's. He died Sep. 26, 1870. He was born in Maury county, Nov. 13, 1854. When he died he was 15 years, 10 months and 13 days old.

He was an affectionate and obedient son. Nothing ever seemed to be too irksome for him to accomplish when his mother requested it done.

Mother, brothers and sisters, let us bear our bereavement with christian fortitude; knowing that all things work together for good to them that love God.

Yours in the one hope,

J. K. P. TIMMONS.

*Knob Creek, Maury County, Tenn.*

### Correspondence.

*Brethren L. & S.:* The children of my natural father are scattered about in three or four different States, and I keep up a regular correspondence with them, and am always glad to hear that they are well and prospering, as any one possessed of any fraternal love would be.

The children of my heavenly Father are also very dear to me, and I am always glad to hear from them and to know that they are healthy and prosperous.

I wish we could induce some one of every congregation where the *ADVO-*

*CATE* is read, to give a short account of how they are doing, once or more a year, and that you would consent to publish it, that we might provoke each other to a faithful discharge of all our duty toward our Heavenly Father. I like much to hear of the success of the gospel, but I like more to hear of the perseverance of the saints.

I will give a sample. Every one need not be as long:

The congregation of disciples in this Township have no house of worship. We meet sometimes in Austin, but generally at private houses. We meet weekly to break the loaf, without preacher or "officers." They are all very punctual, and seem to have a zeal in their Master's cause with three or four exceptions.

We have preaching monthly. We have had ten additions recently; 2 from the Baptists, and 8 from the world. We have recently withdrawn from one, and will have to deal with one or two others ere long. We number 30 to 40.

Your brother in the bonds of love,  
B. F. CATHEY.

### Progress of the Cause in Mississippi.

*Bro. Lipscomb.:* Bro. Ellett reports 80 accessions this year, at the various points which he has visited; Bro. Stewart, 70 in his field of labor at and around Utica; Bro. Barbee, 25; Bro. Oliver, I indirectly learn, 30; Bro. Scholl, 6, since Aug.; Bro. McKinley, 5; Bro. Crum and myself, 20; my report previous, 44; since 7; at the Columbus meeting, 5; Bro. Jones, 3; Total, 275.

Full reports from all the preaching brethren would, I doubt not, considerably increase the number. Two new congregations have been planted, and many old ones revived, encouraged and strengthened. The brethren all over the State are waking up and going to work in good earnest.

We are making efforts to take our own fishermen away from their nets of daily toil, and send them out to become fishers of men.

Your brother in Christ,  
B. F. MANIRE.

*De Soto County, Miss.*

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Query?

*Bro's L. & S.:* Was Erastus, the Chamberlain of the city of Corinth, an officer of world power after he became a christian? Was he, in your judgment of the Scriptural teachings? What have you got to say about Zenas, the lawyer? Your attention to this matter will greatly oblige

Your brother in the one hope,  
T. S. TINSLEY.

*Butler's Landing, Tenn.*

We said all we have to say on this subject on the 2nd page of 27th no. of last year's Advocate. We have no more idea that either Erastus or Zenas continued in these positions after their conversion than we have that Matthew the publican did his after his call to the Apostolic office, than that Luke the physician followed his for a livelihood while journeying with Paul, than that Cornelius continued to arrest Christians, the chief business of Centurians in Judea at that day, than that the Jailor continued to cast them into prison, bind them hand

and foot and stripe their backs with lashes, than that Paul still continued his commission to bind men and women and cast them into prison for following Jesus, after his conversion. While every case in which the after life of a converted civil or military officer is given, the Scriptures show plainly that that converted officer ceased his official functions, we do not see why brethren will think that the cases in which the after life is not recorded, they continued in those offices, without one single particle of evidence, except that they just will think so because they will.

D. L.

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Co-operation in Mississippi.

The Annual Meeting of the disciples of Christ in Mississippi will convene in the city of Jackson, on Wednesday the 23rd of November at 9 A. M.

It is hoped that there will be a large attendance, both of the preachers and other brethren.

Application will be made to all the railroads of the State for half-fare, which I doubt not, will be granted.

Our meetings, heretofore, though small, have been very pleasant and profitable, and we desire to increase their usefulness. The Lord has greatly blessed our humble labors, for which we should devoutly thank Him take courage, and renew our efforts with increased zeal and devotion. Let us come together, brethren, in love, and take sweet counsel together, that we may strengthen each other's faith and hope.

Brethren from other States will be

cordially welcomed, for we are one in Christ.

I earnestly request a report from every church and every preacher in the State.

All contributions for the State meeting should be directed to me at Jackson, Miss, Care of G. A. Smythe, Esq., unless sent by the hands of 'the messengers of the Churches.'

B. F. MANIRE.

#### Consultation Meeting at Trenton.

Tuesday, Sep. 13th, by appointment, brethren from congregations in West Tennessee assembled in the Christian Church in Trenton.

The following are the brethren who were present:

Bro's Moss and Walker, from Miller's Chapel, Dyer co.

Bro. Foster, New Hope, Harde-man co.

Bro. Osborne, Union City.

Bro. Senter, Bethany, Henry co.

Bro. Lauderdale, Colliersville,  
The brethren of Trenton.

Bro. J. H. Roulhac, Hickman,  
Ky.

Bro. J. M. Pickens, Mountain  
Home, Ala.

D. Lipscomb, Nashville.

After reading, singing and prayer, the meeting was organized by appointing Bro. Osborne to preside, and B. W. Lauderdale to act as secretary.

Bro's Roulhac, Pickens and Lipscomb were invited to participate in the deliberations of the meeting.

Bro. Lauderdale stated that the object of this meeting was consultation on the subject of general evangelization in West Tenn.

Upon a call for reports from the

delegates, it was ascertained that only three congregations had representatives authorized to report for them under the resolutions passed at the meeting in Jackson, May 2, viz:

"That the several congregations in West Tenn. be requested to send delegates to the next meeting, with money, and instructions that it be appropriated for general evangelization in West Tenn."

These congregations were of Colliersville, New Hope and Bethany. Something over a hundred dollars were contributed by these congregations.

For all practical purposes, this report demonstrated the meeting a failure.

Several of the brethren who had taken a lively interest in the meeting were prevented attending by sickness. The meeting was not devoid of interest, however, and, we trust, of good results.

The question of co-operation was freely discussed, for and against. The brethren all participating. The spirit of Christ was manifested in all that was said and done. Not one unkind word was spoken. In the conclusion, we think there was but little difference between the brethren. We hope, very soon, there will be no difference between them on this or any other question, that they will all see and walk in the truth as it is in Christ Jesus.

As a good deal of interest was manifested, and several other questions of great interest were raised, it was proposed and agreed to that another meeting be appointed for the 12th Nov., in Union City, Tenn. We hope the brethren will remember the

appointment, and attend. We entreat the preaching brethren in West Tennessee to take an interest in these things.

The following questions are suggested for consideration during the meeting:

1. By what Scriptural authority do Christians now preach and baptize?

2. By what Scriptural authority are evangelists now called, sent out, and sustained in the work?

3. Is congregational co-operation in evangelization Scriptural? If so, are there Scripture limitations? If so, what are those limitations?

If this does not clearly present the questions at issue, we hope some brother will present them better.

We think it will be seen that the first two questions lie beneath the co-operation question. When they are scripturally answered we think the co-operation question will be easily disposed of. We think this was developed in the discussion at Trenton. Let the brethren think on it. Let them, in the meantime, examine these questions in the light of God's word, and come up to the meeting and tell what they know of them.

If these questions have a general interest, we hope our editorial brethren will give them some attention.

We cordially invite the brethren everywhere to attend the meeting and freely participate in the examination of these questions. We know the brethren in Union City will be glad to see and entertain them.

Remember, the meeting will be in Union City, Saturday before 2nd Lord's-day in Nov., 12th, 1870.

E. R. OSBORNE, Pres't.

B. W. LAUDERDALE, Sec.

## Consultation Meeting in Tennessee.

It is written in the word of God: "Then they that feared the Lord spake one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name;" and it is always becoming in the saints to confer with each other regarding all practical questions of a religious character. What say the beloved brethren to holding a meeting at no very distant day, to examine more fully our ability to glorify God. The whole subject of church edification, co-operation, work, might be considered. We would be pleased to hear what the brethren think of the matter.

T. FANNING.

## Success of the Gospel.

At a meeting at Leiper's Fork, Williamson co., embracing the first Lord's-day of October, there were three or four additions to the congregation at that place.

At Thompson's Station, embracing the 2nd Lord's-day in Oct., there were seven additions to the Church, and the brethren much encouraged.

Also, at Owen's Chapel, during a three day's meeting, embracing the third Lord's-day, three were immersed.

We have also heard of several accessions at other points not yet reported.

May the Lord bless and prosper his truth.

D. G. S.

## Correction of False Reports.

Reports prejudicial to the integrity of Bro. D. Wadkins having obtained currency, it became proper that the Officers of the Congregation of Christ in Nashville, Tennessee, should examine into the nature thereof, as affecting the standing of one of its members. They find, upon a thorough investigation, that the following facts have transpired:

1. A written contract was entered into on the 29th day of May 1868, between *Peter Lowery*—"President" of an Institution for colored persons, known as "*the Tennessee manual labor University*"—of the one part, and *Daniel Wadkins* of the other part, witnessing that, the said Wadkins engaged to devote his whole time, for the space of six months, as an Agent for the delivery of addresses, and the collecting of money, for the sole use and behoof of said "University;" upon the conditions following: namely, that his expenses, including board and outlay for travelling, should be first paid out of any monies he might collect, and that *two thirds* of the balance should be duly paid into the treasury of said "University."

2. The charge against said Wadkins, publicly made and widely circulated, was, that he had reported a collection of more than eleven hundred dollars in cash, and had appropriated to his own use all but about two hundred dollars—the receipt of which was acknowledged by said Lowery.

3. A careful examination of the loosely kept book of said Wadkins showed that he had

Collected in cash . . .	\$1,632 00
Paid said Lowery . . .	450 00
His expenses amounted to . . .	992 45
Commission (33½) . . .	213 18
	—————
	\$1,655 63
Claims a balance as overp'd . . .	\$23 63

We are not called on to express an opinion as to the want of integrity—or the contrary—implied by the said contract; nor to approve, or condemn, that system of agencies that is set on foot to provide for the—too often—idle or vicious, and to impose on the credulity of the benevolent; but are led to conclude that the conduct of the said Wadkins was governed by, and was in strict accordance with the written contract; and that he is therefore acquitted of blame so far as charges arising from the supposed violation thereof are concerned. Still, out of the large sum of \$1,632. 00 contributed by the friends of the colored race for the benefit of the above-named Institution, but \$426 27 reach its coffers.

We think it proper to add, that, the said "*University*" has no connection whatever with the *Christian Brotherhood in Tennessee*.

In behalf of the Officers of the Congregation of Christ meeting on Church Street, Nashville, Tennessee.

P. S. FALL, Chairman.

Nashville, May 1st, 1870.

[We publish the above at the request of the parties interested.—EDS.]

The Trial of Eld. G. W. Puckett for Heresy.

On Wednesday the 5th of October the Baptist Church near Pleasant Plains, Lincoln Co., Tenn., met for

the purpose of trying Eld. Puckett for heretical teaching. We were at the time at ReUnion, Limestone Co., Ala., and determined to attend the trial and hear it as we had never been present on such an occasion.

The church had requested our old friend G. W. Carmicheal of New Market, Ala., and Eld. Carter of Huntsville, Ala., to be present to assist the church in its deliberations. The former of these was present. We had known him well and heard him preach frequently years ago. We had always regarded him as one of the most moderate and liberal of Baptist preachers and a candid truth-loving, courteous man so far as he understood the truth. As we told him on this occasion, fifteen years ago we should not have been surprised to find Puckett persecuting him for preaching the Bible, but to find the matter as it now stands seemed strange.

Elder Puckett is a man of sixty we would say—vigorous and hearty. He has been preaching for thirty years or more among the two orders of Baptists. While without scholastic education, or modern polish, his native good sense and force of character together with his unblemished reputation, have given him the most prominent position in his section of country among his brethren. So that whenever extraordinary efforts were to be made in defence of the Baptist teaching Elder Puckett has been sent for. But for two years past, his teachings have been gradually undergoing a change and he has been associating more freely with the brotherhood of Disciples of Christ.

For this he was brought to trial

by his church at the instigation of a few of his preaching brethren, seconded by two or three bitter sectarian spirits in his own congregation.

The order of trial was for Elder Puckett to preach a discourse setting forth his faith and then the church to decide on its heterodoxy or orthodoxy. They had pledged themselves to judge him according to the Scriptures.

He preached as clear and Scriptural a discourse as we have listened to on the subject of the establishment of the kingdom and the steps required to enter therein. Elder Carmichael responded at some length to this, propounding objections but taking no decided position. After an intermission of a few moments the church met in conference. The charge made in answer to a call by a member of the congregation was, Elder Puckett had said, "The method adopted by the 'Campbellites,' by a simple confession of faith, without a relation of personal experience, without a vote of the church was the only Scriptural plan, and as such he would follow it. To this charge Elder P. plead guilty and gave his reasons therefor. Elder Carmichael objecting.

Elder Carmichael then proceeded to examine him by a kind of inquisitorial catechism to determine his faith on the Baptist essentials.

QUERY.—Do you believe in human depravity?

RESPONSE.—You must define your terms. I do not understand what you mean by human depravity. I do not believe in the doctrine of total depravity as defined in the creeds, confessions of faith and theological works,

I do believe in human frailty and human inability, inasmuch as man without the intervention of God was utterly unable to save himself. I do believe that man can lay hold upon the institutions that God has provided for his salvation and through the help given in and through them he can be saved.

Elder C. then defined total depravity to mean not that a man was as bad as he can be but illustrated it by a glass of water into which a drop of arsenic is put. It thoroughly infuses itself throughout the water. The water is then wholly poisoned though not containing as much poison as it could contain. The human soul is bad all over, though not as wholly bad as might be. It was replied this was a new definition of the term. The old standards all used it as indicating a state of wickedness so thorough that the individual could not think a good thought, have a good wish or perform a single good act. These standards of orthodoxy were all repudiated and Elder Carmichael's "opinion" substituted in place of the dictionary, the church standards of orthodoxy and the plain teachings of the Bible. His assumptions, and his stress upon "my opinion" were so great that he felt there was danger of his being regarded as very popish in his claims to infallibility, so that he felt it necessary to disavow any claims to infallibility. This disavowal was quite necessary for the assumptions of the pope in deciding what was right and wrong and that in utter defiance of all standards human and divine were never greater than Elder Carmichael's. Yet these assumptions were made in the pleasant, gentle-

manly manner that characterizes the Elder.

He next queried, "Do you believe that the soul of the child dying in infancy is saved without any change on the soul of the infant to prepare it for Heaven?" The response was, "Christ said, 'Except a man be converted, and become as a little child he can in no wise enter into the kingdom of heaven,' again, 'Of such (little children) are the kingdom of Heaven.'" With these declarations on the part of Jesus and from the teaching of Scripture, that the soul that sinneth shall die, infants being without sin, they are prepared for heaven simply by the resurrection from the dead without any change. Elder C. replied: "*My opinion* is, the child's soul is saved unconditionally so far as acts on its part are concerned, but the Holy Spirit must apply the blood of Christ so as to cleanse it from its natural depravity and fit it for heaven. It cries and frets because it is depraved. To this opinion without a particle of ground upon which to rest Elder P. must come or the party guillotine must be put in motion. In connection with this many references were made to the expressions of Ezekiel depicting the wickedness of the Jewish people, after their apostacy from God—these Scriptures were all perverted by being applied to the infant nature.

The next subject introduced was, "Do you believe the word of God of itself has inherent power to accomplish regeneration or does the Spirit operate through the word to regenerate the soul? Does the Spirit use the word as a person uses the sword?"

To this it was replied, "The ques-

tion does not indicate the Baptist doctrine as presented in the creeds, confessions of faith, standard writers and publications. They have taught that the Spirit operates independently of the word, before faith in order to produce faith, and the position indicated in the above question is itself a wide departure from all Baptist standards. But Elder P. replied, he believed the Gospel is the power of God to salvation to every one that believeth it. God had placed in that Gospel whatever power is necessary to save a soul. The word of God is represented not as a sword to be used by the Spirit but as a part of the Christian armor furnished by the Spirit to be used by the Christian. But that spiritual influences abided in and were imparted by the word of God.

On all these subjects appeals were made to the Bible, to Mr. Graves, Jeter, Breaker, and others. Their authority was repudiated as not Baptist standard. So too the subject of repentance before faith, the essentiality of faith, the mourner's bench. All the theories of leading Baptists were repudiated as standards, and Elder Carmichael's *opinions* made a standard by which to try Elder Puckett.

The resolution of expulsion read thus: "Resolved, that we withdraw our fellowship from Elder G. W. Puckett, for preaching unbaptistic doctrine as we understand it." Not as it is taught in the Bible, not in the standard Baptist publications of the day, but *as we* understand it.

The "we" whose understanding is made here the test was Elder Carmichael. Members voted for this reso-

lution as we are informed who expressed to us a full accord with Elder Puckett in sentiment. The resolution however passed by a vote of 15 for, to 6 against withdrawal in a membership present of near 100. The great majority refusing to vote. This vote was however surpassed by a vote on a similar occasion a year or two since, in which Bro. W. D. Baker was excluded from the McCrory Creek Baptist Church in Davidson County for heresy by a single vote. One person alone voting for the resolution, none voting against it in a large membership. These things certainly indicate great doubt in the minds of these churches in reference to the propriety of these steps or wide-spread demoralization of the churches. The truth too is manifested clearly that there is no definite standard of doctrine or harmony among the Baptist churches. Every shade of variety and contrariety of doctrine is held and taught among them.

The tests of fellowship among them are mere speculations on unrevealed questions. For all of these questions except baptism are wholly unknown to the Bible.

After the exclusion of Elder Puckett, Elder Carmichael recommended to the church that if they desired peace in their body they should never allow persons differing from them in teaching to preach in their house. This is the position of Rome and of all the proscriptive error that fears open investigation. Why is it that the peace of Disciples of Christ is not disturbed by persons differing from them preaching in their houses?

At night after the exclusion of Elder P. we spoke on the sufficiency of



the word of God as the rule of faith and action when he and his wife united with us on this all-sufficient basis. The next day the brethren present signified their full approval in his going forward and teaching the religion of the Savior to his fellowmen. We trust he will be able to do much good. This movement is not confined to Elder Puckett himself. His son, Bro. Isaac Puckett, who was licensed by the Baptists to preach a few years ago, has spoken but little on account of his disagreement with his brethren in their teaching, expresses himself fully satisfied with the position of the disciples of Christ. Indeed largely through his instrumentality in furnishing his father with documents to read he was brought to see the truth. But he was somewhat undecided as to what was his duty in making the change and is only awaiting to consider that question. Several others will also act for themselves in this matter soon and we trust much good will result to the cause of Christ in that community. We also baptized a very intelligent physician on the same day.

D. L.

### VISITATIONS OF PROVIDENCE.

#### The War of Prussia and France.

Many at this day upon a kind of rationalistic philosophy persuade themselves that God has nothing to do with the strifes and conflicts of this life either as individuals or nations. All admit he dealt with, directed and overruled the movements of nations in the early ages of the world. In the days of Judaism he

not only overruled the acts and courses of the Jewish nations but to a great extent the nations of the wicked world without. He brought them against the Jews. See Jeremiah xxv: 9, "Behold I will send and take all the families (nations) of the North, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all the nations thereof, and against all the nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations." This declaration is made with reference to God's overruling the wickedness of these nations. He did not inspire them or give them a specific message. They were wicked heathen nations. They were idolators of the most depraved cast. God simply in his providences, overruled this wickedness so as through the cupidity and cruel ambition of Babylon, to punish the Jews and the surrounding nations. After he had thus overruled this wickedness, he says, 12th verse, "It shall come to pass when seventy years are accomplished I will punish the king (or kingdom) of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." When the seventy years were accomplished, we find this as the prophetic description of their destiny. Jer. Chap. 50, 9, "For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the country, and they shall set themselves in array against her, from thence she shall be taken.

Their arrows shall be as of a mighty expert man." Her destruction is pictured in this and the following chapter as complete. That is God uses the Babylonish nation, the most corrupt of all nations, to punish and destroy the Jews and surrounding nations, then in turn uses the surrounding nations to punish and utterly destroy Babylon for her utter depravity.

Now he did not give any specific revelation to these nations to thus destroy them. He did not move upon them by mysterious and unintelligible influences. But through their wickedness and animosity and the corruption and effeminacy of the Babylonish people, he accomplished their complete destruction. He made none wicked. He made none rebellious. When he found wickedness, ambition, cruelty, he simply overruled and used these to punish wickedness in his own people and to destroy the desperately wicked among others. These wicked which he used to-day to punish others are themselves to be punished to-morrow.

"These things occurred in the days of direct interposition by God but he does not thus act now." When did he lose his interest in man? When did he cease to overrule wickedness to the punishment and destruction of the wicked? It is true we have no divinely inspired prophets here to connect cause and effect in the sins and punishment of individuals or nations. None to point out the workings of these laws. Are we to conclude the laws therefore are not in force? Had no prophet of God pointed out the workings of these things in the past ages could

we have connected the punishment with the crime? Our ignorance of laws inexorable and unchanging is no evidence that they are not in perpetual existence and working with unerring certainty.

We believe the same laws that governed in the punishment of Judea, the destruction of Babylon, Chaldea, and all the nations of antiquity are now in full force and vigor with reference to the church of Christ and the nations of earth. When that church is corrupt and seeks association through its members with earthly governments like Judea it is punished by the corrupt and wicked nations of the earth. Of these nations the most wicked, ambitious and cruel is used to punish and destroy those weaker and less wicked in turn to be more severely punished or destroyed utterly by other nations growing in strength and wickedness. France has been the most lascivious and corrupt of nations. The French have been a polished, polite, educated people with many traits of excellence from a worldly standpoint. France has been the nursing mother of infidelity, scoffing atheism and fashionable licentiousness and profligacy. France has corrupted the nations of the earth by her follies of fashion, her shameless, lascivious pleasures, and her wanton crimes.

France has long been an avenging rod in the hand of God to punish surrounding nations. Italy, Austria, Prussia, Egypt and China, Turkey, Greece and Russia have all been made to feel her avenging wrath. But now the vigorous, sordid, infidel nation of the North, has laid its heavy hand upon her. We know not the

end, but friends, God is punishing wickedness with the wicked. An iron heel is crushing the very life blood out of the people that hitherto have corrupted and punished. We often thought in years past, our lot was hard when our country was overrun by armies, when our substance was destroyed and our homes violated by soldiers. But our condition was almost a paradise compared with the peasantry of France. The Country is densely populated. Scarcely able to support its crowded millions in times of peace. The immense armies of both France and Germany leave within their pathway a beaten, barren, desolate waste, without shelter or provender for woman or child. No large, productive sections there provide an asylum. The foreign soldier here was the most ruthless and cruel. In Europe the masses are foreign, uncultivated, ruthless, half-civilized, bent on rapine and plunder regardless of age, sex or condition. The desolation is fearful, the punishment cruel, and, notwithstanding the wickedness of the French people, calculated to excite sympathy in every humane breast. Prussia is possibly to-day more sordidly infidel than France, and was made so by France. Prussia is the rod in the hand of God to punish her own seducer. When the days of her power are accomplished then some other power in turn must visit even a more fearful destruction on her people. And so will it continue until all the institutions of earth will be destroyed save the kingdom of God through which God proposes to rule the world in peace and righteousness. Let God's children labor in and for this kingdom which will stand forever.

D. L.

### A Fact or Suspicion, Which?

We some time since criticized a statement that Bro. Pickens made in reference to his editorial brethren opposing his publication and gave it as our opinion that it was purely a suspicion. Bro. P. since gave his reasons for the expression, to-wit: The Standard, Review and Quarterly had failed to publish his prospectus, and the Review and Quarterly had failed to exchange with him. On this statement he called on us to retract our statement that it was a suspicion. Had the matters been as stated by Bro. P. we fail to see the ground of complaint. They simply failed to publish the Prospectus without pay. This is not opposition. We paid for the insertion of our Prospectus before we could get it in the Review. We have never charged for these things ourselves, believing such courtesies should be free among Christian papers. But still this refusal is not opposition. It is only acting on Bro. P.'s principle, not to grind other editors' axes. He above all others should not complain of this after so distinctly avowing that he would not grind others' axes or circulate their papers.

But he has doubtless seen since the complaint, as we knew before that this complaint in the main was utterly groundless. His paper had been favorably noticed. Other things in Bro. P.'s article are very open to criticism but as we have the kindest feelings, and wish him most abundant success we pass them by.

D. L.

## THE FIRESIDE.

### NOT LOST.

The look of sympathy, the gentle word  
Spoken so low that only angels heard;  
The secret act of pure self-sacrifice,  
Unseen by men, but marked by angels' eyes;  
These are not lost.

The sacred music of a tender strain,  
Wrung from a poet's heart by grief and pain,  
And chanted timidly, with doubt and fear,  
To busy crowds who scarcely pause to hear,  
It is not lost.

The silent tears that fall at dead of night,  
Over soiled robes which once were pure and  
white;  
The prayers that rise like incense from the  
soul,  
Longing for Christ to make it clean and  
whole:  
These are not lost.

The happy dreams that gladdened all our  
youth,  
When dreams had less of self and more of  
truth,  
The childlike faith so tranquil and so sweet,  
Which sat like Mary at the Master's feet;  
These are not lost.

The kindly plans devised for others' good,  
So seldom guessed, so little understood:  
The quiet, steadfast love that strove to win  
Some wanderer from the woeful ways of sin;  
These are not lost.

Not lost, O Lord, for in thy city bright,  
Our eyes shall see the past by clearer light;  
And things long hidden from our gaze below,  
Thou wilt reveal, and we shall surely know  
They were, not lost.

—*The Argosy.*

### The Lord's Bible.

\* \* \* \* \*

If to have been the favorite intimate  
friends of the greatest number of hearts  
be an ambition worthy of a poet, Da-  
vid had more of this than any poet  
who ever wrote. He has lived next to  
the heart of men, and women, and  
children, of all ages, in all climates,  
in all times and seasons, all over the  
earth. They have rejoiced and wept,

prayed and struggled, lived and died,  
with David's words in their mouths.  
His heart has become the universal  
christian heart, and will ever be till  
earth's sorrows, and earth itself are a  
vanished dream.

It is too much the fashion of this  
day to speak slightly of the Old  
Testament. Apart from its grandeur  
its purity, its tenderness, and majesty,  
the Old Testament has a peculiar in-  
terest to the christian from the fact  
that it was the Bible of the Lord  
Jesus Christ.

As a man, Jesus had a human life  
to live, a human experience to undergo.  
For thirty silent years he was known  
among men only as a carpenter in  
Nazareth, and the Old Testament was  
his daily companion. When he  
emerges into public life, we find him  
thoroughly versed in the Scriptures.  
Allusions to it are constant through  
all his discourses; he constantly  
refers to it as a book that reflects his  
own image. "Search the Scriptures,"  
he says, "for these are they that tes-  
tify of me."

The Psalms of David were to Je-  
sus what they are to us, and more.  
In certain of them he saw himself  
and his future life, his trials, con-  
flicts, sufferings, resurrection and  
final triumph, foreshadowed. He  
quoted them to confound his enemies.  
When they sought to puzzle him with  
perplexing questions he met them  
with others equally difficult drawn  
from the Scriptures.

"The Lord said unto my Lord,  
Sit thou on my right hand till I make  
thine enemies thy footstool. If Da-  
vid then in Spirit call him Lord how  
is he his son?"

The dying words of Jesus, the

words of his extremest agony, were a quotation from the Psalms: "My God, my God, why hast thou forsaken me?"

When we read the Psalms we go along a track that we know Jesus and his mother must often have trod together.

The great resemblance in style between the Songs of Mary and the Psalms of David, is one of the few indications given in Holy Writ of the veiled and holy mystery of his mother's life. She was a poetess, a prophetess, one whose mind was capable of the highest ecstasy of inspiration. Let us read the Psalms again with the thought in our mind that they were the comforters, the counselors of Jesus and Mary. What was so much to them cannot be indifferent to us.

Our Saviour quotes often also from the Prophets. On his first public appearance in his native village he goes into the Synagogue and reads from Isaiah. When they question and disbelieve, he goes on to answer them by allusions to the story of Naaman, the Syrian, and the widow of Sarepta.

When the Sadducees raise the question of a future life, he answers by quoting from the Pentateuch, that God calls himself the God of Abraham, Isaac and Jacob, and God is not the God of the dead but the God of the living, for all are alive to him. He quotes the history of Jonah as a symbol of his own death and resurrection, and at the moment of his last trial before the High Priest, when adjured to say whether he be the Christ or not, he replies in words that recall the sublime predictions of

the coming of the Messiah to judgment in the Prophet Daniel. One who should read the New Testament through with a view to see how much the Old Testament was to our Savior, would find how constant are the allusions to it in all that he says.

And, after his resurrection, when he appears to his disciples, he opens to them the Scriptures. That talk on the way to Emmaus was an explanation of the old Hebrew Scriptures. We must regret it as among the lost jewels of the church. We have it only through the heart of those who heard it, but it is something, that at the very last we hear of Jesus on earth, we find him directing the study of his disciples back to the Hebrew Scriptures.

Nor did the disciples in the glow of the unfolding Christian dispensation cease to reverence and value the Old Testament Scriptures. They did not speak of them as a worn out thing that had had its day, but they allude to them with the affectionate veneration due to divine oracles.

"The prophecy came not of old times by the will of man, but holy men of old spake as they were moved by the Holy Ghost."

St. Paul congratulates Timothy that "from a child thou hast known the Holy Scriptures, which was able to make thee wise unto salvation," and adds, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, lacking nothing, thoroughly furnished unto all good works."

Even while the New Testament was being formed, its writers gave

this complete testimony to the old as being able to make wise unto salvation and to complete a man's spiritual education.

This book, then, so dear to Christ and his apostles, is something that should be dear to Christians. Its study will enrich the soul. It is wonderful, mysterious, unique—there is no sacred book like it in the world; and in reading it we come nearer to Him who sprang out of it as an immortal lily grows out of the bosom of a rocky mountain.—*Christian Union.*

#### How To Fill Up A Church.

Mr. Spurgeon, in an address delivered in Music Hall, Edinburgh, said:

Sometimes as the president of a College, I have letters sent to me asking for ministers in something like these terms: "Dear sir:—Our chapel is very empty; our last minister was an excellent man but an unpopular preacher, (I may say by way of parenthesis that I suppose he was of those men that would make good martyrs—so dry that they would burn well,) and our congregation is very small; can you kindly send us a minister who will fill the chapel?" On one occasion I replied that I had not a minister large enough to fill a chapel. Of course there came an explanation that they did not expect him to fill it corporeally, but to fill it by bringing others to listen to him, and retaining them as seat holders. Then I wrote, to gain this opportunity

first joke was perpetrated, reminding the friends that it was quite enough for a pastor to fill the pulpit well, and that the filling of the pews depended upon the zeal, the

earnestness, and the diligence of those with whom he commenced his ministry: if they would support him by their earnest co-operation, the meeting-house would soon be full. I remember when I came first to London, preaching to eighty or ninety in a large chapel, but my little congregation thought well of me, and induced others to come and fill the place. I always impute my early success to my warm hearted people, for they were so earnest and enthusiastic in their loving appreciation of "the young man from the country," that they were never tired of sounding his praises. If you, any of you are mourning over empty pews in your place of worship, I would advise you to praise up your minister. There can be no difficulty in discovering some points in which your pastor excels; dwell upon these excellencies and not upon his failures; talk of the spiritual benefit which you derive from his sermons, and thus you will induce the people to come and listen to him, and at the same time you will do him good, for the full house will warm him up and make him a better preacher, and you yourself will enjoy him the more because you have thought and spoken kindly of him. Believe, then, that the filling up of the church is not alone the pastor's work. Remember the word "universality" and let no one try to find a loophole to escape his duty. All Christians ought to be doing something for Jesus, and to be always doing something.

Home is a bright spot on earth where, of all others, happiness should reign.

## Give God the First and Freshest Thoughts.

"Till the last moment of his life"—thus Dr. Norman Macleod closes his Memoir of the Earnest Student, his friend, John Mackintosh—"he embraced every opportunity of doing good by fitting words of counsel or comfort. One night, for example, I was with him alone, and he thus addressed me in short sentences—spoken under breath; uttered slowly and solemnly: Humble yourself as a little child. Follow your Master; do not go before. Pray, pray, pray without ceasing; wrestle in prayer with God. Our natural temperament cannot be destroyed; it must be regulated. Walk in the Spirit, that will do it. "If any one will follow me," says our Lord, let him take up his cross daily." "Be holy, for I am holy." "Oh, it is not easy to realize the life of God in us all the day."

"Have you been able to do it?" I asked. He nodded and smiled. "It was long with me," he replied, "a fearful battle. With every one it is a sore battle at first. But it *must* be done, and *when* done," he added, opening his eyes and with an expression of joy, "it is *inexpressibly—inexpressibly* delightful!"

"We should have our house," he continued after a pause, "well ordered before God. Everything in it should, as much as possible, reflect heaven, for heaven must in everything begin here. We should esteem in our house the Bible as the best, the sweetest book. I love the custom in pious families in Wurtemberg of reading it after dinner. We must daily live above carnal joy. The Spirit of God must pervade everything,

that we may live holy, live calmly, and live *cheerfully*.

"When disposed to succeed in anything, we should pause and ask such questions as these: Will this please God? Will it grieve the Spirit of God that dwelleth in me? Oh, the blessedness of the divine life!"

"How think you shall it be best attained?" I asked.

"I should say, begin with prayer. Let your first thoughts in bed be given to God. When you rise, kneel down and humble yourself before God *as a child*, that he may lead you all day long. Think of God when you are dressing. After that read, meditate and pray. Prayer should *never* be put off till after breakfast." Then rising up in his chair, looking with great earnestness, and speaking with energy he said: "This I have found to be of *inexpressible* importance. If our devotions are deferred till the interruptions of the forenoon, the devil may get on our backs and ride us all day!"

"I love," he added, "to give God my first, my clearest, my freshest thoughts and hours." On asking him more particularly as to his methods of devotion, he said: "I commune with God through his word and Spirit. I do not, on such occasions, read critically. If difficulties present themselves in the meantime, I pass them by. When any verse occurs which is peculiarly suitable to myself, I dwell upon it. As I read, I cry constantly to God for his Spirit. After that, I pray at length. . . . I am now reading John's Gospel. I have been living and feasting on the life of Christ."

He often addressed his sister, per-

haps in a few words breathed into her ear when she was bending over him to bid good-night, "Good-night, my pet. Seek God as a little child. Be humble. Speak to Jesus *face to face*." Or, "Be instant in prayer, dearie. Pray always for a broken Spirit. See how infinitely above this world's joys Christ is. Persevere, fear not. *God will do it.*"

### The Three Sieves.

"Oh, mamma!" cried little Blanche Philpott, "I heard such a tale about Edith Howard! I did not think she could be so very naughty. One—"

"My Dear," interrupted Mrs. Philpott, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, Mamma?" inquired Blanche.

"I will explain it. In the first place Is it true?"

"I suppose so; I got it from Miss White, and she is a great friend of Edith."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, Is it kind?"

"I did not mean to be unkind, mamma, but I am afraid I was. I should not like Edith to speak of me as I have spoken of her."

"And, Is it necessary?"

"No, of course, Mamma; there was no need for me to mention it at all."

"Then put a bridle on your tongue, dear Blanche, and don't speak of it. If we cannot speak well of our friends let us not speak of them at all.—"

*Children's Hour.*

THE "LOST WOMEN" OF FIFTH AVENUE.—Some evidences of discontent with an aimless life have appeared even in Fifth Avenue. For instance, at a fashionable party a few evenings since, a beautiful young woman turned sharply upon an elderly dowager who was prosing about the Magdalens, and the hopelessness of doing anything for these "lost women," with the assertion, "I know a class more hopelessly lost than they. We fashionables, who murder time, squander money, and lead women to become Magdalens that they may dress like us. Why does nobody send missionaries to us?" The bitter intensity of utterance was eloquent of the better possibilities. No doubt there are more ways than one of being lost. The syrens are not all of one class, nor confined to one locality.—*Celia Burleigh.*

It is not muscle that produces the crop which carries off the top price in market, but brains. It is care, attention, with brains, that are required—more head work than hand work.

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# THE GOSPEL ADVOCATE

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## The Great Salvation.

*Brethren L. & S.:* A few more words to friendly aliens:

My Dear Friends: The gospel affords the clearest information respecting your duty to God, and to yourselves. and it is the only certain guide as to human hopes and expectations. Therefore, whatever is calculated to direct attention to its facts, commands, promises and threatenings, (whether it be a discourse or essay) is of the utmost importance to our sin-ruined race. But it is our admiration of this divine system, it is our grief at the dishonor cast upon it, it is our anxiety for its propagation in the world; it is our inflexible faith in its glorious destiny that constrains us to mourn over the desertion of its richest fountain, its noblest standard, the holy Scriptures, and induces us to exclaim in the language of the holy Apostle: "Behold! Now is the accepted time; behold, now is the day of salvation, if ye hear his voice harden not your hearts. In mental vision we see the glorious gospel of the blessed God bringing man back to that state of intellectual, moral and spiritual

perfection, which belonged to him previous to his alienation and apostacy from God.

After the deluge the Scriptures inform us that a multitude of men undertook a pilgrimage to Heaven by their own inventions; but met with an inglorious defeat. Such will be the fate of all who adopt any other, guide to immortality than that presented in the sacred word of God. We are not required to merit or purchase it with money, or sacrifices, or good works. As in the case with many other gifts, however, and undeserved ones too, we have to do in order to get it, we are active in receiving, though it be none the less a gift. It is also a reward, not of debt, but of grace, a reward promised to those who obey the Savior.

After getting into Christ by faith, repentance, confession, and baptism, we are required to abide in him, obedient unto the end in expectation of eternal glory. But salvation may be lost by neglect. How shall we escape if we neglect so great salvation. The impenitent workers of iniquity shall meet with indignation and wrath, tribulation and anguish at the hands

of God in the day when the righteous shall be gifted in actual possession of that which they now have by promise, that is, eternal life. With what power, therefore, comes the divine command upon all men, everywhere, to repent. For he hath set apart a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead.

Yours truly,  
W. C. KIRKPATRICK.

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### QUERY.

*Brethren L. & S.:* Does James v: 14, 15, apply to Christians of the present age, or to the age of miracles? If it is applicable to us, we ought to get about the work.

Yours in search of truth,

J. W. HARRIS.

*Near Smithville, Ark.*

We have no doubt but that the above had direct reference to miraculous healing, which was common in apostolic times. By reference to 1 Cor. xii: it will be seen that certain persons in the churches anciently had the gift of healing, by which we understand they could heal by direct miraculous power. We are satisfied the healing or curing spoken of by James, is of this character. Its classification with events of this character in the time of Elijah, also indicate the same thing. But while we believe these things were directly applicable to the days of miracles, we believe they embrace a principle quite as true now as it was then. We must not conclude that God takes no interest

in his believing children, as he does nothing miraculously. Daniel prayed fervently to the Lord, and was miraculously delivered from the mouths of the lions. Shall we learn nothing from this because the event was miraculous? The lesson is as good and profitable to us in principle as if it had all occurred in an ordinary way. Daniel was an humble man, and one that feared and honored God. He obeyed his voice, and He heard and answered his prayer. Daniel would not thus have been saved had he not been a servant of God. We must not conclude that because the answer to Daniel's prayer and some others of like character were miraculous, that God does not answer prayer in any other way.

When Elijah prayed that it might not rain for three years and six months, the answer to that prayer is generally considered miraculous; and so when he prayed for rain the Lord sent it. But that does not argue that Christians are not to pray for rain and fruitful seasons now. Nay, God makes it our duty to pray constantly for our daily bread. This is indirectly praying for rain, since we must have rain to obtain our daily bread. This part of the prayer that the Savior taught his disciples to pray we doubt not is just as binding now as it was then. And we can see no reason why the Lord should require such prayers unless he intends to answer them when they are presented according to his will. But we don't always ask that way. James says to his brethren, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James iii.

The widow's meal and oil were miraculously increased, but that does not signify that an humble Christian need not pray now for such things as he needs, because the days of miracles are passed.

Just so, we think, in regard to the passage under consideration. While we think the direct allusion of James in this passage was to direct or extraordinary healing, we are satisfied that Christians may pray in faith to be healed now, not miraculously, but in an ordinary way. We can see no reason why we may not pray to be healed in an ordinary way, just as well as to pray for our daily bread in an ordinary way, which latter certainly no well-informed Christian can doubt.

In God we live, move, and have our being; from him we have life and breath, and all things to enjoy. This being true, we can see no inconsistency in Christians praying with and for one another to be healed, just as they pray one for another in any other matter. We can see no inconsistency in Christians meeting and praying for one of their brethren who at any time may be sick. I have known it done, and heartily approved it, too, and would again, under like circumstances. God can hear and answer such prayers without any departure from the ordinary course of things, just as he hears and answers their prayers for their daily bread.

But in order for our prayers to avail anything, we must be the faithful servants of God, and ever be doers of his will. John says; "And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing

in his sight."—1 John iii: 22. We need not expect our prayers in anything to be answered unless we are doing his will, and even then our prayers must be offered in faith, in order to be heard and answered. 'And this is the confidence that we have in him, that if we ask anything according to his will he heareth us, and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him.'—John v: 14, 15. Again, James says: "Ask in faith, nothing wavering." We must pray in full confidence and faith in the power, goodness and appointments of God.

There is, we think, too much of a disposition among Christians to neglect prayer altogether. We must pray much, and earnestly, if we would be true Christians. Hence we think we may learn a practical lesson for our observance, from the above passage. It helps us much in forming the Christian character, and resisting and overcoming the temptations of the world, to be humble, praying Christians. It would do much to endear Christians to one another in this life, if they sympathise more with each other in their afflictions, and pray more one for another. If congregations would meet and pray for their afflicted members, and thus enter truly into sympathy with the suffering ones, it would make the ties of brotherly love much stronger, besides having the promises of God that he will hear their prayers when offered in faith. "The eyes of the Lord are over the righteous, and his ears are open to their prayers." How precious this promise to the humble, faithful follower of the blessed Savior.

E. G. S.

### Who are Called to Preach?

"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2nd Tim. ii: 2.

Have we not found who are called to preach? Faithful men who have the word of the Lord committed to them. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii: 15. "Search the Scriptures." John v: 39. "Whereby when ye read ye may understand my knowledge in the mystery of Christ." Eph. iii: 4. "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." Rom. xv: 4. "For I have not shunned to declare unto you all the counsel of God."

From the foregoing we have seen that the knowledge of the Scriptures—the word of the Lord—the Gospel—all that we should preach is to be obtained by studying, reading and searching the Scriptures.

Now, again, who are called to preach? Faithful men. How do they become faithful? Called by the Gospel. 2 Thess. ii: 14. "Faith cometh by hearing the word of God." Rom. x: 17. "In whom ye also trusted, after that ye heard the word of truth the Gospel of your salvation." Eph. i: 13. Now we have learned that people are called, chosen and become faithful through the Gospel. And now comes the main point in this article. Any young man under 35 or 40 years old who is

faithful, with a common sound mind, can learn to preach the Gospel of Christ. And as some people think so much of an experience I will tell mine.

My father was broken up by a debt of security when I was a child and I was raised as poor as any man who did not suffer for bread. Raised without education, could read, write and cipher a little, and but little. I never was at preaching of any kind until grown. My parents, though honest, were neither of them religious, and paid no attention to meeting. When I was 22 years old I heard the Gospel and was baptized. I never saw another preacher of the Gospel for 7 years; did not know where one lived for that time. I was married at 26 years old. Read but little during those seven years. The scenes at the mourners-bench amongst the heart-broken mourners, aroused me from my slumbers. I determined to read and learn more about the plan of redemption. But I could scarcely read, and had a family to support; I knew that there was a paper published by the brethren in Cincinnati 10 years before that time but did not know anything of it then so I dropped a note to Bro. Franklin, thinking if he was dead I would only lose 3 cents. But I got the *Review*. I worked hard by day to support my family and then would read until 9 or 10 o'clock at night. I found where N. W. Smith lived; got him to come and hold a meeting and he baptized 41 persons. After the preacher left I began to think what will become of these brethren unless some one calls them together they will turn back as wicked as ever.

I then began to think of calling them together myself. This made my heart flutter even just to think of it. I could scarcely read, and was almost the poorest of the poor, but I resolved to go, thinking just to call them together and sing and pray with them. This I did walking 6 miles there and back every first day, singing and praying with them and reading 2 or 3 chapters without any comment whatever. For I knew none to make. However, towards the close of the second year my reading had improved and I had got to talking a little and now my brethren began to say "you must preach." I was now 31 years old, working by day and reading by night and so I began to preach, 10 years ago. And God has been pleased to bless my labors, to the joy of many. I only regret that I did not in youth store my mind with the precious truths of the Bible and begin earlier to work for Christ.

Now my young brethren, even the poorest of you can, with common sound minds, become preachers of righteousness, if you will. If you cannot read, learn. Poverty is no excuse; ignorance may be overcome; do not let timidity deter you. Resolute determination with God's help will accomplish wonders. And God will help those who strive in humility and meekness to serve him. You may be the instrument in His hands to save souls that else would sink down to perdition.

Young brethren, be strong, put on the armor of God. Take the shield of faith, and the sword of the Spirit, and fight bravely for Christ Jesus our Captain. Under his banner victory is sure, and the reward crown of life at the end.

JOS. WHEELER.

*Trion Factory, Ga.*

Bring forth Fruits Meet for Repentance.

*Editors Advocate:* As we meet with many who do not fully understand John's address to those Pharisees who came to his baptism we submit the following exposition:

It is not said that they came to be baptized, but came to his baptism; or as we would say, to the baptizing. John asked them, "who has warned you to flee from coming wrath," intending to cause them to reflect that it was God warning them through him. Supposing the inquiry had its desired effect, he proceeds on this supposed tacit confession, "Since you admit that it is God who warns you to repent, obey the call and show your repentance by suitable works; and do not present, as an excuse for disobedience, that you are the children of Abraham, for God, who calls you to repentance, is able to raise up of these stones, children of Abraham."

W. T. FULLER.

We think the language will not bear the interpretation that they merely came to see the baptism. They came to it in submission. Submitted to it—were baptized and John then tells them, Now having been baptized unto repentance, bring forth fruits meet for repentance.

D. L.

#### OBITUARIES.

Died, at his residence in Maury County, on the 10th day of August James P. Harlan, an elder of the Christian Church at Cathey's Creek. His disease which was of several months' continuance was greatly ag-

gravated, if not actually brought about by a severe cut on the ankle received from the sudden starting of his team while he was engaged in adjusting some portion of the machinery of his mowing machine. He endured his afflictions with a degree of fortitude and patience seldom witnessed, remaining cheerful throughout his sickness, and at last sank peacefully to rest in the blissful hope of a happy resurrection.

He was among the first to advocate and put in practice the weekly meetings of the church of which he was a member. He never shrank from the performance of what he conceived to be his duties as a Christian, and his zeal and activity were instrumental no doubt in promoting the Christian Cause amongst his associates. He was an humble, earnest and faithful Christian, a charitable neighbor and good citizen. He leaves a widow and four small children, and many friends and brethren to mourn his loss but we sorrow not as those who have no hope.

A. B. C.

Fell asleep in Jesus, Oct. 4, 1870, my beloved mother-in-law, Elizabeth Draper, having suffered immensely for over ten years. She was born in Halifax Co., Virginia, in 1805. Was married to T. L. Draper in 1830, and became a member of the Church of Christ shortly afterwards, and continued faithful in the service of God, till her death. She has left eight children, all grown, and many friends to weep for her. But thanks to God, we mourn not as for them that have no hope. God grant that her rela-

tives may all so live on earth, that they may meet her where parting will be no more.

E. D. EVANS.

*North Springs, Jackson Co., Tenn.*

*Brethren L. & S.:* I am requested to announce through your most excellent ADVOCATE, the death of two of our sisters in the Lord. Lucinda A. Burke, wife of W. Burke was born May 4th, 1814. Obeyed the Gospel in 1842. She lived an humble Christian until August 8th, 1870, when it pleased the good Lord to take her spirit away. Sister Burke died at her home in Rutherford Co., near Millersburg. She was 54 years 3 months, and 4 days old. She left many friends and relations to mourn her loss. Her daughter, Catherine P. Burke was born Sep. 7, 1841, was married to W. C. Zachary when very young, obeyed the Gospel Sep. 1866, died Oct. 5th, 1870. Sister Zachary leaves a little son about 11 years old, a husband, besides many warm-hearted friends to weep for her.

O, that each in that day of his coming may hear, "well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many."

So rest, dear sisters, rest.

From toil, pain and care,

Till Jesus come to bless,

When all his voice shall hear,

Rest, dear sister, rest.

J. M. F. SMITHSON.

*Bell Buckle, Tenn.*

There is no real use in riches, except it be in the distribution; the rest is but conceit.

Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.

## History and Teachings of Jesus and the Apostles.

### CHAPTER LIII.

#### DISCOURSE AT CAPERNAUM—CONCLUDED. SPIRITUAL FOOD.

The faith of the Apostles was never, perhaps, more severely tested, during the whole time of Christ's ministry, previous to the night of betrayal, than on the occasion of the Meeting in the Synagogue in Capernaum, mentioned already in the preceding chapter. It was indeed a trying hour to them. But they stood the test, and remained firm believers in Jesus.

It seemed that the Teacher, aware of the unworthy motives,—I might say, the downright infidelity, of some of his miscellaneous audience, was resolved to puzzle their stupid minds by using a figure, couched in such literal forms of expression as made his language seem to them absurdly paradoxical. Even many who had professed to be disciples, failing to comprehend his meaning, turned against him. When, in answer to the Jews' inquiry among themselves,—“How can this man give us his flesh to eat?”—Jesus replied: “Truly, indeed, I say to you, Unless you eat the flesh of the Son of Man, and drink his blood, you have no life in you. He that eats my flesh and drinks my blood, has eternal life; and I will resurrect him at the last day: for my flesh is food indeed, and my blood is real drink. He who eats my flesh and drinks my blood, dwells in me, and I in him. As the living Father

has sent me, and I live by the Father; so he that eats me, even he shall live by me. This is the bread that came down from Heaven; not as your fathers ate manna, and [yet] died; he that eats this bread will live forever;”—then “many of the disciples, hearing him, said: ‘This is a hard saying; who can listen to it?’”

They could not understand him, and therefore did not believe him. How many are there, in the present age, who do not believe, merely because they do not understand, or because there are some things seemingly incomprehensible to them! One cannot believe in total depravity, or does not understand the true teaching of the Scriptures in reference to human nature; and therefore rejects Christianity. Another, hearing a teacher describe the horrors of the endless torment of the wicked in hell, becomes horrified at the idea, and doubting its truth, turns his back on the religion of Christ, as unworthy of a good and wise being. Still another, when the duty of obedience to Christ is urged upon him, sees no use in being immersed in water, and turns away in disgust, denouncing the Bible, and plunges deeper into vice, folly, and disobedience.

But Jesus now gives the believing ones in his audience a “key” by which all who, distrusting their own judgments, and placing implicit confidence in the Teacher, could easily unlock the meaning of his words. “Knowing in himself that his disciples were murmuring,” too, at his discourse, Jesus said to them: “Does

this disgust\* you? What then, if you should see the Son of Man go up where he was before? It is the spirit of my words that gives life; the flesh does not benefit anything. The words that I am speaking to you are spirit and life."†

In harmony with what Jesus has here spoken, are the words of Paul, in his second Letter to the Corinthian Disciples: "The letter kills," says he, "but the Spirit makes alive."‡ Words, spoken, consist of sounds, which, if they convey no meaning, are "empty sounds." Written words consist of letters, or significant marks; and are of no value whatever, except as they serve to convey meanings, thoughts, "spiritual things," from one intelligent being to another. Anciently, as well as in modern times, symbols, as well as words were employed, which had no value in themselves, only as they served to convey a spiritual meaning.

Now as Jesus could not be understood *literally*, as saying, that his flesh must actually be eaten, and his blood drunk, we are compelled to look for the *spiritual sense* of the symbols, bread, flesh and blood, employed by the Savior on the present occasion.

Some, indeed, might in imagination, pass from this symbolized "bread from Heaven," to the symbolical bread of the Eucharist, (as it is often called,) and suppose that Jesus refers to that institution; under-

\* I cannot find a word more concisely expressive of the original "*skandalize*," which signifies "to cause to stumble, and fall away."

† "It is the spiritual sense only, of my words that is to be attended to, and through which life is to be attained."—ADAM CLARKE.

‡ 2 Cor. iii: 6.

standing his words, like Luther and the Catholics, in a literal sense, when he says: "This is my body," and, "This cup is the New Covenant in my blood." But it is as impossible to believe in transubstantiation or the "real presence;" or that bread is, in any literal sense, Christ's body, as it is to think that we can literally eat Christ's flesh or drink his blood. It is because bread sustains natural life, that Jesus, who imparts and sustains spiritual life, calls himself "the bread from Heaven;" and it is because Jesus is the "true bread from Heaven," figuratively speaking, that bread was chosen to represent his body, as wine was chosen to represent his blood, in the holy Supper. And it is because the flesh of animals, offered in sacrifice, was eaten, that the flesh of "the Lamb of God, that takes away the sin of the world," was, in a spiritual sense, to be eaten also. But Jesus was the incarnated Word, which imparts life and energy to those who receive it.

Thus, the words of Christ, conveying spiritual meaning—even the life-giving knowledge of God are as bread, or spiritual food to the soul.

It may be objected, that if this was Jesus' meaning, he should have spoken plainly, and not so as to disgust, or give offense to so many of his Disciples, causing them to fall away. But Jesus knew that there were some who "did not believe," and that his betrayer, Judas, was present. "For this reason," says the Teacher, "I said to you: 'No one can come to me, unless it be given him from my Father.'"

John says that, "After this, many



of his disciples went back, and walked with him no more." Thus act a great many converts in modern times, who, becoming easily disaffected, disgusted, or discouraged, back slide, or turn back to the "weak and beggarly elements of the world." But not so with the true believers. For when Jesus said to the Twelve: "Will you go away too?" Simon Peter ingenuously replied: "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe, and know that thou art the Anointed Son of God." This is the language of faith. But Jesus was aiming to expose the infidels. "Jesus answered them: 'Have I not chosen you, twelve? and one of you is a devil.' He referred to Judas, the man of Kerioth, son of Simon; for he was about to deliver him up, being one of the twelve." (John vi: 71.)

W. PINKERTON.

### Church News.

*Brethren L. & S.:* On last evening Elders McInturff and Maupin closed a meeting at "Union." It was a time of rejoicing with the brethren at this place. They were much edified and six were added to the Lord. Four by immersion and two by commendation.

They leave in the morning for the West.

Yours in the good hope,

B. F. JAMESON.

Gallatin, Tenn., Oct. 19th, 1870.

*Brethren L. & S.:* Permit me to report a meeting that Bro. Wm. Kuykendall and myself commenced

on Flynn's Creek, Jackson Co., Tenn., Saturday before the first Lord'sday in October. Bro. Kuykendall left on Monday evening. We had obtained 5 additions up to that time. I protracted the meeting till the next Friday evening and closed with 44 additions. Large congregations and good order all the time. I have been laboring this summer and fall in Jackson and Macon Counties, Tenn., and Monroe Co., Ky. At the various points I have visited there have been about 75 additions. It only remains for us to act our part well and we will possess all this hill country. The people are getting tired of the *isms* of the day.

Yours as ever in the Lord,

H. M. LOVELADY.

Gibbs X Roads, Tenn.

*Brethren L. & S.:* Since my last report to you I have held a meeting in my own neighborhood commencing Thursday before the first Lord'sday in September and closing Tuesday evening with ten additions, eight by confession and baptism, and two restored.

Brother G. B. Croft of Green Co., made us a short visit and commenced preaching on Friday night before the fourth Lord'sday in September, closing Tuesday night with nine additions, all by faith and baptism. This meeting was held on Hickory Ridge in Monroe County, where we have a good church of some sixty members who have agreed to meet every Lord'sday. Brother Croft greatly endeared himself to the brethren there, and we hope he may visit us again. Since he left us I have had three other additions. Making six-

ty-four in all since the first of June. To God be all the praise.

Yours in hope,

P. D. ROBERSON.

*Mariana, Ark., Oct. 19th, 1870.*

*Brethren L. & S.:* I suppose that the readers of the *ADVOCATE* would like to hear all the Church News. I have just closed a meeting at Manchester, at which I made the acquaintance of many good brethren and sisters. The meeting embraced the third Lord's day in this month. Closed on Thursday night following with five accessions to the Lord's kingdom. I have baptized 41 with my own hands this year, besides 24 others who were baptized by preachers present, 19 from Babylon. Making in all 84 added this year, by my feeble effort. I have 4 other protracted meetings in the future. I hope that I may be able to make some more favorable reports. To the good Lord's name be all the glory.

J. M. F. SMITHSON.

*Bell Buckle, Tenn., Oct. 20th, 1870.*

At a meeting last Lord's day, Oct. 23, at Gallatin, Tenn., which continued till Monday night, there were five additions by confession and baptism, one from the Baptists, and three by letter. The Lord's cause is prospering well at this place, and if brethren there will just be faithful in the service of God, they need not be uneasy about success. They also have a good house of worship under way there, which they expect to complete in a short time. May God abundantly bless and prosper his truth throughout the earth, and to him be

all the praise through Jesus Christ our Lord.

We also learn from Bro. W. Y. Kuykendall that there were 12 accessions lately at the Smyrna Church Putnam Co., and some four or five at a congregation in Overton Co., Tenn.,  
E. G. S.

Prospectus of the *Christian Monthly* for 1871.

VOL. II.

The *Christian Monthly* will enter its Second Volume Jan. 1st, 1871.

Its object, as heretofore, will be to awaken interest in the study of the Scriptures, to teach the Gospel in its beauty and purity, to promote personal piety, union and activity among Christians, to oppose all unscriptural doctrines, practices and organizations, and to regard matters of doubtful propriety with great care.

Having realized more than our expectations in the aid and encouragement which the *Monthly* has received, and assured of its growth in favor and usefulness, we propose to increase its size from 32 to 48 pages pamphlet form so well adapted to convenience and preservation.

That our pages may be replete with matter original, well written and well matured, the assistance of a number of good and able brethren has been secured as Corresponding Editors.

Terms, \$2.00 per annum in advance for single copies.

PREMIUMS.

As an inducement to circulate the *Monthly*, we make the following liberal offers:

To one sending us 100 sub-

scribers, we will furnish one extra copy of the *Monthly* and one copy of each of the papers published by our brotherhood in the United States for one year. For a list of 50 subscribers, we will furnish one copy of the *Monthly* and any five of the *Weeklies* and *Monthlies* of our brethren.

For a list of 40, one copy of the *Monthly* and any four of our *Weeklies* and *Monthlies*.

For a list of 30, one copy of the *Monthly* and any three of the papers as above.

For a list of 20, one copy of the *Monthly*, and any two of the above.

For a list of 15, one copy of the *Monthly*, and any one of the papers as above.

For a list of 10, one extra copy of the *Monthly*.

To any new subscriber for 1871 the *Monthly* will be sent *free of charge* from October till the close of the present volume.

To the one sending us the greatest number of subscribers for 1871, we will furnish, in addition to the premium offered above, \$25.00 worth of the works of our brethren. The money to accompany in every case.

To our editorial brethren who will make an effort to circulate our paper similar to the one we make to circulate theirs, we will furnish the *Monthly* at 20 per cent off the price to single subscribers.

Remittances should be made by Express or Registered Letters.

Address all communications to

J. M. PICKENS,

Mountain Home, Via Courtland, Alabama.

### Conversion of the Eunuch.

There is no better way of learning how men may be made Christians, than by studying the Acts of Apostles, and learning therefrom how men became Christians under the preaching of the Apostles, as they were directly guided by the Holy Spirit of God. We therefore will briefly examine the conversion of the Eunuch, recorded in the latter part of the eighth of Acts.

1st. Philip was directed by an angel, to go to the road leading from Jerusalem to Gaza. On arriving at the place, he beheld the Eunuch riding along the road, and was directed by the Spirit, to join himself to the chariot, which he did. And upon so doing, he heard him read a prophecy of Isaiah concerning the Savior. The Eunuch asked, "of whom speaketh the prophet this, of himself, or of some other man?" Then Philip began at the same Scripture and preached unto him Jesus." This expression, "preached unto him Jesus," embraces what was preached unto him in order to his conversion. What then shall we understand from it? The word Jesus means Savior, as defined by the word of God, "For he shall save his people from their sins." Mat. i: 21. To preach Jesus as a Savior, is to preach him in his death, his burial, and resurrection from the grave. This is precisely what the Savior commanded when he said to his Apostles, go into all the world, and preach the Gospel to every creature. Paul informs us in 1 Cor. xv, that the Gospel is the death, burial and resurrection of Christ. This decides what Philip preached to him,

so far as the plan of salvation is concerned." In connection with this however, he evidently told him what he was required to do, in order to be saved. We know this from the fact that the Eunuch immediately demands baptism. From other passages we learn that only penitent believers are to be baptized. On the day of Pentecost, when believers inquired what to do, they were told to repent, and be baptized. This shows that the Lord not only requires faith at the hands of sinners, but also repentance, in order to be baptized. Again, God commands all men everywhere to repent. The Eunuch was a man, and therefore must have been commanded to do this. For had not this been done when the Eunuch wanted to know why he might not be baptized, he like those on the day of Pentecost, would have been told to repent. From the fact that nothing of the kind was said to him when he asked the question, we conclude that he had already been taught these things, and desires to know what next. Peter replies in a way to call from him a confession of the name of Jesus Christ. Upon this confession, he is immediately baptized, and goes on his way rejoicing. He has done all that he had been commanded to do in order to pardon and now he can rejoice in the belief that he is a pardoned man. He doubtless had been informed by Philip, of the promise of the Savior that "he that believeth and is baptized shall be saved." Philip indeed could not carry out the commission fully without telling him so. He believes the words of Christ, and rejoices in them, knowing that he has complied with the conditions.

All may rejoice who will thus obey the Gospel, and trust the promise of Christ.

Now who can say that this man was not saved by the Gospel of Christ and through the precious blood of the Savior that "was shed for many for the remission of sins?" But we know there are many who believe that to obey all the commands of the Savior will not save any one, unless his soul is renewed by an operation of the Spirit of God, "*apart from the word.*" Now if there was any such operation in this case, where is the evidence of it? There is not an intimation of such a thing in the entire connection. But the evidence is all the other way, that there was no such operation upon the Eunuch. Luke is very particular to record the operations that were wrought upon Philip, the preacher, to bring him to the Eunuch, but none upon the Eunuch himself, the man to be converted. People at the present time talk much about the outpourings of the Spirit of God upon the sinners. Anciently it was not so. Here, an angel was first sent to the preacher, to tell him, where, to go. Then the Spirit spake, not to the man to be converted, but to the preacher, to give him the proper directions in the matter. And just as soon as the preacher was brought to the man that was to be converted, the direct operations all ceased, and the preacher was left to do the work. Now if it had ever been God's manner to convert men by a direct operation of his Spirit, would he not have been likely to have done so in this case? He certainly would, for the facts in the case show that he intended to con-

vert this Eunuch. But instead of doing anything of the sort, he does all the direct work upon the preacher, and just takes him by the hand as it were, and leads him to the proper place. From all we can learn, the preacher must have travelled at least twenty-five or thirty miles to get to where he found the Eunuch. If some of our scribes of modern times had given that history, they certainly would have had it the other way, and somehow thus: that as the Eunuch was travelling along, and was deeply concerned about the prophecy he was reading, the Spirit of God was poured out upon him, and thus his soul was renewed, and he was converted to God. But the inspired writers never tell it that way. In second of Acts, the Spirit was poured out upon the disciples, the preachers, and not upon the multitude. After the news of the out-pouring of the Holy Spirit upon the Apostles was noised abroad through the city, the multitude came together, and was astonished, because every man heard them speak in his own tongue. So in this case, the Spirit was given to the preachers, and through them, it spake to the people. They heard, and were pierced to the heart by what they heard. They also obeyed its divine directions, and were pardoned in their obedience. Just so the Eunuch heard the words of the Holy Spirit spoken by Philip, obeyed its directions, and was saved, and went on his way rejoicing. We know that Philip was an inspired man, for he was chosen at Jerusalem because he was full of the Holy Spirit. (Acts vi.) Then also we learn from 8th of Acts, that he cast out unclean spirits at Samaria.

To know just how the Spirit of God made Christians in the days of the Apostles, is a matter of the profoundest importance. There is more confusion on that in the religious world than any other. The idea of nearly all, outside of our brethren is, that the Spirit enters the hearts of sinners and works, and regenerates them, apart from the word. Now if the Spirit ever did do so in the days of the Apostles, there is not a single example of it on record. No man can put his finger to the place where the Spirit ever went without the word, and enlightened a single sinner. Indeed when the Savior was foretelling the coming of the Spirit, he said of it, "Whom the world cannot receive," (Jno. xiv: 17.) Yet in the face of this positive declaration of the Savior, the preachers are telling the sinners all over the land, that they do, and must receive it, before they can be converted. Whom shall we believe, Christ, or the preachers? Who has the best right to know, and speak on this subject? If the religious world could be set right on this point, all other differences might soon be settled. If all could realize that they have to come to the New Testament, to the words of the Holy Spirit through the inspired Apostles, to learn Heaven's truth, to obtain all spiritual light and guidance, all might soon be one. But so long as men imagine that religion comes to them without the teaching of the New Testament, there will be differences. May God hasten the time when all may be guided by Heaven's truth alone.

E. G. S.

## THE DEBATE.

Inquiries frequently come to us in reference to the proposed debate. We gave our conviction some time since as to the prospect of such debate. Everything that has occurred connected with it since has only tended to confirm our conviction then that Mr. Graves never intended to debate. Pres't Fanning's last response to Mr. Graves was published in the Gospel Advocate of July 14th. Over three months have elapsed and yet not a word of response have we seen from Mr. Graves.

In the meantime, he has been following up Mr. Colinsworth to debate with him. We have no doubt he would find it more agreeable work exposing the absurd claims of Cumberland Presbyterianism than defending the flagrant perversion of the Scriptures by the teaching and practices of Baptists. He finds himself much more ready to undertake the former than the latter. We proposed this discussion over two years ago in the following language :

"Mr. Graves keeps standing in his paper, from year's end to year's end, misrepresentations of the faith of Christians. He presents a one-sided statement of the matter. Will he permit a statement of the other side? An honorable man, desirous of truth, and anxious to do justice in a matter of a few dollars and cents, would—why not much rather when human souls are at stake? But will Mr. Graves do it?

"Will he permit the other side to be heard in their own defence? If you are in doubt, try him, friend Sparkman. Mr. Graves is fond of

discussion—is ready to meet a Methodist or Presbyterian—is ready to follow Bishop Quintard all over Tennessee to discuss the difference between Baptists and Episcopalians. He even keeps a standing challenge to his own brethren for free discussion of points of difference between him and them. Can you get him to meet an intelligent and approved teacher of the Christian religion, in any town or towns in Tennessee to investigate the difference between his teaching and the truth of the Bible? Can you induce him to open his columns to free investigation in this direction, in which he will permit a Christian to affirm a Christian's faith in opposition to Baptist teaching? If you doubt on this subject, we would be pleased you would make the effort with Mr. Graves.

\* \* \* \* \*

"Well, now, why this difference? It cannot be because of the insignificance of the number of disciples of Christ. They outnumber the Presbyterians of every branch and name combined, and stand next on the list, numerically, to Baptists themselves, in the United States. They make more inroads upon Baptist membership than all the sects combined do upon them. Why is it then?

\* \* \* \* \*

Now, will friend Sparkman test the matter, and see if his Bro. Graves or any other approved and intelligent Baptist, is willing to engage in such a discussion with a similarly approved Christian, in which each shall affirm his own faith and practice, and call in question the errors of the faith and practice of the other. Nothing would be more promotive of truth

and harmony than such an investigation, conducted in a Christian manner."

Mr. Graves quotes this challenge and accepts it in the following language:

"Protesting against the appellation 'Christians,' as distinguishing the people known as Campbellites or Reformers—used, as it is, outside of its legitimate or current meaning, as in fact, by its appropriation, a begging of the whole question—we accept the challenge. We name President Fanning as the man, Memphis as 'the town in Tennessee' where it shall take place, and elder S. H. Ford to arrange, on our side, the preliminaries. We thus meet the challenge and the issue simply, squarely and promptly, and wait for a response."

The challenge was plain. Each should affirm his own faith and practice and call in question the errors of the faith and practice of the other. The acceptance was unequivocal. Under this challenge and acceptance a correspondence was opened between Eld. P. S. Fall and Dr. S. H. Ford. In that correspondence the terms were complied with on the part of Eld. Fall. He did not object to any statement of the faith of Baptists Dr. Ford made. He only sought to bring out the true issue: When that was made then the style of affirming the item was left to Dr. Ford.

The reader can see how Dr. F. complies with these terms. On the subject of spiritual influence, three different positions were taken as Baptist ground:

1. They would not limit God in His operations to act with or without means.

2. That the Baptists never did teach that the Spirit operated otherwise than through the word.

3. That to draw the distinction between Baptist teaching and the teaching of Christians, it must be affirmed that the spirit operates through the word only. Thereby acknowledging what everyone familiar with Baptist teaching knows, that Baptists believe the Spirit operates without the word.

The correspondence, however, was ended, and, seemingly, the terms settled. Mr. Graves had spoken of the matter in private, as settled. They only wished time. He published this in substance time and again in the Baptist, and, on the ground that the debate was settled and sure to come off, he appealed for new subscribers to his paper.

But, after a year and a half of delay, he professes to have read the correspondence, (just as though Dr. Ford, his pastor and intimate associate, had conducted a correspondence arranging propositions and terms of a debate for him without submitting the correspondence to him) and all at once discovers that the propositions are equivocal and childish, repudiates the whole work. He takes the whole matter out of Dr. Ford's hands and frames twelve propositions, six for himself and six for Pres't Fanning to affirm, as has been published.

With this kind of a debate we had nothing to do. Mr. Graves had squarely accepted our challenge, and after a year's maneuvering and study he had as squarely backed out from

it. Whenever he attempted to pre-  
scribe the terms in which his oppo-  
nent's proposition should be expressed,  
he violated the terms he had accepted.  
This was a virtual backing down  
from the debate. We had nothing to  
do with the *new* propositions for  
debate. We were not requested to  
publish them. We had as little faith  
in the new propositions bringing  
about a debate as those he had  
accepted and repudiated.

We believed he would back square  
out from his own propositions if they  
were accepted. We believe that he  
framed them just in such form as he  
knew they could not be accepted.  
Then, arrogantly announced that these  
must be accepted or no debate. We  
failed to publish this article and the  
response to it, together with about  
one half dozen articles from Mr.  
Graves, because it was a new propo-  
sition entirely, with which we had  
nothing to do and which we were  
never requested to publish. This ex-  
plains our course in reference to the  
matter and shows, too, the utter  
shamelessness of the man who, after  
writing half-a-dozen lengthy articles  
to Pres't Fanning's one, can coolly  
say, 'we do not intend to be betrayed  
into a written discussion unless it is  
agreed upon. That is, anything  
now to escape from the discussion to  
which he has once agreed.'

Mr. Graves complains heavily that  
we have not spoken respectfully of  
him. Bro. Fall has spoken disrespect-  
fully, and Pres't Fanning has done  
so. Now we did not propose this  
discussion with Mr. Graves on the  
ground of his moral worth, but  
simply as the representative

teacher of a large portion of the  
Baptist church. And as to our esti-  
mate of him, we personally know but  
little. We have seen Mr. Graves  
but seldom; have never spoken to  
him. Our personal appreciation of  
his moral character is derived solely  
from his unfairness and unscrupu-  
lousness in misrepresenting those he  
opposes, his unreliability when he  
agrees to debate and backs out, and  
from the appreciation his brethren  
in Nashville place upon him.

But these are not of sufficient in-  
terest to us to require attention at  
our hands. The matter ends just as  
we anticipated it would. Mr. Graves  
finding no plausible excuse ignores  
the whole subject.

Our brethren never have been able  
to get a discussion out of representa-  
tive Baptist; I think they never will.  
The difficulty is in defining the issues.  
This difficulty arises from the fact that  
the Baptists have substituted a number  
of speculative opinions for the great  
living truths of the Bible, and these  
are so contradictory that no two of  
them agree.

The debate will never come 'off.  
Mr. Graves cannot be induced to en-  
ter the discussion. Why, our readers  
themselves may judge.

D. L.

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Some there are who shut their  
eyes to one truth lest it should im-  
pair another they deem more sacred.  
But one truth can no more quench  
another truth, than one sunbeam can  
quench another sun-beam. Truth is  
one, as God is one.—*Lord John Rus-  
sell.*



### Arkansas State Meeting.

The State meeting of the Disciples in the State of Arkansas will be held at Little Rock, commencing on Thursday, Nov. 3rd, 1870. Every church is requested to send messengers to this meeting, and it is hoped that the preaching brethren of the State will all attend. Preaching, and other brethren outside of the State will be cordially welcomed.

B. Munnell expects to be present. To all from any quarter who may desire to attend, the church at Little Rock extends a most fraternal invitation.

JOHN INGRAM, Sec'y.

### To our Friends

Greatly desiring to extend the circulation of the Gospel Advocate, we propose to send to all new subscribers ten numbers of the present volume, together with the Advocate for the year 1871 for \$2 50. An extra copy with a club of ten.

Will not our friends immediately set to work to aid us? Show this proposition to your friends and neighbors and induce them to subscribe at once. While the weather is good, give attention to this matter and aid us in a good work.

EDS.

### Our Savior's Second Coming.

In the plainest and most striking manner has divine revelation brought before our view the "second coming" of our Savior, describing it as connected with an exhibition of the

greatest grandeur, power, majesty, terror and glory.

It is an event of conspicuous prominence in the sacred volume, and demands our most careful and serious consideration. Where can we find a more sublime theme of contemplation, than that which exhibits the Son of man, the Lord of glory, descending from heaven with a shout, with the voice of the archangel, and with the trump of God, revealed in flaming fire, attended with all his mighty angels, seated on the throne of his glory, calling the dead from their tombs, changing the living, pouring a flood of vengeance upon those who know not God, and who obey not his gospel, and bestowing the unfading crown of righteousness on a multitude that no man can number, redeemed from every kindred, tongue, people and nation.

It is an event which deeply concerns every living soul; a scene which will be witnessed with triumphant joy or indescribable terror. With our minds solemnized as expectants of that glory which shall be revealed at the coming of Christ, let us, in the light of God's word, and with eager, joyous expectation, contemplate the coming of our Master, when "the heavens shall pass away with a great noise."

In his beautiful and touching valedictory discourse to his disciples, on the eve of his suffering, our Savior graciously assured them that he was going to provide a place for them in his Father's house, and that he would come again, and receive them to himself, that they might be with him and behold his glory.

The doctrine of a general resurrec-

tion of the righteous and the wicked at the last day, and of judgment when all must render up their final account, with joy or grief, is most clearly taught in the Bible. "The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done evil, unto the resurrection of damnation." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Then should we not often seriously think of the second coming of Christ, and the solemnities of the day of general judgment, while at the same time we study to live with a wise reference to that final account we must render to the great judge? And as we know not the precise period of his coming—neither do the angels, none but the Father—we should watch, therefore; for we know not the hour when our Lord doth come." He will certainly come with power, with absolute authority. The same almighty voice that spake the universe into existence, will sound through the mansions of all graves. What a solemn thought!

Not only with great power will he come, but with great glory. And of the glory of Jesus no human tongue can properly speak; it is a subject too vast for us to understand. On the mount of transfiguration, the disciples got a glimpse of the glory of our Savior, when "his face shone as the sun." When but a single angel appeared at his resurrection, we are told his countenance was as lightning, and for fear of him the keepers shook and became as dead men.

Oh, what a multitude of thoughts crowd into the mind as we contem-

plate with our feeble imagination the august presence of Christ, and think of the two destinies that await the teeming of our race. How unceasing and earnest should every Christian work for the salvation of souls. How Christ-like should we strive to be. How closely should we tread in the footsteps of our blessed Redeemer, and make our lives written epistles of him, known and read of all men. "For the time is come, that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. iv: 17, 18.

Let us constantly pray, that "the trial of our faith, being much more precious than of gold, that perisheth though it be tried with fire, may be found unto praise, and honor, and glory, at the appearing of Jesus Christ, whom having not seen, we love, in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls."—

*Earnest Christian.*

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### A Solemn Thought.

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'Tis Autumn, and the murmur of the melancholly breeze so peculiar to that season, together with the fall of the decaying leaves, induce melancholly musing. As I sit at my window preparing busily for an earthly journey—this thought so often and forcibly rushes upon my mind that I have laid all down to give it vent. The thought is this: What long and

studied, and ample preparations poor frail and short-sighted mortals often make for a few day's journey, expecting very soon to return, while thousands of the thoughtless and giddy are taking no thought, and making no preparation whatever for the final destiny to which all mortals are summoned—knowing not the day nor the hour nor even the fleeting moment when the messenger death will call for them. Then all hope for the ungodly is over: "As the tree falls so it must lie." May the hitherto thoughtless and careless think of this!

A FRIEND TO SINNERS.

DIED.

Sep. 4th, 1870, Margaret Fowler, wife of Dennis Fowler, of Pleasant Plains, Lincoln co., Tenn. Sister Fowler's maiden name was Margaret Rawls. She was born May 8, 1804, in Hertford co., N. C.; became a member of the Methodist Church when about 18 years of age; emigrated to Tennessee in 1842; where she still lived in the Methodist connection until Oct., 1869, when she became a member of the Church of Christ, of which she lived a devoted member until her death. She died in the triumphs of the Christian faith.

She was a woman of sterling integrity; though, like the rest of us had her faults. Let us imitate her virtues, shun her faults, and so live that we too may leave this world cheered by the promise of immortality.

G. L.

Every good act is a flower which will beautify our final home.

Consultation Meeting at Union City.

There will be a consultation meeting at Union City, West Tenn., commencing Sat., Nov. 12. The brethren generally are invited to attend. Matters of practical importance to the brotherhood are to be investigated at this meeting.

Notice!

Brother Joseph Wheeler's address will hereafter be Broom Town, Ala., instead of Trion Factory. His correspondants will please take notice and govern themselves accordingly.

Success of the Gospel.

*Brethren L. & S.*: By invitation, I visited the churches in Desoto county Miss. One of them—Thyatira—is said to be one of the oldest in the State.

Bro. B. F. Manire commenced a meeting at Antioch on the 2nd Lord's-day in this month; and continued until the next Friday night, up to which time there were 14 additions. I continued this meeting until Sunday night without any further additions to the cause.

Bro. Manire commenced a meeting at Thyatira on Saturday night and I joined him on Monday. Bro. Manire remained until Wednesday night, and the meeting closed on Friday night with 14 additions, (six of which were colored, and one a Baptist.)

Yours Truly,

J. C. OLIVER.

Remember now thy Creator in the days of thy youth.

## THE FIRESIDE.

### A. GEM.

If a pilgrim has been shadowed  
By a tree that I have nursed,  
If a cup of clear cold water  
I have raised to lips athirst;

If I've planted one sweet flower  
By an else too barren way;  
If I've whispered in the midnight  
One sweet word of day;

If in one poor bleeding bosom,  
I a woe-swept chord have stilled;  
If a dark and restless spirit  
I with hope of heaven have filled:

If I've made for life's hard battle  
One faint heart grow warm and strong—  
Then my God! I thank thee—bless thee,  
For the precious gift of song,

### WEDDED LOVE.

What if the husband or the wife  
In home's strong light discovers,  
Such light defects as failed to meet  
The blinded eyes of lovers!

Why need we care to ask? Who dreams  
Without their thorns of roses,  
Or wonders that the truest steel  
The readiest spark discloses?

For still in mutual sufferance lies,  
The secret of true living,  
Love scarce is love, that never knows  
The sweetness of forgiving.

### Working Members.

How few there are who take part in the active duties of religion! Some of our churches, and, in comparison with the whole-number of professing members the majority are not active workers. They seem to feel, but they do not act. We trust that the light is within them, but they do not let it shine out. They profess to be interested in the welfare of religion and their own churches, and wish them success; but they make no ac-

tions, nor do any deeds, by which it may be visible to all that they have a heart to work and do work. There seems to be a disposition, in the minds of many, to be simple recipients, of the blessings of the Gospel, without dispensing, being the means of dispensing these blessings to others. Christ said to the man out of whom he had cast the evil spirit, and who afterward sat at his feet clothed in his right mind: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." So every Christian, every member of the Church, should feel that he is sent forth to say and to do something for Christ. To come to church, listen to the truth, pay our pew-rent, give to our benevolent boards, and honor and respect religion—all this is well, but is it all? Does it give the evidence of an earnest Christian worker? It is a kind of silent Christian life—a sort of latent zeal which accomplishes nothing. Ah! no. If we want to be earnest workers for Christ and in our Church, we must go into the prayer-meeting, into the Sunday school; engage in the tract cause; give ourselves and get others to give; speak out for Christ by prayer in our families, in public; talk to our friends and neighbors, and constrain them to come to Jesus—in a word, we must say and do something for Christ and his cause. Oh! if it were possible to arouse the professing membership of our Church that they would become workers—all doing something for Christ's cause we would soon see a different state of things throughout the bounds of our beloved Zion.—*Christian Treasury.*

## Set thy House in Order.

"DIED SUDDENLY!" How often these solemn words meet our gaze in the newspapers! They suggest most important inquiries to each one of us. Reader:

1. Is your business in such shape that if you should die to-night it might be settled by your survivors without unnecessary loss to your estate? Immense sums are lost, and vast trouble and expensive litigations are involved by improperly kept account-books, and the neglecting of full memoranda of unfinished business.

2. Is your will made? In the event of your pulse ceasing to beat before to-morrow morning, would no injustice be done to your heirs, and those objects of Christian benevolence which it is your intention to promote after your death? *Died intestate!* is often the precursor of jealousies, and heart-burnings, and injustice, which might have been prevented by a few strokes of the pen.

3. Have you paid all your debts? Or have you made arrangements that your creditors shall not be wronged? There may be some balances against you, which you acknowledge your self morally bound to meet, but against which no legal claim can be presented. You *intend* to pay them after a while. You have the ability now, but you are neglecting them. Take heed lest death, coming when you did not expect him, shall put it forever beyond your power to do justly.

4. Are you on amicable terms, as far as you can be, with everybody? You spoke an unkind word, and

wounded a sensitive heart. Have you tried to repair the damage? That brother, that sister, that neighbor, toward whom, in a moment of excitement, you acted an unchristian part, deserve better treatment. You are conscious of having wronged them. Had you not better ask their forgiveness, and gain reconciliation now? To-morrow there may be no opportunity. You know not what shall be on the morrow.

5. Have you made God your friend? If not, you have no time to lose. He waits to be gracious now. You will soon stand before Him. "This night thy soul may be required of thee." Take Jesus at once to be your Mediator and Savior. Set thy house in order.—*Christian Intelligence.*

## A Remedy for Blue Monday.

BY N. SIZER.

Everybody knows the duty of the clergyman' but few know his trials. He is a man of serene appearance and decorous conduct; is generally neatly dressed, highly respected in the community, and to the casual observer is being

" \* \* \* Carried to the skies  
On flowery beds of ease."

He is by many thought to have an easy life; some think he has chosen that profession to avoid work, and that he obtains money very easily, considering the smooth and apparently agreeable life he leads.

The average American minister finds his position no sinecure. The education necessary to attain his position, and the study and talent re-

quired to fill it acceptably, would, in any other pursuit, win a larger reward in every worldly sense.

The truly devoted minister, who rightly considers his high commission, labors earnestly not only to instruct, but to counsel and guide wayward and selfish men to duty and to God. All he has of talent, culture, or influence he willingly devotes to his work, and laying largely aside his bodily ease and comfort, as well as his pecuniary interests, he feels bound to serve the church and the people as a duty owed to God and his conscience. Such labor saps the health and depresses the spirits. Some ministers preach three times of a Sunday, and no wonder their Mondays are "blue"—that the mental becomes too strong for the physical. If a minister undertakes to recreate or rest, some people will call him lazy, especially those who think nothing is labor but that which is bodily. A writer in the *Christian Advocate* proposes the following "remedy for blue Monday:"

"I know a minister who takes a washing machine and a wringer every Monday morning and does up the family washing, and he does not hesitate to acknowledge it when occasion demands. He declares, moreover, that it is a perfect arrangement all around, whatever may be said about the originality of the idea. They keep no servant, they prefer to be alone, and thus to save their children from corrupting associations. His wife has all she ought to do without the washing, and besides, he is much stronger than she, and better able to do it. By doing it himself instead of hiring it done he saves fifty dollars

a year, which he scrupulously devotes to the replenishing of his library, and he values the books all the more from having twice earned them. It gives him physical exercise that he needs, and such as does him far more good than play, or than exercise for the mere sake of exercise, which amounts to about the same thing. It occupies his time, which otherwise would hang heavily on his hands, for he does not feel like studying on Monday morning, and he finds it a poor time to make pastoral calls. It gives him a more active participation in household duties. It cheers his wife, and secures to him so much more of her society, which he still enjoys as well as when they were academic class-mates together. She, in return, is able to devote time and vivacity to occasional literary labor and to the mental culture of their children. Moreover, it helps to make labor honorable in the eyes of all their people, especially of those who think deeply enough to appreciate it. We can but commend any man who is large-hearted and free-thoughted enough to give such a proof of his regard for his wife, his people, and his books."—*Ex.*

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#### Something for Girls and Boys to Read.

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Late one Summer afternoon I stood at the door of a friend, talking with her, when her son, a lad of twelve years old, came to her and said, "Can I go and play with George?" "No, my son, you cannot," was the gentle but firm reply of the mother: Her son turned angrily from her, and striding across the room, passed into

an inner room, slamming the door violently. His mother said nothing, but looked very much grieved as tears started to her eyes.

This mother knew that it was a bad habit for boys and girls to be allowed to go out in the evening, to play or stand about the corners of the street. This son has since become a christian and a firm friend to all that is good. Had he been allowed to go the way he was then inclined he might now have been far away from the path of truth and right. His mother believed the word of God, that if she trained up her children in the way they should go they would not depart from it.

There are many reasons, dear young friends, why this habit, so common at the present day, should be avoided. Could you hear the history of young men and young women who have gone astray into evil paths, you would find that the first bad thing they did, the first profane word that came from their lips, the first impure thought they cherished, was suggested by these evening associates, and uttered while in their company. Emma was a girl that, when young, was allowed to go out in the evening where she chose. She soon found gay companions, who took her to places of amusement—the theatre, the dancing hall, the ball-room. She became wild, careless of her family connections, unwilling to be restrained, and soon was on the high road to ruin, where she will end, all who see her know.

This is the history of thousands of young men and women who fill our prisons and houses of correction.

The shadows of evening offer many temptations that daylight forbids.

Many persons will do things "in the twilight, in the evening, in the black and dark night" that they would be ashamed or afraid to do in the daylight.

You must not think that it is only very poor and low girls and boys that are drawn away into sin and ruined. It is not so. There are many poor and wretched ones who are tempted and commit crime; but a very large number of those who commence a life of sin are those who have pleasant homes, where they could have been happy with their family and friends. But they begun to like the company of some idle boy or girl, and then the invitation came, "Go with me to this place or that to-night," and before they were aware of it themselves they have been led astray and ruined.

Would you avoid these sorrows, obey your parents at all times. Avoid the company of those who are idle or careless of their words and actions, or would lead you to think lightly of the authority of your parents or the word of God. Only by doing right and being pure in our thoughts, as well as our words, can we be happy.

—*Home Guardian.*

WHISKY.—Says Dr. Guthrie: "If you want to keep a dead man, put him in whisky. If you want to kill a living man, put the whisky into him. Before God and man, before the Church and the world, I impeach intemperance. I charge it with the murder of innumerable souls. "In this country, blessed with freedom and plenty, the word of God and the liberties of true religion, I charge it as the cause—whatever be their source elsewhere—of almost all the

poverty, and almost all the crime, and almost all the misery, and almost all the ignorance, and almost all the irreligion that disgrace and afflict the land. 'I am not mad most noble Festus. I speak the words of truth and soberness.' I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in that deluge, which swept over the highest hill-tops, engulfing a world of which but eight were saved."

**Co-operation in Mississippi.**

The Annual Meeting of the disciples of Christ in Mississippi will convene in the city of Jackson, on Wednesday the 23rd of November at 9 A. M.

It is hoped that there will be a large attendance, both of the preachers and other brethren.

Application will be made to all the railroads of the State for half-fare, which I doubt not, will be granted.

Our meetings, heretofore, though small, have been very pleasant and profitable, and we desire to increase their usefulness. The Lord has greatly blessed our humble labors, for which we should devoutly thank Him take courage, and renew our efforts with increased zeal and devotion. Let us come together, brethren, in love, and take sweet counsel together, that we may strengthen each other's faith and hope.

Brethren from other States will be cordially welcomed, for we are one in Christ.

I earnestly request a report from ever church and every preacher in the State.

All contributions for the State meeting should be directed to me at Jackson, Miss, Care of G. A. Smythe, Esq., unless sent by the hands of the messengers of the Churches."

B. F. MANIRE.

**Consultation Meeting in Tennessee**

It is written in the word of God: "Then they that feared the Lord spake one to another, and the Lord hearkened and heard it, and a book of remembrance was written, before him for them that feared the Lord, and that thought upon his name;" and it is always becoming in the saints to confer with each other regarding all practical questions of a religious character. What say the beloved brethren to holding a meeting at no very distant day, to examine more fully our ability to glorify God. The whole subject of church edification, co-operation, work, might be considered. We would be pleased to hear what the brethren think of the matter.

T. FANNING.

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THE

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### Laying on of Hands, etc.

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*Bro. Lipscomb.*: In the *ADVOCATE* of Oct. 13th, I have just been reading your reply to certain queries of Bro. Moss, and I trust you will grant me the privilege of a few words partly by way of suggestion and partly of criticisms. There are some points which I regard as clearly settled by the Scriptures :

First, that the Holy Spirit was imparted to immersed believers by the laying on of the Apostle's hands,

Second, that it was not imparted by the laying on of the hands of any other persons, and,

Thirdly, that when it was received the individuals possessed power to do miracles.

This much seems to be clear from Acts viii & xix. Phillip preached to and baptized the Samaritans, but could not confer on them the Holy Spirit. The college of Apostles at Jerusalem send two of their number to impart the Spirit to them. They lay their hands on them and they receive the Holy Spirit. Simon, the Magician, saw that the Holy Spirit was given by the laying on of the

Apostle's hands. How did he see it? Doubtless by the effects that followed. But why is this incident concerning Simon recorded? If not for the purpose it clearly teaches that the power to impart the Holy Spirit by laying on hands was the prerogative of an apostle only. Look at the case of the twelve on whom the Apostle Paul laid hands, (Acts xix,) and what does it teach us? That it was the custom of an apostle on meeting with immersed believers to know if they had received the Holy Spirit promised them consequent on their baptism, and if they had not, to impart it to them. Paul's inquiry, "Have you received the Holy Spirit since ye believed?" as the sequel shows, was made with a view to ascertain if they had met with an Apostle since their conversion, and from him received the Holy Spirit. When they exhibited ignorance of the fact that the Holy Spirit was a promise to all immersed believers, Paul saw their baptism was wrong, and he asks, "Unto what then were you baptized?" As much as to say, if you were not baptized with the expectation of receiving the Holy Spirit afterwards,

your teacher was at fault. After being properly immersed, Paul laid hands on them, and they gave evidence of having received the Holy Spirit, for they spake with *tongues* and prophesied. Moreover, his bestowing the Holy Spirit on the entire twelve, and, so far as we can see, without any special occasion for so doing, teaches us that the humblest and most isolated disciples, as well as the major population of Samaria were eligible to the possession of the Holy Spirit in its miraculous power.

I desire now to call attention to the two cases mentioned in Acts viii and xiii. If, as I have argued above, the apostles imparted the Holy Spirit to immersed believers according to the proclamation of Peter on Pentecost, and as we have seen in the two instances commented on at Samaria and at Ephesus, then it is quite evident that the seven chosen possessed the Holy Spirit. They were with the apostles, and the apostles, we must observe, required the multitude to look out seven, *full of the Holy Spirit*, and not some seven who possessed it in a slight degree. Here I would call attention to an error you commit in saying, "Hands are laid on them, and then Stephen is said to be full of the Holy Ghost, and power." It does not so read. Stephen is said to be full of *faith* and *power*, as he is said above to be full of *faith* and the *Holy Ghost*, clearly showing "Holy Ghost" and "power" to be used synonymously. I think too, if you will examine the context, it does not indicate that the latter expression, "And Stephen full of the faith and power" is in any way connected with the laying on of the Apostles' hands, but

merely a preparatory statement as to his doing wonders and miracles, and simply a repetition of his character as first given.

Hence, I conclude that the laying on of the Apostle's hands was to "approve," (adopting your term) the choice of the multitude of disciples.

As to the case of Paul, there can be but little doubt that he received the Holy Spirit, as did the rest of the apostles, immediately from the Father, that is to say, without the medium of laying on of hands, and that he also received at the same time the power of conferring the Holy Spirit on others by the laying on of his hands. Hence, the laying on of the hands of the prophets at Antioch was simply approbatory, conferring no power, but recognizing the call of the Holy Spirit.

You will permit me to express some surprise at that part of your reply marked 2nd. All the passages you refer to there were addressed to Christians who lived in the apostolic age, and hence possessed the Holy Spirit. I do not conceive that we have the right to apply them to ourselves, and I merely refer you, now, to some passages of Scripture, without comment, as the grounds of my view. 1 Cor. xii, entire; xiii: 8; Eph. iv: 11---16: You say the Spirit must be "the germ of immortality at the last day." Do you understand from Rom. viii: 11, that the Holy Spirit which dwelt in those Christians was to remain with their bodies in the grave, to be the germ of their immortal bodies? I think the passage teaches that the Spirit will be the instrument, or agent to effect the resurrection of our bodies, but my conception is that it will

proceed from God, and not be a germ lurking in our mouldered dust.

In your answer to query 4th, you take the position that "the Church at Jerusalem did live for a time without any person set apart in any manner to a special work." This position I undertook to show was an assumption in a former article, which as yet has not appeared in the *ADVOCATE*. I will not repeat the matter of that article here, but will simply say that the whole question turns upon your view of what is the "Eldership," for we read Acts xv: 2, of the Elders at Jerusalem, and the query is, Who were they? How many? How constituted such? etc.

J. L. T. HOLLAND.

*Little Rock, Ark.*

So far as we indicated the tendency of our opinions it was in exact agreement with the position we understand our brother to assume in reference to the laying on of hands—that is, it is approbatory. It confers no authority. All authority is from God and not from the church. The church only expresses approval of a brother's own desire and inclination for a certain work and that he is fitted for its performance and therefore called by the Holy Spirit to do that work. We expressed then and at all times doubts and difficulties in our mind on the subject. Hence, simply gave the three different positions held by religious persons on this subject, with the reasons each gave for the respective positions.

We do not, then, propose to discuss these points with any one farther than that we are willing to state our difficulties and will thank any one

for light that will help us to a Scriptural conclusion.

But we find a good many things our brother regards as settled that we do not. At least we regard them as settled in precisely the opposite direction from that he considers.

Our brother's first position as embraced in his three propositions, we entirely dissent from. It amounts to this, if we correctly understand him: No one ever received the Holy Spirit save those on whom the Apostles laid hands. Hence the Holy Spirit is not enjoyed at this day by Christians. That those who received the Holy Spirit could all work miracles. Now we are frank to say we do not believe a single one of the above propositions. We believe that every child of God must possess the Holy Spirit.

We believe that the imposition of Apostolic hands conferred the Holy Spirit in its wonder-working power. We believe that the Holy Spirit was conferred on the Samaritans and on the Ephesians as recorded in the 19th of Acts. We believe that Timothy received a gift by the imposition of the hands of Paul. Farther than this we have no positive faith, because not a word of evidence.

We believe, most positively that the converts on the day of Pentecost and every true convert from that day to this, received the Holy Spirit, but not in its miracle-working power, on the condition of faith, repentance, baptism and a faithful life, without the imposition of hands, because Peter said they should.

The Gospel was confirmed and teachers, divinely qualified in the day of Pentecost, among and for the Jews the same for the Samaritans when Peter and John went down to

see them, and for the Gentiles at the house of Cornelius. The disciples of John the Baptist, soon after his mission ended, received the Spirit as confirming the truth that his discipleship was no longer acceptable after the Holy Spirit had come.

Paul received the Holy Spirit in its wonder-working power some time or other. I am not so certain as our brother as to the time. If any other human beings received it with this wonder-working manifestation in primitive times, we know nothing of it, because the Bible is as silent as the grave on the subject. We do not say that others did not, but if they did neither Bro. H., myself, or any living mortal knows a single thing in reference to it. Our guesses would be of equal value, and neither, nor both, worth the time it would take to tell them.

That there is no positive knowledge that any but apostles imparted miraculous gifts by laying on of hands is true. That none others did is, we think, probable, though some circumstances, as we mentioned in our former article, seem to oppose this idea, but rests on precisely the same character of testimony that our assumption that none were set apart to especial work in the church at Jerusalem, except the seven assigned the temporary work of feeding the Grecian widows, during their sojourn at Jerusalem, with this decided difference. In the case of the church at Pentecost, every minute particular of its establishment and work is given as being the first church. Hence, if any had been specially set apart to any special work, it is next to an absolute certainty that it would have

been mentioned, as was, with specific minuteness, the order of entrance into the Church, the worship of the church at meeting, the order of spending their time as individuals, the partial administration of the fellowship, the remedy proposed, the dispersion of all save the apostles, and their work after the dispersion. The minuteness of this record does not admit the possibility of a failure to notice so important a matter as what is commonly called ordaining officers.

We nowhere intimated that the seven possessed the Holy Spirit in a slight degree. We said numbers possessed limited gifts to do certain works. One could prophecy, another heal diseases, another speak with tongues, etc., while the apostles, fully inspired, could do all these. Yet our faith is without a doubt that many Christians then, as now, were filled with the Holy Ghost yet could do none of these things, could work no miracles. We have not the slightest dream that the masses of disciples in primitive times received the Holy Spirit as a wonder-working power. The necessity of so much instruction, their liability to be led away from the truths and to sin utterly preclude the idea. Sufficient numbers were inspired or gifted by the Holy Spirit to guide and teach the churches until the canon or code of Scripture was completed. Even Timothy must study, and depended upon Paul's instruction to guide him. Yet he was possessed of a spiritual gift.

Ananias and Sapphira were certainly not filled with the miraculous gift of the Spirit. The very language used in reference to the gifts, "He gave some Apostles, some prophets,

and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry," [Eph iv: 11,] is a clear intimation that those possessing the gifts were a distinct portion of the body of saints to be perfected by the teaching given through these gifts.

Now we take it that every one who obeyed the Gospel on Pentecost received the spirit as promised. Not only these, but "all that are afar off whom the Lord our God shall call." Among these, Ananias and Sapphira received it in its weak infantile pulsations. But they did not live correctly, so the first impulses died out, and they were not full of the Spirit. On the other hand, Barnabus received of its impulses in the same way, the spiritual emotions were cherished. He was faithful, kept the words of God. "If a man love me he will keep my words, and we will come unto him and make our abode with him." [Jno. xiv: 23.] "Ye are builded together for an habitation of God through the Spirit." [Eph.] With those who keep his commandments God will dwell "through the Spirit." Then those who kept the commandments of God were filled with the Holy Spirit: those who did it not were not filled with the Spirit. All this was altogether distinct from miraculous gifts.

It is true that the Scripture quoted in reference to the possession of the Holy Spirit was addressed "to Christians who lived in the apostolic age." If this is just ground for the conclusion that we have no right to apply them to ourselves, the same ground would utterly preclude the application of a single passage of New Tes-

tament Scripture to us, every word in the New Testament was addressed to Christians "of the Apostolic age who possessed the Holy Spirit." They were not only addressed to them, but they were for instruction and guidance in the difficulties and exigencies through which the Church passed at that day. All the instruction in reference to ordaining Elders was for the disciples of the apostolic age who possessed the Holy Spirit. This kind of reasoning destroys the force of all Scripture truth.

We believe just what Paul says in Rom. viii: 11: "If the spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Paul meant something here, and if he did not mean that the agent by which the dead body of the Christian was quickened was the spirit that dwelt in them, we have no means of determining what he did mean. That is precisely what he said. If the Spirit does not dwell in us, he will not quicken our mortal bodies to eternal life by that Spirit. As to whether it remains in his mouldering dust or resides elsewhere is a speculation, in reference to which we have never spent a thought. Were we to guess, we would guess it dwelt where the soul of the individual dwells from death to the resurrection.

So our brother tells us Paul doubtless received the spirit directly from God as a wonder-working power, and that the seven received it on the day of Pentecost. We knew long ago this *doubtless* was the mind of many. We presented what were objections to

this view in the minds of many. Difficulties that we recognized as having force, though not sufficient to satisfy our own minds. These brethren have just as few doubts as Bro. Holland of the truth of just the opposite position. What is wanted now by me and others is not that any brother is without doubts, but the truths that have removed his doubts and will remove the doubts of others. If Bro. H. will give these he will have our thanks and the thanks of thousands of others.

The difficulty is this, no mention is made of the seven or any one of them possessing power or working miracles previous to the laying on of the Apostles' hands. After this, this power was exhibited immediately. The laying on of Apostolic hands imparted spiritual gifts or healing power. If they imparted none in this case, it is an exception to the rule.

Paul's conversion was called in question by his brethren at Jerusalem. They were afraid of him, refused to believe he was a disciple. Barnabas brought him in among them, told what God had done for him on the way, how he had preached boldly in Damascus, in the name of Jesus. Now in this difficulty, if he had been endowed with the miracle working gifts of the Holy Spirit is it not certain this fact would have been presented? For the reception of the Spirit in this form would have ended all controversy. See Peter's appeal at the house of Cornelius: "Who can forbid water that these should not be baptized who have received the Holy Ghost as well as we." Again, Paul is always called Saul

previous to the laying on of hands; he never was called Paul previous to this. But Saul never was an apostle. It was Paul that was the Apostle. While he was Saul he certainly was not regarded an apostle.

Again, in Scripture the chief and most prominent one is always mentioned first. In all the enumerations of the Apostles Peter and his brother came first, James and John second and Judas Iscariot, the most unworthy, last. In accordance with this order so universally prevalent in Scriptures, before the imposition of hands, Paul is always put last, Barnabas and Saul. In the enumeration of prophets and teachers in 19th of Acts, it is Barnabas and Simeon, that was called Niger and Lucius and Manaen and last of all Saul—of least esteem. Now Saul is enumerated among the prophets and teachers, but he is spoken of as the least among them. I do no violence to Scripture, to say he had a partial inspiration, a low order of spiritual gift that enabled him to teach others. He has been teaching for over ten years—this position of inferiority is universally assigned him. In all this ten years not an allusion is made to his working a miracle or having power to do so. Hands are laid on him. He who was last is immediately put first. Saul becomes Paul. The pre-eminence is given him and signs and wonders and miracles are done by him. Why this transformation? Does the church's approval of the Spirit's choice, give such efficiency? Has the calling of the Spirit no efficiency until approbated by the church?

We know it is very provoking when we know a thing is so, when we tell

it is doubtless true—to have others continue to present objections for explanation. We feel this so often. Numbers of persons are just so impolite to us. These very objections are continually presented to us, and we present them to you Bro. H. that you may help us to answer them. We are of the opinion that hands were laid on Saul and Barnabas as approbatory, but exactly how to explain these difficulties we cannot tell. They are difficulties to us. We have said nothing that demands an investigation of the subject of Elders, so certainly shall not introduce that subject on which so many are ever learning and never able to come to a knowledge of the truth.

D. L.

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### Notice!

*Brethren L. & S.:* The Church of Christ at this place is desirous that the brethren hold a co-operation meeting here at the earliest period that may, in their judgment, be deemed best. So please make known to us, soon as you can, that we may "set things in order."

Your Bro. in Christ,

J. M. CAYCE.

*Franklin, Tenn., Oct. 30, 1870.*

We publish the foregoing that brethren who have the subject of a consultation meeting under advisement may correspond with these brethren and make known the decision.

D. L.

### Announcement.

The time of the third debate, the one which will be published between Mr. Ditzle and Bro. L. B. Wilkes has been changed from 15th Nov'r. to 13th December. It will be held in Louisville, Ky.

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### Fellowship.

We have received for Bro. P. F. Lamar;

\$5 from a Bro. in Williamson Co., Tenn.

\$5 from a Bro. in Nashville.

\$5 from a sister in Guthrie City, Ky. This with other amounts in our hands have been forwarded to Bro. Lamar.

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### A Review of Freemasonry.

BY JNO. TOMLINE WALSH.

The first edition of this Pamphlet being exhausted, a new and revised edition will be published immediately. This little work has accomplished much good, and the demand for it increases. And for the purpose of giving it the widest possible circulation, the price of the forthcoming edition will be as follows:

Single copy, post paid,	\$00 25
By the dozen,	1 80
Fifty copies,	7 00
One hundred copies,	12 50

Orders for single copies may be addressed to us.

LIPSCOMB & SEWELL,  
Nashville, Tenn.

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He who has good health is a rich man, and does not know it.

### About Elders.

*Bro. Lipscomb:* In number 35 of the current Volume of the *ADVOCATE* may be found "Queries" from "A Novice" with your response thereto. I do not propose to provoke, at this time, an investigation of the Scriptures on the subject of Elders to any great extent. However much I might wish to do so, other duties hinder my giving the necessary time to it. I desire here simply to call attention to your response to Query 1st.

Without affirming or denying the proposition that "Elders are necessary to a Scripturally organized Church," I would suggest that you have not established the negative in your remarks above alluded to. You say that the Church at Jerusalem existed for years without any officers (were the Apostles officers?) save the apostles. How do you know this? Simply because there is no record of the election or appointment of any? I take it that much was done of which we have no record. But you may say, had there been Elders appointed it certainly would have been recorded. This is more than you have a logical right to assume. For many reasons unknown yea, inconceivable, to the human mind, the Holy Spirit may have seen fit not to direct the recording of such an event. Again, admitting your assumption to be correct, it still does not follow that you have established the negative of the proposition. For many things which did not exist in the first years of the Christian Dispensation may have existed in later years, in all the churches, and may have been necessary to the Scriptural or-

der of the churches. I say this *may have been*, so which is sufficient for the present, but I may inquire if it is not also extremely probable that such was the case.

To save time and space, I would simply call your attention to some texts, by reference, which go far to render it probable to my mind. See 1st Cor. xiii: 9, *et al.* xix entire, shows that revelations were still being made. Eph. iv: 12, 13. Phil. iiii: 15. Many other passages might be adduced to the same effect, but these are deemed sufficient.

It seems to me that you can come nearer disproving the affirmative of the proposition in question, by showing that Tit. i: 5 does not establish that affirmative. Please give a critical examination of that text at some time.

Truly and Fraternaly,

J. L. T. HOLLAND.

*Little Rock, Ark.*

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### A New Publication.

*Bro. Lipscomb:* Will you do me the favor to give this note a standing position in the *ADVOCATE* for a few weeks, or until your readers all shall have an opportunity to decide whether they will take an interest in the proposed publication or not.

To all who realize the importance of a thorough discussion of the subject of Church Organization, as established by the Apostles, this note is earnestly addressed. The writer proposes, if sufficient encouragement is received, to revise and publish in book form, his series of articles on that subject, recently published in the *A. C. Review* and *C. Pioneer*.



The encouragement he desires is simply for each one who desires a thorough discussion of the subject, to write to him privately, stating how many dollars' worth of the book he or she will take at publisher's prices.

Some such pledges are already received; and when a sufficient amount is thus pledged to justify the pecuniary risk, a regular prospectus will be issued, giving the size and price of the book, (which cannot be done now,) and the work will go to press as fast as the revised copy can be furnished.

The work is not proposed as a finality, but only as a kind of hand-book, to be circulated among the Disciples where our periodicals do not circulate, as well as where they do, and rouse up a spirit of investigation on the subject. A brother who assists, by a few dollars, in its publication, is not bound to adopt its teachings unless he finds them Scriptural. Send on your pledges.

Address,

B. K. SMITH,  
Indianapolis, Ind.

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Faith and Faith Alone.

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"Abraham believed in the Lord, and he counted it to him for righteousness." Gen. xv: 6.

It has ever been a matter of astonishment, that the great mass of the people are rational; can look calmly and dispassionately upon almost any subject; peruse, and come to the same conclusions as to the matters treated upon in almost any and every book presented them, except the Bible.

To me the above text of Scripture seems to be exceedingly plain and simple. Who was Abraham? The

Friend of God. He walked with God, talked with God; angels visited him; Melchisedec, Priest of the Most High God, had been with him and presented him bread and wine. Gen. xiv: 18.

"The devils also believe and tremble." Jas. ii: 19. Was their belief counted to them for righteousness? No; why? Because they believe not in, but on God. They are not the friends of God. They love not righteousness but iniquity. They seek to tear down that which God builds up. They tremble on account of their evil consciences; their guilt before God.

"As Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled." What made him tremble? His belief in the truth of what Paul said, of course. Does any person believe that God counted Felix's belief to him for righteousness? Everybody says no! No!

Well, why talk about God's counting the belief of other sinners equally as bad as Felix for righteousness?

Is God unjust? "Surely the legs of the lame are not equal." Has God anywhere in his most holy book, promised that if a sinner (as a sinner) would believe on him, that he, God, would count it to him for righteousness? If so, please show the promise to me. Is not a man a sinner when he first believes? Yes, say all. Well, if a man is a sinner when he first believes, and God squares accounts with him up to that time, and counts the sinner's belief to him for righteousness, and would not do so for Felix and others, has Felix and others a right to complain? Again if belief or faith (alone) is the con-

dition for justification or righteousness in the sight of God, could a man be otherwise than righteous in the sight of God, so long as he believed or had faith? Would he have to become an unbeliever, or an infidel to get free from his righteousness before God? Who can answer?

The very idea is more God dishonoring, more destructive to the great system of human redemption; than Universalism or infidelity, straight out.

The facts in the case are plain and simple, as before stated. Abraham walked with God; he talked with God, they were friends. All that God said or did, was right with Abraham. And when God told him that he should have a son in his old age, Abraham received the truth of God with much warmth of soul, and gratitude of heart. Abraham was not the servant of the devil, when God blessed him. But he was God's servant; and though there was no bodily servitude performed by Abraham, in the act of believing, he received the word of God with so much fullness of joy, that God counted it to him for righteousness.

Even so, the Apostles exhort all of the brethren to receive the truth of God with the same fulness of joy that Abraham did, that their faith may be counted to them for righteousness also. That their devotion of soul may be brought into the righteous account.

JNO. H. MOSS.

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TEXAS.

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*Editors Advocate:* In the GOSPEL ADVOCATE and the A. C. Review I

have published an occasional communication in relation to Texas—its lands, climate, water, health, society, business relations, etc. These communications were induced by frequent letters of enquiry from brethren and others, from different States. I am wholly averse to inducing persons, who are moderately well settled, to move. It is, in general, bad policy; but there are many who might be benefitted by a judicious move from an old to a new country; and some who are determined to move, at all events. For the benefit of those intending to move, I published the communications alluded to above. Letters of inquiry had become too numerous for me to answer individually, hence I made out a general answer for publication, thinking they would meet the eye of the inquirers. Since the publication of my articles in your journals, I have received numerous letters of inquiry requesting further information than what had been published in your papers. I therefore, request that you will be kind enough to publish, and the A. C. Review kind enough to copy the following:

In the first place, I will state, I have been a citizen of Texas for 31 years. I have travelled extensively over the State, and have become well acquainted with the greater part of it. I think I am therefore, prepared to speak advisedly. What I shall say of this particular section of Texas will be as compared with other parts of the State.

The County of Tarrant is chiefly prairie. The timber is principally confined to the West Fork and Clear Fork of the Trinity River and their

numerous tributaries—with the exception of a belt of timber extending through the county from North to South, averaging 8 or 10 miles in width. The soil in the prairie is generally black, stiff, rich and deep. A few rocky points are an exception. The soil in the "Cross Timbers" is a productive, sandy soil, with red clay foundation. There are many fine springs in different parts of the county. In some parts water is supplied from wells and cisterns. Health is good. Society is good. There are several good schools in the county, and one at Fort Worth, under the control and management of teachers of the Christian Church, that is not surpassed in worth by any school in the State. We have a flourishing Christian Church here, composed of most excellent members. Every thing bids fair for Christianity and education to flourish here equal to any place in our State.

Lands can now be bought here low, but are fast advancing in price. Unimproved lands rate at from \$2 to \$10 per acre—more depending on locality than quality. The nearer town the higher. Improved lands are from \$5 to \$15 per acre.

The products of our farms are cotton, corn, wheat, oats, rye, barley, Hungarian grass, Sorghum, sweet and Irish potatoes—and in abundance. Nearly all garden vegetables grow well. All kinds of fruits do well as far as they have been tried. Wild grapes grow in abundance, and vineyards would do well. I know of no better place for the business of the dairy. Cows need feeding but very little during the year.

Labor of all kinds is greatly in de-

mand, and prices very remunerative. Mechanics of nearly all kinds can find plenty to do, and good prices.

The rail road is yet a little over a hundred miles from us, but is coming on up and it will not be a great while till it will be within a convenient distance. There is a tolerable supply of game—deer and turkeys. Fish in abundance. We are not sufficiently on the frontier to be in danger from Indians.

This is a fine section of country for a man to get him a good home, and to enjoy it. If he has industry and energy he can do well. In short, all things considered it is my choice over any other part of Texas.

J. A. CLARK.

*P. S. American Christian Review and Apostolic Times* will please copy the above for the information of many of their readers—from a goodly number of whom I am constantly receiving letters of inquiry.

J. A. C.

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#### Worthy of Imitation.

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It is a notorious fact that no Jew ever becomes a pauper or public beggar. Such a thing is unknown in the countries of the world, we are told. This should be the case among Christians. A Christian pauper—a public or private beggar, a dependant upon promiscuous charity or upon the alms-houses of a Christian or the children of a Christian is a shame and indelible disgrace to the Church of God. The Jews are trained from childhood to industry, activity, self-reliance. They are not only trained to habits of industry and self-reliant energy—but every Jewish child is

skilled in some mechanical trade on which he can rely for a support in any emergency or unfortunate vicissitude of life that befall him. The learning of this handicraft trade is a part of the religious education of every Jewish child. The father is required to have his child taught this. A Jew recently giving an account of his early life says: "At the age of thirteen, I arrived at a period when according to another article of the Jewish faith, the time arrived to learn a trade, without which the education of a son is religiously considered incomplete. I was accordingly sent to learn the trade of watch-making for which my father paid in consideration of tuition and tools 40 pounds annually. At the age of sixteen I had acquired a sufficient knowledge of watch-making to be able to gain a livelihood in case of emergency."

Paul too, although of the first families—free-born, brought up at the feet of Gamaliel, learned in the law, skilled in the learning and literature of the age, yet had learned the art of tent-making. If Christians would thus train their children to industrious habits, to energy and self-reliance, and would make them spend a year or two of their youth in becoming skilled in an honest mechanical art, there would not be so many idle, licentious, and vicious youths in the families of Christians, nor would there be so many helpless, shiftless mendicants, public or private in search of fat, easy places. Nor would the men of the age be so dependent, so devoid of true manhood and Christian independence and integrity, wandering vagabonds and mendicants under the cloak of religion would cease.

We suggest this Jewish custom is worthy of imitation by every Christian parent. The intellectual culture of your children will be none the less—the moral will be greatly improved by the practice. Good honest labor gives moral strength and true integrity to manhood.

D. L.

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### Correspondence.

*Brethren L. & S.:* God our Heavenly Father says in his revealed will to man that there "is one Lord, one faith, one baptism." The apostle James says faith without works is dead, being alone, and that by works faith is made perfect. But we have books and teachers that tell us a very different way of salvation; they say that we are saved by faith alone, and that there are two kinds of faith. We do not prepare to discuss the subject with them for we perhaps would cross some of our brethren's views and practices. Were we to take the conduct of some of them as a criterion we would be forced to admit their proposition as true. For we see some of our brethren and sisters coming up humbly and cheerfully to the Lord's house every first day of the week to celebrate the Lord's day by breaking the loaf in commemoration of his death and suffering, they seem to take pleasure in assembling and communing with the lovers of the Lord, and to perfect their faith by going forward in the faithful performance of all that God has assigned them. The Savior said, "Go teach all nations, baptizing them in the name of the Father, Son and Holy Ghost. Teaching them to observe

all things whatsoever I have commanded you." These brothers and sisters think they must observe "the all things" if they perfect their faith by their works. On the other hand we see brethren and sisters that say by their actions their faith will save them. They give their assent to the Gospel and join the church. As to the Lord's appointments they act as if they were left to devise when and where they will attend to them. They say there is no command in the Bible for Christians to meet every first day of the week. Therefore they stay at home or go somewhere else as it suits their convenience. We also have some much-esteemed brother preachers that tell us there is no authority in the Bible for Christians to meet every first day of the week. They say that Paul had no allusion to the first-day meeting in tenth of Hebrews, and they fail to tell us what assembling he did have reference to. In my judgment such teaching is having a very crippling influence on the welfare of brethren.

My observation is where congregations fail to assemble regularly they never do much to advance their Master's cause. They become cold and indifferent and when you do chance to meet them, they are easy offended and hard to satisfy. They cannot bear to be admonished or told of their faults. These same preaching brethren are not very well pleased when the brethren and sisters fail to attend their appointments, and tell them it is not necessary to meet every first day of the week which I conceive to be God's appointment. If it is not, will they please tell us why the apostles suffered it to go on uncorrected.

They were guided by the Holy Spirit unto all truth. We have an example in 20th of John of the disciples meeting on the first day of the week, and eight days after (which would have made it the first day) they were assembled again, Jesus was with them and instead of rebuking them he said "peace be unto you." I would like for these brethren to tell us what the Lord's day was set apart for, and how we are to celebrate it. Can we do this by staying at home or going where we know they will not show forth his death or can we exhibit that love for one another we should by riding by the brethren and go to hear others pervert the Gospel and misrepresent us? The Savior says, "by this you may know that you have passed from death unto life because you love the brethren." How are we to know and to show that we love the brethren when we never meet with them at the communion table of our Savior only on big meeting occasions. We have had much teaching on this subject, yet I am anxious for one of you brethren to write an article regarding this matter.

I would to God brethren had more love for Christ and his appointments, and would more fully appreciate their responsibility to him, did they but know the salvation of the world depended upon the saving influence of the church they certainly would exert more influence than they do. The Savior said, "ye are the salt of the earth, the light of the world." May the Lord help us to do our whole duty.

Your brother in Christ,  
JOSEPH T. REDDING.

*Fountain Creek, Maury Co., Tenn.*

### The Witness of the Spirit.

Bro. Reese, of Wilton, Ark., under date of March 1st, asks—"What is the witness of the Spirit?" and says the chief points of difference between the Disciples and the sects refer to this subject.

The how the Spirit testifies or bears witness is the first point of difficulty. The Savior says, John xv: 26, "But when the Comforter is come, whom I will send unto you from the father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me and ye shall also bear witness, because ye have been with me from the beginning." Again xvi: 13, "For he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine and show it unto you."

The Savior speaks of the Spirit's testifying or bearing witness of him. You also shall bear witness, because you have been with me from the beginning. How did the Spirit bear witness of Christ? In the first place the Spirit came after the ascension of the Savior as he said it would. "If I go not away the Comforter will not come unto you, but if I depart I will send him unto you." The Spirit's coming then was a witness that Jesus had gone to his father. But the witness that he bore was in testifying to the world, the evidences on which the claims of Jesus to be the Christ the Son of God rests. This

was done on Pentecost immediately upon its reception by the apostles. It presented the truth that Jesus was taken and with wicked hands was crucified and slain. It presented the works he did—the prophecies that went before him that were fulfilled in and by him, presented his resurrection from the grave and made the apostles witnesses of those things. Having been with him from the beginning.

Here was the kind and manner of, testimony that the Holy Spirit bore concerning Christ. With this too accords 1st John v: 6, "This is he that came by water and blood, even Jesus Christ, not by water only but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth." Thus the Spirit clearly bore testimony to Jesus by recalling and presenting the facts and evidences connected with his mission, and through the apostles presenting them to the world. It testifies them like every sentient, intelligent, truthful being by speaking in words the truths concerning Jesus. This was the manner in which the Spirit testified through the prophets. See Neh. 9: 30, Zech. vii: 11, 12.

But the Spirit is said not only to testify to the claims of Jesus but he also "bears witness with our spirits that we are children of God." Rom. viii: 16. How does it do this. It bears witness we have found by testifying to or presenting facts and truths. The passage in question says it bears witness *with* our spirits, not to our spirits. Nine times out of ten this passage is misquoted. A witness testifies with another witness, when both testify to different parts of one trans-

action, both witnesses harmonizing and corroborating each other. They testify *with* each other, they testify to the court or to those hearing the testimony. The Spirit then testifies with (not to) our spirits that we are children of God. Now remission of sins depends upon the condition of heart of two different beings.

1st. Remission of sins depends upon the condition of the mind and heart of him whose sins are to be pardoned.

2nd. It depends upon the heart of God himself. God alone can pardon sin. Remission or pardon is the act in the mind of God by which he remits, blots out, ceases to hold the transgressions of the sinner against him. But he has made this remission depend upon the heart and action of the sinner or is made to depend upon the sinner performing certain actions from the heart.

"For what man knoweth the things of a man save the spirit of man, which is in him? Even so the things of God knoweth no man but the Spirit of God who dwelleth in him." The knowledge of the fact that we are children of God depends upon our knowing the hearts or minds of two beings—the man and God. The spirits of these two beings alone know "the things of them." No man knoweth the mind of God save the Spirit of God. The Spirit of God dwelling with and in him, could alone reveal them to man. The conditions then upon which God proposes to accept man as his child, the Spirit of God alone could reveal. It did reveal those conditions to the apostles. Through the apostles the Holy Spirit revealed to the world

the conditions on which God is willing to accept us. Those conditions are, man shall believe with all his heart in Christ, shall repent of his sins and be baptized in the name of Christ for the remission of sins. The Spirit testifies these conditions or this law of pardon. Only the Spirit of man that dwells in him can testify as to his acceptance of these conditions. No living mortal knows that a man believes, that a man repents, that a man from the heart is baptized. Only his own spirit that dwells in him can testify as to these. Hence the Spirit of God testifies and makes known the conditions or law of life, upon compliance with which God proposes to bless man. To this part the Spirit of God testifies. Our spirits testify that we either have or have not from the heart accepted the terms of salvation. Hence to him who has accepted, the Spirit of God bears testimony with our spirits that we are children of God." Hence too Paul says, Rom. viii: 2, "For the law of the Spirit of life (the law given, testified to by the Spirit) in Christ Jesus hath he made me free from the law of sin and death." Our spirits bear testimony to our fidelity in obeying this law of the Spirit of life.

Hence the joint witness of our spirits and the Spirit of God satisfies us we are children of God. All the instructions, all revelations, all testimonies ever borne by the Spirit to human beings were borne in plain intelligible language that could be heard and understood. There is not in the Bible a single indication that the Spirit ever made an impression on individuals other than through plain tangible words heard and understood.

*Brethren L. & S.:* I would like to hear a discussion from you upon Matt. xii: 31, 32, as to the act a person must commit, to blaspheme the Holy Ghost.

Yours in the one faith,

J. Q. A. CAPPS.

*Mound Prairie, Texas.*

In order to a proper understanding of the word blasphemy as used in the Scriptures we will give other meanings of the word translated blasphemy. In addition to the places in which it is translated blasphemy, it is used Mat. xxii, 39, "They that passed by *reviled* him." Mark xv: 29, "They that passed by *railed* on him." Luke xxiii: 39, "one of the malefactors *railed* on him." Rom. iii: 8, "as we be *slanderosly reported.*" Rom. xiv: 16, "Let not your good be *evil spoken of.*" 1st Cor. iv: 13, "*Being defamed* we entreat." 1st Cor. x: 30, "*Why am I evil spoken of?*" Titus iii: 2, "*To speak evil of no man.*" 1 Pet. iv: 4 "excess of riot *speaking evil of you.*"—14. "On their part *he is evil spoken of.*" 2 Pet. ii: 2, "The way of truth shall be *evil spoken of.*"—10 "are not afraid to *speak evil* of dignitaries."—12, "Speak evil of those things that they understand not." Jude viii: "despise dominion and *speak evil* of dignitaries."—10, "*speak evil* of those things which they know not."

We might greatly multiply this list. To blaspheme, then, means to speak evil of—to revile—rail upon with false accusations. With this idea agrees the language of the Savior—referred to Mat. xii: 31, 32. "Wherefore I say unto you all manner of sin and blasphemy shall be

forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The circumstances which called forth this language were the Pharisees said he cast out devils by Beelzebub the prince of devils. This was speaking evil of him. This was defaming his character. This was blaspheming his name. He then speaks the language above quoted. Did he mean to say they had blasphemed against the Holy Spirit? They had said nothing about the Holy Spirit. They had spoken against Jesus, the Son of Man—the Son of God. He tells them, your speaking evil against me may be forgiven, but when the Holy Spirit comes whosoever speaks against it shall find forgiveness neither in this nor the world to come. The sin they committed was pardonable because as yet the manifestation of God and of his will to the human family is only partial, is not complete and perfect. So man to some extent is excusable, but when the Spirit comes in the full manifestation of the God-head, confirming all that Christ has done and said completing the work of revelation and guiding men into the full knowledge of the truth whosoever shall speak against this full, completed, perfected manifestation and will of God, shall find no forgiveness in this world or the world to come.

Many who spoke evil of Jesus, who reviled him, brought railing accusations against him, who crucified him



did have an opportunity of repentance and did have a fuller presentation of truth to them when the Spirit came. And thousands who rejected Jesus under his own teaching when the fuller light of the teachings of the Spirit came received the Gospel and obeyed it. But whosoever the Spirit's teachings and confirmations fail to reach, enlighten and save, whosoever rejects the Gospel after all the light of the Spirit has been shed forth, finds no fresh provisions of mercy, no additional light—no new revelations—hence whosoever rejects, contemns and reviles the Spirit and its testimonies and commands, finds no further provisions for salvation. Hence finds forgiveness neither in this world nor the world to come.

So far then, from the popular idea, that the sin against the Holy Spirit could be committed only during the lifetime of the Savior, being true, we do not believe this sin could be committed during his personal ministry. All who rejected his teaching, all who spoke evil of him during his personal ministry, blasphemed against him. But after the Spirit had come and had given its testimony and laws, after it became the representative of God with his people, to reject God was to sin against the Holy Spirit who gave and confirmed the law. Then whoever speaks evil of the Holy Spirit, whoever reviles its mission and work, degrades its teaching, as these Pharisees did the character and work of the Son of God, has no forgiveness. Whoever deliberately and persistently refuses to obey its teachings, by this act, says it is not of God, and hence sins against it. Hence many—very many reject its authority here,

refuse to obey its teachings and seal their eternal destiny before they have passed the meridian of life. Paul says "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." No more provisions for mercy if those proposed through the Holy Spirit are rejected.

Then whoever coolly and deliberately rejects the teaching of the Spirit and determines he will not obey it, or having obeyed, coolly determines in his own soul he will turn from it and go his own way—sins against the Spirit and finds forgiveness neither in this world nor in that which is to come.

D. L.

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#### Consultation Meeting at Union City.

There will be a consultation meeting at Union City, West Tenn., commencing Sat., Nov. 12. The brethren generally are invited to attend. Matters of practical importance to the brotherhood are to be investigated at this meeting.

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#### Co-operation in Mississippi.

The Annual Meeting of the disciples of Christ in Mississippi will convene in the city of Jackson, on Wednesday the 23rd of November at 9 A. M.

It is hoped that there will be a large attendance, both of the preachers and other brethren.

Application will be made to all the railroads of the State for half-fare, which I doubt not, will be granted.

Our meetings, heretofore, though small, have been very pleasant and

profitable, and we desire to increase their usefulness. The Lord has greatly blessed our humble labors, for which we should devoutly thank Him take courage, and renew our efforts with increased zeal and devotion. Let us come together, brethren, in love, and take sweet counsel together, that we may strengthen each other's faith and hope.

Brethren from other States will be cordially welcomed, for we are one in Christ.

I earnestly request a report from every church and every preacher in the State.

All contributions for the State meeting should be directed to me at Jackson, Miss, Care of G. A. Smythe, Esq., unless sent by the hands of "the messengers of the Churches."

B. F. MANIRE.

#### Consultation Meeting in Tennessee.

It is written in the word of God: "Then they that feared the Lord spake one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name;" and it is always becoming in the saints to confer with each other regarding all practical questions of a religious character. What say the beloved brethren to holding a meeting at no very distant day, to examine more fully our ability to glorify God. The whole subject of church edification, co-operation, work, might be considered. We would be pleased to hear what the brethren think of the matter.

T. FANNING.

#### Arkansas State Meeting.

The State meeting of the Disciples in the State of Arkansas will be held at Little Rock, commencing on Thursday, Nov. 3rd, 1870. Every church is requested to send messengers to this meeting, and it is hoped that the preaching brethren of the State will all attend. Preaching, and other brethren outside of the State will be cordially welcomed.

Bro. Munnell expects to be present. To all from any quarter who may desire to attend, the church at Little Rock extends a most fraternal invitation.

JOHN INGRAM, Sec'y.

To our Friends.

Greatly desiring to extend the circulation of the Gospel Advocate, we propose to send to all new subscribers ten numbers of the present volume, together with the Advocate for the year 1871 for \$2 50. An extra copy with a club of ten.

Will not our friends immediately set to work to aid us? Show this proposition to your friends and neighbors and induce them to subscribe at once. While the weather is good, give attention to this matter and aid us in a good work.

EDS.

BE GENTLE.—If you cannot *re-  
lieve*, do not *grieve* the poor. Give them soft words, if nothing else. Put Yourself in the place of every poor man, and deal with him as you would God should deal with you.—  
JOHN WESLEY.

## THE FIRESIDE.

### AT EVENING.

Weary and worn at the evening  
With bearing the cross of the day,  
Still bending beneath its burden,  
O Father! We kneel to pray.

Lifting the hands that are failing,  
We seek the clasp of thine own;  
The cross is so very heavy,  
We cannot bear it alone.

Dim are our eyes from our weeping,  
And bleeding our feet from the way;  
For thorny and rough was the journey,  
We've wearily trodden to-day.

Darker and darker the shadows  
Are folding us closely around;  
Thy love is our only refuge,  
No other shelter is found.

Turn not away from our crying,  
Refuse not the strength of thine arm.  
Oh, wipe all the tears from our faces,  
And shield us from night and alarm.

Lowly and lowlier always,  
In grief and confusion of face,  
Ashamed for our manifold sinning,  
We bow at the throne of thy grace.

Forgive us, O Father, forgive,  
For the evil this day we have done;  
The sins that are scarlet and shameful,  
Remove by the blood of thy Son.

Darker the shadows are falling,  
More lowly we bend at thy feet;  
Thy love is a refuge unfailing  
And rest in that refuge is sweet.

### Spiritual Coldness in Churches

When we examine the surface indications about us, we are astonished at the little interest that church members have in each other, as such. In many cases, those who enter a Christian church are left to struggle into acquaintanceship as best they may—left to battle with their embarrassments without a sympathetic look or a cheering word. And if members are tempted astray,

no one feels under any obligations to call or to lead them back to the fold again. Not a few will stand ready to say, rather complacently than Christianly: "Just as I expected! I told you so. Couldn't hold out!" All the while, the truth is this: *They were frozen out.* And as long as criticism, censure, judgment, exaction as a tax, devotion dunned out as toll, are permitted to chill the church, just so long will young and tender communicants be killed by the frost. There is too much spiritual November in our churches.

If there were no youthful and inexperienced disciples, no timid, trembling followers of Jesus—if religion were a something to lounge in, or promenade through, in mere luxury and show—if going to heaven were but a torchlight procession—then persons might choose their comrades and adopt their regalia and mottoes according to tastes and times.—*Alexander Clark.*

AD CAPTANDUM.—We clip the following piece of Biblical criticism from the Boston *Investigator*:

"Take no thought for the morrow, for the morrow shall take thought for the things of itself."—*Mathew vi. 34.*

This is bad to practice, especially by farmers, mechanics, sailors, or other laboring men, nor does it agree with the story of the five virgins who were called foolish, because they took not sufficient thought for the time to come, and so were shut out from the marriage.

A little investigation would have shown the *Investigator* that the word translated "thought" does not mean simply deliberation of care. Suppose

that we substitute *solicitude*, then what advice could be better "to practice" for "farmers, mechanics, sailors, or other laboring men"? The farmer would sow his seed and leave the weather to God: the mechanic would do his work with a cheerful heart, reposing on the Builder of the Universe; the sailor would take calm and storm as they come from Him who holds the waters in the hollow of his hand; and the laboring man would enjoy his hard-earned living none the less because he did not anticipate trouble. There may be other investigators who would criticise Christ in this style, but as Christians we retain our composure, for "sufficient unto the day is the evil thereof." We need add neither our conjectures nor our fears to the evil which we see.

*Christian Union.*

Be always at liberty to do good; never make business an excuse to decline the offices of humanity.

### Home Politeness in Little Folks.

"True wisdom early sought and gained,  
In age will give them rest;  
Oh, then, improve the morn of life,  
To make its evening blest."

Parents, as soon as your little ones begin to totter about, speak, and say lispingly, "ma" and "pa," that very instant teach them courtesy, good manners, to use correct language, chaste, delicate, refined, avoiding everything vulgar, uncouth, clownish, indelicate, or ungrammatical.

Even baby lips can be taught refinement, courtesy, politeness of manners, things delicate, tasteful, beautiful, heavenly—the little words "please" and "thank you," when fa-

vors are conferred; and far easier will they learn them than older children.

What is termed baby-talk, when addressed to children old enough to imitate it, is detestable. The parents must remember that when the child can comprehend one word its education is begun. The mother, especially, is called to officiate as professor of languages in the domestic university. But who, in teaching a foreigner the English language, would say to him that until he became farther advanced he must call a horse a "horsey," and a dog a "bow-wow," that for the present, he will address his maternal parent as his "mudder?" This seems sufficiently ridiculous; but this is not all—it would be unjust to the learner; it would teach him pronunciations which he must unlearn as laboriously as he learned them. You would thus, in fact, double his task. The folly and injustice are the same when you teach a little child to speak a disordered, mangled burlesque language, of which he becomes ashamed when older and tries to unlearn it.

Little folks should be taught correct language as early as possible; not a slip of the tongue should pass without correction.

We advise all young people to acquire in early life the habit of using good language, both in speaking and writing, and abandon forever the use of slang words and phrases, else the unfortunate victim of a neglected education is very probably doomed to talk slang for life.

The first infantile lisping should be marked with critical precision. Every thing vile, vulgar, clownish,

uncouth, impolite, ungrammatical, immoral, all slang phrases, should be sedulously avoided, and all things true, honest, just, pure, lovely inculcated.

Habits, once formed, are formed forever!

Fill first the bushel with the wheat,  
With wisdom—food for souls to eat;  
Then chaff, the fiction of the day,  
Will find no place and blow away.

Parents, the habits formed now in the hearts of your offspring will be life-long. It was a principle with the old Jesuits that if they might have the first seven years of a child's life; they cared not who had the after training.

In teaching your children these little sweet courtesies of life, you must repeat over and over for the first few years. It requires line upon line; and be not discouraged, even after seventy times repetition. The reward will come at length, and you will rejoice to see the little child you have taught so laboriously acting voluntarily on the principles you have instilled requiring no prompting or correction, for courtesy has become habit.

In no place is the distinction between the refined and the ill-bred more marked than at the table. If your children are not early taught politeness here, you must prepare yourselves and them for a thousand mortifications in future life, and you must look to see them regarded as annoying and disagreeable by those whose good will you may most desire to secure. "A child left to himself bringeth his mother to shame." However humble your position in life, though your family gather about a table of pine instead of mahogany,

your children may and should be taught the same lesson of respectful behavior. It is a duty which God requires of you, and he holds you responsible for every unchecked manifestation of disrespect or disobedience you allow in your presence. Let your children learn to sit quietly, until all older than themselves are helped, and do not begin compromising with some little insurgent by a lump from the sugar-bowl. If you do, it will, by no means, be "the beginning of the end." As they advance in years, encourage them to join pleasantly, but always modestly, in the family conversation around the table. Let the meal time be one of the most cheerful and heavenly hours of the day. Come to the festive board with something good to communicate, edifying, administering grace to those present—that every thought, word and deed may be "apples of gold in pictures of silver!" The table spread with heaven's choice bounties is the appropriate place to inculcate order, sobriety, courtesy, politeness of manners, gentlemanly deportment, strict temperance in all things.

"The family is a little book.  
The children are the leaves,  
The parents are the cover that  
Protecting beauty gives."

BUT.—Though *but* is a short word it is, nevertheless, often very expressive and forcible—has a very important connection with what precedes and follows it. As for example in these passages:

"Ye thought evil against me, *but* God meant it for good."

"The rulers take counsel against

the Lord, *but* he shall have them in derision."

"Weeping may endure for a night, *but* joy cometh in the morning."

"They laid hands on the apostles and put them in the common prison, *but* the Lord opened the prison doors and brought them forth."

If this counsel or this work be of man it will come naught, *but* if it be of God we cannot overthrow it."

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### Not One Step.

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Jennie is a little girl even for six years old. She goes by our house to school every day. She often carries a small basket in her hand. One day I saw her open the basket. It had a pocket handkerchief in it and a piece of cake. Both looked so nice.

Jennie's mother tells her to come straight home from school. "May I not play some by the way?" asked Jennie.

"No," said her mother, "come home first, and then go out and play!"

"Mayn't I stop at any girl's house?" asked Jennie.

"No," said her mother; "come home first."

I wondered if the little girl minded. Did she not sometimes forget? Did she not sometimes think, "I'll go into Benny Carter's just once?"

Benny Carter one day said, "Come into my house once, Jennie, and see my sister's white mice, they are so droll; come."

"No," said Jennie, "I can't come."

"Do," said Benny.

"No, Benny," said Jennie.

"Just step up one step," said Benny.

"*Not one step*," cried Jennie. "If I do, I shall go two steps."

"That's just what I want you to do," said Benny.

"*Not one step!*" cried Jennie; and she started on a trot home as fast as her small legs could carry her.

*That is minding.*

She went home and asked leave to go to Benny Carter's house and see the mice. Her mother gave her leave, and she had a very pleasant time seeing the little white mice play in their blue cage.—*Child's Paper.*

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TO GIRLS.—If I had a daughter grown I think she would understand that to hold herself upright, standing or sitting, to take great draughts of fresh air into her lungs by special effort repeatedly in the course of the day, to sweep the house, to make the beds, to rake the flower-borders, to set out tomato and cabbage plants, to cut the lettuce and asparagus for dinner, and to make up the light rolls for supper,—that to do these things was better than to embroider herself a set of linen even in the most marvelous style;—and infinitely more wholesome than sitting up in the parlor with an irritating and imbecile cushion of false hair on the top of her head, and her belt-ribbon drawn tight enough to play a tune on it;—waiting for Mr. Goggle-eyes to drop in.—*North Carolina Presbyterian.*

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Look upward and onward. We learn to climb by keeping our eyes, not on the valleys that lie behind, but on the mountains that rise before us.

## LOVE.

“Get the heart, and you have got the man.” Love “makes drudgery divine.” Love cannot help itself; it outruns and leaves law far behind. The question is not, What *must* I do? What *may* I do? In grieving its object love grieves itself. This is the secret spring of the believer’s actions, which makes him often pass in the world as an enthusiast. Love will stop at nothing; it takes up its cross and travels after its object over every mountain and hill of difficulty. It was this strengthened Mary when the soldier quaked with fear. It was this kept her hovering round the sepulchre when all the disciples went to their own homes. Love desires all to be partakers of its own bliss; it overleaps human opinion; it runs on with an unceasing cry, “What shall I render for such benefits?” “Speak, Lord, for Thy servant heareth.”—*The Church.*

## The Importance of Learning a Trade.

Why is it that there is such a repugnance on the part of parents to putting their sons to a trade? A skilled mechanic is an independent man. Go where he will, his craft will bring him support. He need ask favors of none. He has literally his fortune in his own hands. Yet foolish parents—ambitious that their sons should “rise in the world,” as they say—are more willing that they should study for a profession, with the chances of even moderate success heavily against them, or run the risk of spending their manhood in the ignoble task of retailing dry-goods, or

of toiling laboriously at the accountant’s desk, than learn a trade which would bring them manly strength, health, and independence. In point of fact, the method they choose is the one least likely to achieve the advancement aimed at; for the supply of candidates for positions as “errand-boys,” dry-goods clerks, and kindred occupations, is notoriously overstocked; while, on the other hand, the demand for really skilled mechanics, of every description, is as notoriously beyond the supply. The crying need of this country to-day is for skilled labor; and that father who neglects to provide his son with a useful trade, and to see that he thoroughly masters it, does him a grievous wrong, and runs the risk of helping, by so much, to increase the stock of idle and dependent, if not vicious, members of society. It is stated in the report of the Prison Association, lately issued, that of fourteen thousand five hundred and ninety-six prisoners confined in the penitentiaries of thirty States, in 1867, seventy-seven per cent., or over ten thousand of the number, had never learned a trade. The fact conveys a lesson of profound interest to those who have in charge the training of boys and girls too for the active duties of life.—*Manufacturer and Builder.*

TOUCH NOT.—I implore you not to try morphine, ever; no, not once. I will not trust you to do so; not to take any opiate whatever. I ask it humbly. Pledge me your word that you will honorably comply with this in the letter and in the spirit too. It is a wicked and cowardly attempt to rule the spirit by the flesh. If you

do it, I can honor you no longer; the results upon the sytem are slow, sure, and irreparable, and the habit grows until it is unconquerable. I am deeply, anxiously in earnest. You are not worthy the fidelity of my friendship if you try to drown misery in that way. Except in the grossness of the effect, where is the difference between the opiate and the dram? Do you know what keeps the gin-places open? Misery. The miserable go there to forget. You must not, and shall not do it, for it is degradation. I would have you descend to no miserable materialism to escape your sorrow. Remember what Maria Theresa said when she began to doze, in dying, "I want to meet my God awake." Remember that He refused the medicated opiate on the cross. Meet misery awake. May I borrow sacred words: "Having begun in the spirit do not be made perfect through the flesh." Summon the force to bear out of your own heart, and the divine that dwells there—not out of a laudanum bottle.—ROBERTSON.

UNCOMMON SENSE.—We warmly endorse the remarks of the *Advance* on the "overwork of housekeepers," meaning thereby wives who "do their own work" in distinction from those who keep "help." There is too much work done in many families, as if work was the chief end of women; too much work is demanded both by individuals and society in the aggregate and too little time is found for mental culture, social intercourse, recreation, or even actual bodily rest. It is a false condition of society when the wife or housekeeper is obliged to

expend the greater part of her time and strength in providing for strictly bodily wants; and we must say that men are not free from responsibility in this matter. Let "meals" be wholesome, well-cooked and abundant, but diminish the variety; the custom now prevailing of "courses," two or several kinds of meat, numerous "side-dishes," with "dessert," etc., is physically and morally vicious. In our cities the fashion of boarding and hotel life has led people to desire upon their private tables what cannot be had except with large expenditure of money and labor, while in the country a weak imitation brings the same evils. Cannot we have less housework? Who will make the experiment of simple meals and less kitchen servitude!—*Watchman and Reflector.*

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THE  
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A Fair Proposition.

We have received from Bro. H. Turner, Secretary of the Ky. Missionary Society, a lengthy article on the subject of Missionary Societies. It indulges freely in the use of such epithets as 'untrue,' 'unjust,' 'unwarranted assumption,' etc., while giving reproofs for using harsh terms. It is difficult to see ourselves as others see us. So we all do what we condemn in others. The article is intended, we suppose to introduce a discussion of the merits of the Louisville Plan. It consists chiefly in an array of great names to endorse and bolster it up. Not a passage of Scripture quoted, we believe.

We have no disposition to open the discussion of the question again in the *ADVOCATE*. We discussed the subject at length a few years since with Bro. Munnell. We see that none of the papers favoring the Plan admit a discussion. Its friends refuse to co-operate with papers that allow it to be discussed. If we do discuss the Plan it must be on condition that the articles are published in some paper favoring the Plan. One sided discussions are not fair. We

are sure the readers of the *ADVOCATE* do not demand it. We are willing to discuss this question on fair terms either orally or with pen. We believe it to be a gross perversion of Christian work and church operation, and are willing to give our reasons for it in Kentucky, Ohio, or anywhere else that both sides can be presented to both those favoring and those opposing it; otherwise we cannot burden our time or pages with it.

D. L.

QUERY.

*Bro. Sewell:* Please harmonize Peter's two sermons, one on the day of Pentecost, the other at the house of Cornelius. On the day of Pentecost he commanded the people to repent and be baptized in the name of Jesus Christ for remission. At the house of Cornelius he preached and the Holy Spirit fell on them, then he commanded them to be baptized.

JAS. F. MANSKER.

*Castilion Springs, Tenn.*

The thing desired in the above is

to show that the two discourses of Peter alluded to, agree.

These two discourses of Peter most certainly do harmonize, or else there are more ways than one of becoming a Christian. What we have to do in showing that these discourses harmonize is just to examine all the connections and surroundings of the two occasions.

On the day of Pentecost the Holy Spirit had just fallen, miraculously, upon the Apostles, to qualify them to preach the gospel to all the world, and in every language. This wonderful outpouring of the Spirit having been noised abroad throughout the city, the people came together in immense crowds to see what had happened. Peter, directed by the Spirit of God, preached to them the Gospel, the death, burial, resurrection and ascension of the Son of God, they heard and believed, and under the conviction that what they had just heard was true, they inquired what they should do? The Spirit, through Peter, said: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." This was a very important occasion. Being the time of the full establishment of the kingdom of Christ on earth, and these Apostles directed by wisdom from on high, would, on occasions of so much importance, know how to direct sinners into that kingdom.

A mistake here would have been fatal, because the city of Jerusalem

was to be the beginning point. The Savior had said to his Apostles when he was about to ascend, "That repentance and remission of sins should be preached in his name beginning at Jerusalem. And behold I send the promise of my father upon you; but tarry ye in the city of Jerusalem till ye be endued with power from on high." Luke xxiv: 47—49. Jerusalem was also fixed by Isaiah and Micah as the place where the "word of the Lord" was to begin. Hence whatever was done on this occasion was to be the model for all time to come, so far as entering the kingdom of Christ is concerned. Nor was this to be true as regards the Jews only, for since the death of Christ the middle wall of partition between the Jews and Gentiles is forever broken down. God has put no difference between them in the Gospel, as Peter teaches in Acts 15, and Paul to the Romans.

All cases of conversion then whether Jew or Gentile, must be like the three thousand on the day of Pentecost, or there is a departure from the divine model given by inspiration on that occasion. The order on Pentecost was that the Spirit was given directly to the Apostles, and through them spake to the sinners and told them what to do. They did it, and were saved. The Spirit was not poured out upon the multitude, because the multitude was not present when the pouring out took place, but came after the news was scattered or spread abroad. These people therefore, were saved by obeying the directions of the Spirit.

Now, if there be any difference in these two cases referred to, that dif-

ference must be in some of the circumstances surrounding, and not in the conditions of their salvation, for the word of God says there is no difference between the Jew and the Gentile.

We will now examine the case at the house of Cornelius. Peter, the same apostle whose discourse we have in the second of Acts, and which we have been examining, was sent for, as the man to tell Cornelius and his friends what to do. To him had been committed the keys of the kingdom of Heaven. The Gentiles here are to receive the gospel. Hence we have the right man in the right place. He here begins as he did on the other occasion, by preaching the gospel of Christ. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles, also, was poured out the gift of the Holy Ghost.

Now, we must determine what this wonderful pouring out of the Spirit was for; whether it was to save him or not, and whether he was a pardoned man when the Spirit came or not, and whether the Spirit thus poured upon these people, had any thing to do with the remission of their sins at all or not. It is generally taken for granted that the fact that the Holy Spirit fell on these persons, is full evidence that they were pardoned at that time, and that therefore here is a case where people were pardoned before baptism. This is taking things for granted without proof. The Spirit of God came miraculously upon Balaam, and enabled him to prophecy

and foretell some very wonderful things in regard to the Jewish nation yet Balaam lived and died a wicked man. Receiving the miraculous power of the Spirit of God never made him a servant of God. So in the case of the false prophet at Bethel that deceived the young prophet as we read in 1 Kings xiii. The Spirit of God came upon him and he prophesied to the young prophet that he should never reach the sepulchre of his fathers, and it came to pass, but there is no evidence that he was ever a true servant of the Lord. So here is abundant testimony that the miraculous gift of the Spirit does not pardon any one, nor is it a certain proof that the receiver of it is pardoned at all. In most instances where the Spirit was thus miraculously given, the receiver was already pardoned, as was the case of the Apostles on the day of Pentecost, which is another proof that the outpouring of the Holy Spirit was not to pardon the receiver. And even were we to admit that these persons at the house of Cornelius were pardoned by it, it would be no example for us, for that was all miraculous, and we know we have no such miracles in our time. Hence if it takes that to save men now, we may all despair of ever being saved at all, for we have had nothing of the kind since the days of the Apostles. But then we can learn from the Scriptures how he was saved. When the angel appeared to him he directed him to send for Peter, and he would tell him what he ought to do.

Again, when Peter was rehearsing the matter at Jerusalem he quotes the language of the angel to Cornelius thus, "Who shall tell thee words whereby thou and thy house shall be

saved."—Acts xi: 14. Thus the "words" that Peter was to speak were to bring salvation to him. Now what words did Peter tell him. By reading his discourse delivered on the occasion, we find he preached the gospel just as he did on the day of Pentecost. After the Spirit had fallen upon them "he commanded them to be baptized in the name of the Lord." Now, according to the Savior, they are saved, for he says, "He that believeth and is baptized shall be saved." No one can say Cornelius did not believe; and he was baptized, and therefore saved by obeying the gospel like all others of whom we read in Acts.

Again, in Acts x: 43, we read, "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." Here we learn that salvation is through the name of Christ. Now, the question is, how do we come into that name? Paul answers in 6th of Rom.: "Know ye not that so many of us as were baptized into Christ Jesus were baptized into his death." Here we learn that by baptism we enter into Jesus Christ and in him "we have redemption through his blood, even the forgiveness of sins," Col. i: 14. Therefore we learn from this again, that Cornelius and his friends were required to do just what the people did in 2nd of Acts.

Thus we see that these passages harmonize most beautifully when we look at them just as they are.

But it may now be asked, what then was the Spirit thus poured out upon these people for? We will answer. The Jewish Christians, up to this time had not been convinced that

the Gospel was to be preached to the Gentiles. Peter himself was not convinced till he saw the vision upon the housetop at Joppa. After he had seen that, and had gone to the house of Cornelius as he was directed he was fully convinced of this matter and could say, "God hath showed me that I shall call no man common or unclean," and again, that "God is no respecter of persons, "But in every nation he that feareth God and worketh righteousness is accepted with him."

Thus Peter was convinced. The six brethren that accompanied him were convinced when they saw the Holy Spirit fall on these Gentiles, and could make no further opposition. Peter challenged them for objections by saying to them, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" Not one objection could they now urge. They yield the point, and the Gentiles are baptized. But the Jewish Christians at Jerusalem are not yet convinced, for as soon as he returned to that place they began to contend with him about going among the uncircumcised, as you may read in Acts xi. He then expounded the matter by order unto them. He told them the vision he had seen at Joppa, and of the one Cornelius had seen, and how he was sent for, and that the Spirit had bidden him go. And, said he, as I began to speak the Spirit fell on them, as on us at the beginning. Moreover, said he, these six brethren accompanied me; as much as to say, I can prove by all of them that the Spirit was poured out upon these Gentiles. "When they heard these things, they held their peace, and

glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."—Acts xi: 18.

This shows most clearly that the design of this upon the Jewish Christians was to convince them that God had called the Gentiles as well as the Jews, to be partakers of the benefits of the gospel of the Son of God. And that it accomplished the desired end. We also learn that the Holy Spirit thus given to the Gentiles, was to be a witness to them of their acceptance with God. This we learn from Peter when speaking of the calling of the Gentiles in 15th of Acts. He there says, [verses 7 & 8]: "And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us that the Gentiles by my mouth should hear the word of the Gospel and believe. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us." Now we have shown by the word of God precisely why the Spirit was thus miraculously given to these Gentiles: that it was to convince all, both Jews and Gentiles that God had called the latter as well as the former. So then, so far as the salvation of these Gentiles is concerned, it was by hearing and obeying the words of the Holy Spirit through Peter, as was plainly indicated by the angel when he said, "Who shall tell thee *words* whereby you may be saved.

E. G. S.

God will never withhold from those who trust him the means to carry on his work.

### A Review of Freemasonry.

The first edition of this Pamphlet being exhausted, a new and revised edition will be published immediately. This little work has accomplished much good, and the demand for it, increases. And for the purpose of giving it the widest possible circulation, the price of the forthcoming edition will be as follows:

Single copy, post paid,	\$00 25
By the dozen,	1 80
Fifty copies,	7 00
One hundred copies,	12 50

J. T. WALSH.

Orders for single copies may be addressed to us.

LIPSCOMB & SEWELL,  
Nashville, Tenn.

### A New Publication.

*Bro. Lipscomb:* Will you do me the favor to give this note a standing position in the *ADVOCATE* for a few weeks, or until your readers all shall have an opportunity to decide whether they will take an interest in the proposed publication or not.

To all who realize the importance of a thorough discussion of the subject of Church Organization, as established by the Apostles, this note is earnestly addressed. The writer proposes, if sufficient encouragement is received, to revise and publish in book form, his series of articles on that subject, recently published in the *A. C. Review* and *C. Pioneer*. The encouragement he desires is simply for each one who desires a thorough discussion of the subject, to write to him privately, stating how

many dollars' worth of the book he or she will take at publisher's prices.

Some such pledges are already received; and when a sufficient amount is thus pledged to justify the pecuniary risk, a regular prospectus will be issued, giving the size and price of the book, (which cannot be done now,) and the work will go to press as fast as the revised copy can be furnished.

The work is not proposed as a finality, but only as a kind of handbook, to be circulated among the Disciples where our periodicals do not circulate, as well as where they do, and rouse up a spirit of investigation on the subject. A brother who assists, by a few dollars, in its publication, is not bound to adopt its teachings unless he finds them Scriptural. Send on your pledges.

Address,

B. K. SMITH,  
Indianapolis, Ind.

#### Consultation Meeting in Tennessee.

It is written in the word of God: "Then they that feared the Lord spake one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name;" and it is always becoming in the saints to confer with each other regarding all practical questions of a religious character. What say the beloved brethren to holding a meeting at no very distant day, to examine more fully our ability to glorify God. The whole subject of church edification, co-operation, work, might be considered. We would be pleased to hear what the brethren think of the matter.

T. FANNING.

To our Friends.

Greatly desiring to extend the circulation of the Gospel Advocate, we propose to send to all new subscribers ten numbers of the present volume, together with the Advocate for the year 1871 for \$2 50. An extra copy with a club of ten,

Will not our friends immediately set to work to aid us? Show this proposition to your friends and neighbors and induce them to subscribe at once. While the weather is good, give attention to this matter and aid us in a good work.

EDS.

Drop a piece of wool on the floor. Do you hear it? No. It is noiseless. How about the snow? Does it make a great shout to tell us it is coming? Certainly not. "He giveth snow like wool." It is voiceless! And this is altogether characteristic of divine operations. The great forces of the universe are mute. The sun never speaks. The atmosphere is mute. Gravitation has no tongue.

#### Co-operation in Mississippi.

The Annual Meeting of the disciples of Christ in Mississippi will convene in the city of Jackson, on Wednesday the 23rd of November at 9, A. M.

It is hoped that there will be a large attendance, both of the preachers and other brethren.

Application will be made to all the railroads of the State for half-fare, which I doubt not, will be granted.

Our meetings, heretofore, though small, have been very pleasant and profitable, and we desire to increase their usefulness. The Lord has greatly blessed our humble labors, for

which we should devoutly thank Him take courage, and renew our efforts with increased zeal and devotion. Let us come together, brethren, in love, and take sweet counsel together, that we may strengthen each other's faith and hope.

Brethren from other States will be cordially welcomed, for we are one in Christ.

I earnestly request a report from every church and every preacher in the State.

All contributions for the State meeting should be directed to me at Jackson, Miss, Care of G. A. Smythe, Esq., unless sent by the hands of 'the messengers of the Churches.'

B. F. MANIRE.

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### Baptists and Disciples.

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At the State Meeting of Ohio last May, the brethren present appointed a committee of five to bear to the Baptist State Association "words of Christian greeting and fraternal sympathy." The committee composed of I. Errett, R. R. Sloan, R. M. Bishop, T. Munnell, B. A. Hinsdale, W. T. Moore, performed the work to which they were appointed on Friday, Oct. 21st, to the Baptist State meeting then in session at Columbus, Ohio. The proposition was not for a union but simply, "as an expression of friendly greeting, and of cordial sympathy with the work which the Baptists, as a body, are doing for Christ." The expression was used, "It is idle to attempt to conceal the fact that religiously we have been almost as separate and alien as Jew and Gentile were of old; but we dare also to hope that if, in a Christian spirit, and

in obedience to the voice of God, in His word and in His providence, we can mutually see our way to the cultivation of more friendly relations, the time will yet come when it can be said of those whom you represent and those whom we represent here to-day, "In one Spirit are ye all baptized into one body, and have all been made to drink into one Spirit."

Allow us, therefore, frankly to state the reasons that have led to this step.

As a people, we are seeking the restoration of the Christianity of the New Testament, in letter and in spirit, in principle and in practice. We clearly see to be involved in this the overthrow of denominationalism, the repudiation of human creeds as authoritative expressions of faith or bonds of fellowship, the annihilation of party names, and the reunion of God's scattered people in one body, under the headship of Jesus the Christ, that they may be bound together simply by a common faith in the Lord Jesus, and a common loyalty to Him as their only Sovereign, and "with one mind and one heart strive together for the faith of the Gospel." In view of the terrible apostasy which we find embodied in the Church of Rome, we look with lively sympathy on every Protestant movement tending away from Babylon and towards Jerusalem. From the time of Wyclif down, we pause to praise God for every glorious revolutionary movement that tends to break the spell of priestly authority and guide captive souls out into the light of God's word.

We rejoice to-day in every indication of restlessness and disquiet

among Protestant sects, which renews the protest against human authority, and sighs for a purer and completer loyalty to Jesus than Protestantism has yet reached; and we are confident that God has, among those great Protestant parties, a people yet to be called out from remaining errors and corruptions, and enrolled under the glorious old banner which the Apostles unfurled at Jerusalem. But we are compelled to regard all these Protestant movements as unsatisfactory; and while gratefully recognizing the obligations we are under to the men and the parties that urged on the work of reformation, alike among the Lutherans, Episcopalians, Presbyterians, Independents, and Methodists, we are still constrained to regard their best performances as falling short of the desired object, if the *restoration of primitive christianity* is had in view, as the great object to be attained. As movements tending onward towards the grand object sought, we have pleasure in them; but as furnishing the consummation so devoutly wished for, we are compelled to repudiate them. The Church of Christ and the Christianity of the New Testament, pure and simple, are not found in any one of these sects to-day, nor can they be found in any possible combination of sects.

We turn our eyes to the Baptists. We think we discover, in their position and aims, that which more nearly accords with our own. If we understand them, they do not claim simply to stand as one of the Protestant sects of this time. They have in view, and have always had, in principle, whether they have always been steadfast to it in practice or not, a re-

turn to the Christianity of the New Testament; and while they do not claim to be lineal descendants of, they have always claimed spiritual kinship with, the heroic preservers and defenders of the Word of God and the testimony of Jesus, who, in the fastnesses and refuges of the Alps and the Pyrenees, kept alive through long ages of suffering, the voice of the "two witnesses—a people whose origin is "hidden in the remote depths of antiquity." That the Baptists have always been true and faithful to this aim is, we suppose, more than they would claim. But what may have been their errors, or ours, is not the question to-day. If this is their aim, it is also ours. We hail them as the uncompromising foes of priestly authority, of the corruptions in doctrine and practice which prevail in Protestant as well as Roman Catholic sects,—as the unyielding opponents of infant baptism, that important "part and pillar of popery" which stands to-day so prominently in the way of the restoration of the primitive faith and practice, and as the brave champions of a Church of regenerate people—a spiritual house, a royal priesthood, and a peculiar people." In all they have done and suffered for the Word of God, and in all the service they have been permitted to render, by virtue of their principles, to the cause of civil and religious liberty, we rejoice with you and give thanks to God. Our intercourse with enlightened Baptists has confirmed us in the conviction that our aims and principles are much more accordant than has generally been supposed; and it is on this account especially that we come to you with



words of friendly and brotherly greeting, as recognizing in you co-workers more nearly allied to us, in spirit and in purpose, than we can find in any other religious body in our State. While there are some grave matters of difference, which is not now our province to discuss, we are agreed, unless we mistake the position of the main body of Baptists in Ohio, in the following important particulars :

1. The divine authenticity and authority of the Holy Scriptures of the Old and New Testaments as a revelation from God to man.

2. The divine authority and sufficiency of the New Testament as a revelation of salvation through Jesus Christ, and as a rule of faith and practice for Christians.

3. The revelation of God therein in the three-fold manifestation of Father, Son, and Holy Spirit, in the great work of human redemption.

4. The divinity of Jesus as the Son of God, and his Messianic offices of Prophet, Priest and King, to enlighten us by his teachings, to redeem us by his sin-offering, to rule over us by his kingly authority, and guide us to eternal life.

5. The mission of the Holy Spirit, to convict the world of sin, righteousness and judgment, and to abide with the saved as a divine Comforter—the earnest of the heavenly inheritance.

6. The Gospel as the power of God unto salvation to every one who believes.

7. The necessity of “repentance toward God and faith toward our Lord Jesus Christ,” in order to admission to baptism, and through bap-

tism to membership in the Church of Christ.

8. The immersion of every believing penitent into the name of the Father, Son and Holy Spirit.

9. The obligation of all, thus immersed, to walk in all the ordinances and commandments of the Lord, that, “being made free from sin, and become servants to God, they may have their fruit unto holiness, and the end everlasting life.”

10. The competency of every church to manage its own affairs, free from the ecclesiastical control of associations, synods, conferences, or any outside ecclesiastical power whatever.

11. The desirableness and expediency of union and co-operation among the churches of the saints, for the spread of the Gospel and for every good work.

We agree, then, to love and serve the one God and Father of all, who is above all, and through all, and in us all. We accept and own the one Lord Jesus Christ, as our only Lord and Savior. We possess the one faith in him as the Christ, the Son of the living God, who died for our sins, and was buried, and rose again from the dead, and is now made head of all things for his body, the Church. We teach and practice the one immersion—the burial with Christ in immersion of all who possess this one faith. We believe that all believers, thus immersed are members of that one body in which dwells the one quickening and sanctifying Spirit, and common inheritors of the one hope of everlasting life.

That we should seek to keep the unity of the Spirit in the bond of peace, and walk worthy of our call-

ing, is an inevitable conclusion from these premises. And while we are authorized to express not so much as a desire for a union between the Baptists and Disciples, we are confident in expressing, the hope that this friendly visit will lead the way to such friendly intercourse as may ultimately ripen into a union of hearts and of hands in the work of the Lord."

President Hoyt, in response, said he was confident he expressed the sentiment of his brethren in giving expression to the pleasure they feel in receiving this communication, so full of thought in harmony with their own views and purposes, and in expressing the hope that good for Zion will result from this incident.

On motion of Rev. T. J. Melish, the communication was referred to a Committee appointed by the Chair, as follows: R. Jeffrey, T. J. Melish, L. G. Leonard, T. W. Evart and R. Preston.

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Rev. Dr. Jeffery, from the Committee to whom was referred the communication of the Christian Missionary Society, submitted the following report:

"As brethren attending the Ohio Baptist State Convention, we hail with gratitude to God, and with fraternal greetings, the communication presented through its delegation in behalf of the Ohio Christian Missionary Society, and recognize the spirit which prompted this overture as an expression of true Christian feeling in the yearnings for closer bonds of sympathy between different ranks of the disciples of our common Lord and

Savior Jesus Christ, and as an earnest of the speedy fulfillment of the Saviour's prayer, that his people may be one. We accept the statement of doctrinal views set forth in the document as so nearly accordant with those for which Baptists are distinguished, as to form a hopeful basis of agreement in the essentials of the common faith; as to justify a charitable and mutual toleration in regard to things in which we still conscientiously differ; and as to awaken the confident expectation, that, ere long, those dividing differences shall disappear, and we shall all be found fighting our common enemies under the one standard of truth, on whose unfolded banner shall be inscribed in words of living light, 'One Lord, one faith, and one baptism.' We hereby express our personal regard for the brethren constituting this delegation, assuring them of our esteem for their Christian character and their ministerial labors, and that we request them to convey to the body they represent our greetings of Christian love and good will; our congratulations for the zeal with which they have contended for the authority and sufficiency of the Word of God, rejecting the additions and subtractions of human inventions and assumptions of civil and ecclesiastical denominations; our rejoicing in their successes as a real contribution to the ultimate triumphs of the teachings of the Word of God, and the visible unity of all God's people in the truth as it is in Jesus.

"Your committee recommend that a delegation of five be appointed by this body to prepare a suitable and formal reply to this overture, and to

convey in person to the Ohio Christian Missionary Convention, at its next anniversary, the Christian feelings of the Baptists of Ohio."

The report was received with marked applause, and unanimously adopted.

The Chair appointed Revs. R. Jeffrey, of Cincinnati; A. H. Strong, of Cleveland; H. S. Colby, of Dayton; T. J. Melish, of Cincinnati, and L. G. Leonard, of Lebanon, as delegates provided for by the above report.

It will be seen that this overture thus made to the Baptists was received in a kind, Christian reciprocal spirit. And without criticism on the order of doing these things we say it betokens good to both parties. It shows a disposition to cultivate kindly relations and fraternal feelings on the part of the Baptists that should be met and most heartily cherished by all Christians. This too stands in striking contrast with the course of the Baptist leaders and organizations of this section. Our Baptist churches cast from them those who preach the pure Bible, who fail to sympathize with this bitter sectarian spirit who affiliate with Christians as brethren in a common cause, and denounce them as heretics and apostates. They advise their people to have no intercourse with them, and not to admit them into their houses. Yet we do not wish others to think because the teachers, the priests of the Baptist church are thus bitterly disposed that the leaven of Christian union, brotherhood and harmony is not at work in this country even among our Baptist friends. The constant, almost unceasing stream from the Baptists

toward the Church of Christ, that perpetually flows attests the continually growing tendency to union and harmony among the people of God. The strength of this feeling is also seen in the meagre and ridiculous minorities of the Baptist churches, that the leaders with their best efforts can whip into the work of excluding their members for fraternizing with Christians. The work goes on possibly more effectually and practically and thoroughly this way than it can by organic or denominational effort. But we bid God speed to every effort at, and every manifestation of kindlier feeling, more harmonious action and closer inter-communication and sociation among the professed followers of God.

D. L.

Pettengill & Bates have disposed of *Hearth and Home* to Orange Judd & Co., who will publish it in connection with the *American Agriculturist*—the latter monthly, the former weekly, with the addition of a *News Supplement*. The *Agriculturist* is \$1.50 per year. The price of *Hearth and Home* will be reduced from \$4.00 to \$3.00 per year. Address Orange Judd & Co., 254, Broadway, New York.

THE man who never failed is a myth. Such a one never lived, and is never likely to. All success is a series of efforts, in which, when closely viewed, are seen more or less failures. The mountain is apt to overshadow the hill, but the hill is a reality nevertheless. If you fail now and then, therefore, don't be discouraged.

## HISTORICAL.

### The Papal Dominion.

There are frequent inquiries concerning the territorial extent of the Papal states, their population, and the beginning of the temporal power of the Popes.

The first two have been subject to considerable variation, owing chiefly to the successful or disastrous issues of the numerous strifes in which the Papal powers have been constantly engaged;—now receiving the grant of some province or district to conciliate priestly favor, and then suddenly losing it by some unexpected revolt or invasion. For a spiritual organization, receiving inspiration and direction from the very fountain-head, it must be confessed that it has been sadly knocked about, and obliged to preserve its identity by force of arms quite as often as many of its heretic neighbors.

The territory over which Pius IX. has lately ruled is but a fragment of the dominion of his predecessors. It formerly extended several hundred miles in either direction, having Rome for its capital, and in 1853 contained a population of 3,124,668. During the last ten years it has comprised only the city of Rome, with a few adjacent districts, making an area of 4,891 square miles, and containing a little less than 700,000 inhabitants. These are mostly the descendants of the ancient Romans, but they differ very much from the former conquerors of the world. They are given to dissipation and idleness, are fond of luxury and ease, and present a sad spectacle to the admirers

of ancient Roman manhood. The few hundred Jews who have an existence within the Papal jurisdiction, remain there by the permission of His Holiness alone, and worship of any kind, excepting that of the Church of Rome, is strictly forbidden. A few Protestants assemble occasionally without the walls of the city, and in rather a private manner, engage in the worship of God; but the territory of the Papal states is the Pope's own, and he not only manages its political affairs, but likewise assumes to control the conscience of each of his subjects.

The origin of his temporal sovereignty is involved in considerable obscurity, but it seems probable that it grew, almost imperceptibly, from his spiritual authority, and was confirmed by, if not based upon the free choice of his subjects. There seems, however, to have been some landed possessions attached to the See of Rome about the time of Constantine, which were increased from time to time, until the year 752, when Pope Stephen III. became involved in a war with a neighboring power, which came near costing him all his possessions. In his extremity he called in the assistance of the Franks, who put to flight the enemies of the Pope and obliged them to bestow the territory of Ravenna upon Stephen and his successors.

This formed the nucleus of the Papal territory, which was augmented by grant or bequest in the eleventh and almost every succeeding century, until the first Napoleon invaded and occupied it, and divided the territory between several adjacent Republics. From this time forward, during the

career of Napoleon, the history of the Popes was sadly checkered. Pius VI. was deprived of his throne by him in 1798, made captive and taken to France, where he died in the succeeding year.

In the meantime a Republic was proclaimed at Rome by the French General Berthier, but the army by which he maintained his authority was soon defeated by the Allies, and Rome was reduced to a state of anarchy. The Catholics took advantage of the confused state of affairs, and Pius VII. was elected Pope at Venice, in March, 1800. A portion of the former Papal territory was returned to him, and he governed it about nine years, when Napoleon declared the Roman states annexed to the French Empire; and the unfortunate Pope himself was taken a prisoner to France, because he had refused to expel from his dominions his subjects of all those powers with whom the French were engaged in war. He was not allowed to return to the capital until the Emperor's abdication, in 1814. In the following year the Congress of Vienna restored to him all the territories of the church, and he devoted the rest of his life to reforming the administration, after so many years of disorder. The revolution of 1849 resulted in the flight of the present Pope, and a Republic was declared by the revolutionists, but France and Austria made war upon it, and the next year Pius returned to his capital.

The Italian war of 1859 and 1860 took away the greater part of the Papal territory and reduced it to its present limited area. During the last ten years there have been several

attempts to conquer the remaining part of Italy, either from without, or by popular risings from within, but they have all been defeated by Papal troops, assisted by the French army of occupation.

Louis Napoleon's policy toward the Pope, his withdrawal of troops in 1865 and 1866, the re-occupation in 1867, and his final withdrawal at the beginning of the present war, are too recent to require further mention. The present Pope began his career with needed improvements and wise legislation, but the events of the last year have red

ject of ridicule. His influence over his cardinals was sufficient to secure the declaration of his infallibility, but his infallibility is not potent enough to save him from overthrow. Patient Italy improves the present opportunity to regain the capital, of which she has been so long deprived; the other nations of Europe look on without a word of remonstrance; and the farce of the great Council finds its proper sequel in the prompt and apparently final destruction of the temporal sovereignty of the Pontiff who had just been pronounced infallible. It reminds one of the swift retribution that followed the decree which pronounced Herod a god and not man. Pius IX. is to-day dependent upon Victor Emanuel, whom he excommunicated and cursed as a heretic, for the residence that shelters him from the fury of the elements, and for the protection that saves him from the fury of the populace over which he has tyrannized. The sword drops from his hand, and he is left at length to learn the virtue of the tiara

and the keys. The civil ruler is no more, only the priest remains.—*Morning Star*.

A great many persons regard the overthrow of the temporal power of the Pope as a destruction of the Papacy. This by no means follows as a sequence. It is true that political possessions, intrigues and associations have been perpetual causes of deep corruption to the Romish Church, as politics are to every church and christian that becomes connected with civil affairs. It is true also that the passage of the infallibility dogma was intended very greatly to aid in sustaining the temporal power of the Pope. It is true, too, as we suggested some months ago was probable, because in harmony with the workings of Providence, that the declaration of that power has become the occasion of the downfall of all the temporal pretensions of the Pope. What will yet be the end we know not. But if the overthrow of his temporal possessions are taken in a proper spirit freed from the corrupting and hampering influence of his political possessions, the Pope may devote his undivided time and power to the reformation and extension of his spiritual domain.

Temporal power and spiritual influence do not often go hand-in-hand. Some fear the influence of the Pope, should he come to America. We think nothing would so weaken the reverence of our people for him as this. Those nearest him have the least respect for him. Romanism save as it was sustained by monied interest and the sword of state was no where so weak as in Rome.

In this case, as in many others, familiarity breeds contempt. Especially would this be the effect of the weak pretensions and imbecile but tyrannical spirit of Rome on the minds of those accustomed to the freedom of thought and action of our country. Some persons of little mind think there is great learning among Romanists. They shrink from contact with the intelligence of the world and show no powers of thought or finish of intellectual culture in this nor any other country. They go through the shams of female education in this country, they put on many shows and beguile the daughters of weak-minded Protestants, and unfaithful Christians, into a fondness for the Church by the kind and winning ways of the sisters and nuns, but thoroughly educated women are not made so at Romish schools. The independent use of their thinking powers—their minds and hearts are just what Rome studies to crush out—yet that alone is education.

The absolute failure of Rome to educate men is so palpable that no one ever thinks of a Romish school for boys—nobody ever expects a truly educated, thorough business man raised among Romanists. The self-denial of the "sisters" in the hospitals and their kindness and gentleness in the school-room are the powers that carry forward the Romish cause.

The learning is the effete and lifeless forms of Italy and Spain. Scholars of either men or women are not and cannot be made by Rome. Could the Pope inspire professed Christians with something of Romish loyalty, to the Church of Christ, and of Romish fidelity to the training of their children, we would gladly welcome

him to a home in our land. The Romanists would regard a Roman Catholic who would send a child from home to a Protestant school as a very hollow-hearted pretender. They cannot respect a Protestant who so disregards his profession as to send his daughter to a Romish school.

D. L.

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Correspondence.

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*Brethren L. & S.:* I have just read a very interesting report, by our brother J. M. Barnes, of a meeting held at Tucker's School-house somewhere in Alabama. Just such a meeting we need here in Middle Georgia, and I take this method to find out of the brethren whether such a one can be had, and if so when, and where held.

Amongst the subjects discussed in the meeting as reported by Bro. Barnes, (in No. 34, GOSPEL ADVOCATE) was the subject of meeting every Lord's-day to break the loaf; and this is a duty (so far as I know) that the churches in this section are very delinquent in, and it is one that I have exhausted all of my weak powers to remedy, but so far I have failed.

Now my dear brethren of Georgia, is there no way to stimulate the churches to a weekly performance of this duty? Would we not do well to meet (say in Atlanta or Griffin, or some other convenient point) for the purpose of investigating this with many other subjects of interest.

Yours in hope of eternal life,

JNO. TILLERY.

Whitewater, Ga.

*Bro. Lipscomb:* Inclosed find one

dollar for Bro. Lamar of Georgia. I held a meeting last week at Moberly, Mo., and had four immersions, and six by letter.

J. CREATH.

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Success of the Gospel.

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*Brethren L. & S.:* Again I have 'glad tidings' to impart. After the close of the Co-operation Meeting which was held at this place according to appointment, Bro A. S. Kennedy from Clayton, Barbour Co., Ala., remained with us, and preached five discourses at nights, from Monday to Friday night, which resulted in seven additions to our little flock. Five from the world, one from the Methodists, and one reclaimed.

Bro. K. requests me to state in this report that there was one addition at Barnes' X Roads, Henry Co. on the 4th Lord's-day in last month and one at Monticello, Pike Co., during the week after the 2nd Lord's-day in this month under his teaching. Bro. K. is a warm and zealous laborer, his discourses here were forcible and convincing, and were well received by the brotherhood and the world.

His motto is—"Do as the Scripture says; like the Scripture says; and for what the Scripture says."

He and his wife are the only Disciples in the part of the county in which he lives and as he has not the means of traveling among the brethren, has been very little known, tho' he has been preaching several years. As a seed sower he ought to be as universally known as the great "Superior Grain Drill."

T. M. L. MOORE.

Elm Dale, Ala., Oct. 25th, 1870.

*Bro. Lipscomb:* It is with great pleasure and heart-felt gratitude to the Giver of every good and perfect gift, that I am enabled to announce to you, and through you to the readers of your most excellent paper, the GOSPEL ADVOCATE that our place has recently had the benefit of five discourses upon the subject of the Christian religion, and the salvation of man, by our young brother Willie Hall, formerly of Murfreesboro, but now of Memphis. The result of the meeting which closed last evening with a tolerable good attendance, and a very attentive congregation, was an addition of two precious and never dying souls, who made the good confession and were immersed, and united with the little band of disciples here. My heart's desire and prayer to God is that the people of Trenton and the world may be saved. The congregation here have employed Bro. Hall to preach for them. Hoping we have your prayers for the success of the Gospel here and everywhere, I am sincerely your brother in the one faith,

P. P. ELLIOTT.

*Trenton, Tenn.*

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#### The Cause in Columbia, Tenn.

The brethren in Columbia, Tenn., held a series of meetings extending from the 3rd Lord'sday in October to the 1st in November. The result was six additions to the church of Christ, and the encouragement and strengthening of the brethren. The hearing was probably better than our brethren ever obtained in a continued series of meetings. Columbia has long presented rather an anomaly in

its condition, with reference to the Cause of Christ. There are possibly as many members of the Church in the county that supports Columbia, as there are adult members of any of the denominations. Yet in the town supported by the country brethren there is the most complete social ostracism of the cause and its members we have ever met at any place. It is so great that not only individuals who aspire to position in the social circle, professing to believe the truth are deterred from attending worship, but young brethren from the country going to the town to do business find a very strong social pressure brought to bear on them, to cause them at least to cease to attend worship in the town. Some very prompt and attentive on worship in the country seldom attend in the town. Some give up their religion altogether. The brethren complain that some who are very affectionate as brethren when they meet them in the country get ashamed to acknowledge them as brethren in the town. Some brethren too in their visits to town utterly ignore their town brethren because in the town the cause is not popular.

For this condition of affairs, we certainly say the country brethren are responsible. It is true the cause has been abused in the persons of unworthy men in the place in years past. But the brethren and sisters now in Columbia though few in number, notwithstanding they have drawbacks, are a worthy and true band of brethren. They should be heartily seconded in their work and should be in every way sustained by the brethren from the country. Would the brethren make the Christian religion



the rule of their association the merchants, lawyers, doctors, teachers and all classes of the people in the town dependent on the country for patronage could be brought to give at least a show of respect for the cause and the strong social pressure against it could be broken.

All the country brethren wish the cause built up in the town. If so the true way to do it is to show you appreciate your religion. That you regard your brethren and those who respect your brethren. It is certainly the duty of a Christian, to make the best merchant, tradesman or mechanic in the land. He should be the most honest in his trade, the most faithful in his work, and his profession of all men in the world. We do not mean he should profess to sell cheaper than others. We have become afraid almost to go to houses that make great pretensions to cheapness. While they may sell a few well-known articles below their real value, as a bait, we expect from sad experience to be cheated when we buy other articles. But a Christian man should sell at a fair, honest, living profit, and then he should represent every article with scrupulous honesty just as it is and deal with all just alike. He ought to be incapable of taking advantage of the ignorance of any. Then all Christians within his reach ought to give that Christian brother the preference in his trade.

If he deals on strictly Christian principles he will soon attract others by his honesty and fair-dealing. The true Christian principle is the one of certain success if a person will faithfully follow it. The Christian principle requires a man to understand

his business and then to be honest and faithful in the discharge of duty in every department of his business.

When we urge on brethren the Christian obligation of trading with and sustaining their Christian brethren, we are often met with the response, "We are worse cheated when we deal with them than with others." Are Christians justified in ceasing to trade with them then? We say no. It is their duty to go to them kindly tell them of their wrongs and their difficulties, and admonish them as Christians they should do better. Warn them kindly as brethren that they bring reproach on the cause of Christ, that they injure their own good name, dishonor God and adopt a very penny-wise and pound-foolish policy. And then if they fail to act honestly and truthfully, discipline them in the Church of God, for the salvation of their souls. Never quit them or leave them in their wrong doings. These are good rules for Christians in every section of country.

If the brethren who visit and trade in Columbia will seek out their brethren, countenance and encourage them, associate with them, make them, if they are not already, the most faithful, honest and reliable merchants, mechanics and professional men in the town; and in all their dealings and transactions show they respect those who respect and honor their Maker, if they will show that this consideration rises above every other interest of life, the cause of Christ will improve and look up and exert a greater influence in the town and country round about and in every other community.

This course followed, will make your brethren in town better men, will encourage and strengthen them as Christians, give them more influence and character, will build up the cause there and will benefit and bless the brethren so acting, because it will cause them to act according to the word of God.

Some brethren do not like it to be known that they give the preference to their brethren in trade. Why not? Why do you wish to conceal a truth so creditable to you and your religion as this? Why will you deceive the world and keep it ignorant of one of the most commendable features of our holy religion?

"Do good to all men especially to those of the household of faith." "In honor preferring one another;" "Let no man seek his own, but every man another's wealth," together with the duty so continually enforced of helping, aiding, encouraging each other, constitute so essential a part and feature of the religion of Christ, that to ignore this is to ignore the religion itself. We say then away with such a half-hearted, cowardly spirit and let the world know by your action that you are brethren and that you will respect and honor those who honor your God and then you will be of benefit to the cause of God, to the world, and to yourselves.

D. L.

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Notice!

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One competent to preach and teach, is wanted for a good location in Miss. Address,

T. FANNING,  
Franklin College, Tenn.

THE SUNDAY MAGAZINE.

Edited by Thomas Guthrie, D. D.

NOVEMBER.

1. America and the Americans; impressions of a three months' visit in 1870. By W. G. Blaikie, D. D. II New York.

2. Here am I: Send me. By C. J. Vaughan, D. D.

3. The Vicar's Daughter. A picture of Single-heartedness painted for girls.

4. After the Victory. A Poem. Illustrated.

5. How to study the Old Testament. By W. L. Alexander, D. D. Joshua.

6. An Afternoon with a Skeptic. By a Dispenser of Charity. Illustrated.

7. The Fallen' Prophet. By the Rev. H. Whitehead.

8. Our Lord's Anathema. A fire-side Homily. By the Dean of Canterbury.

9. Your Life and Mine. A Chronicle of Struggles and Hopes. By a city Man. III. Illustrated.

10. The Revival of National Life in Germany. By H. A. Page.

11. The Woman that was a Sinner. By George MacDonald, L.L. D. A Poem. Illustrated.

12. Timid Discipleship. By the Rev. W. F. Stevenson.

13. "English Days." A Letter from the Bush. Illustrated.

14. Autumn is Here. A Poem. By M. B. Illustrated.

15. Indifferent Things. By William Milligan, D. D.

16. The Great Journey. Illus-

trated.

17. On Letter-writing. By the Rev. A. W. Thorold. Second Paper.

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D. L.

---

Church News.

---

*Brethren L. & S.:* We had Bro's Nash and Trimble with us last week holding a meeting for us, which was commenced by Bro. Nash, on Saturday night before the 4th Lord'sday in October, and continued up to the 5th Lord'sday, in all eight days and nights, resulting in nine accessions to the Church of Christ—two from the Baptists and 7 by confession and immersion.

The Kingdom of Christ is fast

spreading through this part of the State. Many who have fought hard for error in bygone days are falling out with the same and embracing the unadulterated Gospel of the Son of God. To Him be all the glory and honor forever.

Yours in the one hope,

SAM. C. ALLBRITTON.

*Farmington, Ky., Nov. 4th, 1870.*

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**SUPERFICIAL LIFE.**—I hate the shallow Americanism which hopes to get rich by credit, to get knowledge by rapping on midnight tables, skill without study, mastery without apprenticeship, power through a packed jury or caucus, or wealth by fraud. They think they have got it, but they have got something else—a crime, which calls for another crime, and another devil behind that; these are steps to suicide, infamy, and the harming of mankind. In this life of show, puffing, advertisement, and manufacturing of public opinion, all excellence is lost sight of in the hunger for sudden performance and unearned praise.—*R. W. Emerson.*

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**THE BETTER RULE.**—An irreligious father being offended that his son embraced religion, remarked to him:

“You should first have taken care to establish yourself in business before you made up your mind about religion.”

The young man pointedly replied: “Father, my Savior has advised me differently, for he said, ‘Seek ye first the kingdom of God.’”

---

The address of W. T. Bush is Salado, Tex., instead of Berlin, Texas.

## THE FIRESIDE.

### WAYS AND MEANS.

In the way of practical poetry, there are not many stanzas that convey a more direct lesson than the following, which gives instruction "how to replenish the Church Treasury." Every young lady and gentleman of any age can adapt its idea to their peculiar habits :

Let Annie buy one ribbon less	\$ 4 00
And Fannie give one ring;	5 00
Grace sacrifice one change of dress,	50 00
One sash and fancy string.	3 00

Let Julia from her next new suit	
One lace-trimmed ruffle spare :	3 00
The time required one such to flute	
Let it be spent in prayer.—	
—[Blessing invaluable.]	

Let Mesdames A. B. C. and D	
Their households watch with care;	
Each save from waste (theft?) one ounce of tea,	
One needless luxury spare [50 cents per week x 4—1,]	2 00

Let Kate and Rose each take her turn,	
With their wise Ma's consent,	
Each for one week three dollars earn	
(As Bridget left in Lent.)	6 00

Let Mary once with Jane forego	
Their pleasant carriage drive [\$5 saved,]	
And help dear sister Abbie sew [earned \$5,]	
Thus save and double five.	10 00

Let Susie save her furs with care	
To serve next winter's cold,	
And guard her dress from stain and tear,	
That she may give her gold.	20 00

Let Lizzie stop and think again,	
Ere she concludes to buy,	
"This diamond's cost might save lost men I	
I'll give its price—and try."	500 00

TRUE SUCCESS.—Measure not by numbers, but by the intrinsic worth of the result :

It is the privilege of the faithful laborer in the vineyard of the Lord to pluck the fruit of *true success*. He works not for the applause of men, not for the wealth of earth. He labors to save souls, not from the cares

and pains of this life, but from endless pains. And if one immortal soul is thus saved through his instrumentality, is not his a successful life? A man said to a minister of Christ, "You have worked for ten years, and have only saved one soul." "are you sure," was the reply, "that one soul has been saved through my means? Then I will cheerfully labor ten years more, in hopes of being instrumental in saving one more."

EFFICACY OF PRAYER.—I no more believe that God leaves a right prayer, offered in the right spirit, to pass unnoticed, than I believe that he will let this whole summer pass over without a drop of rain or dew. In securing answers to our requests, we must cooperate with the Lord. Some people ask him to do their work. "Father," said a little boy, after he had heard him pray fervently for the poor at family worship, "Father, I wish I had your corn crib." "Why my son?" "Because, then I would answer your prayer." I have heard professing christians pray for the conversion of their children, while they are taking them night after night into the scenes of frolic and dissipation. We may make fools of ourselves, but the Almighty will never let us make a fool of him. "God is not mocked; whatsoever we sow, we shall also reap." Neither does God mock us.—*T. L. Cuyler*

Up then, every man that hath a tongue and is a servant of Christ, and do something of your Master's work. Why hath he given you a tongue but to speak in his service? And how can you serve him more eminently

than in laboring for the salvation of souls? He that will pronounce you blessed at the last day, and invite you to the kingdom prepared for you, because you "fed him and clothed him, and visited him" in his poor members, will surely pronounce you blessed for so great a work as bringing souls to his kingdom. He that saith "the poor you have always with you, hath left the ungodly always with you, that you might still have matter to exercise your charity upon. If you have the heart of a christian or of a man, let it yearn towards your ignorant, ungodly neighbors.—*Baxter*.

WISH OF A GOOD MAN.—I would rather, when I am laid in the grave that some one in his manhood should stand over me and say, "There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it but he aided me in time of need; I owe what I am to him." Or I would rather have some widow, with choking utterance, telling her children, "There is your friend and mine; he visited me in my affliction, and found you, my son, an employer and you, my daughter, a home in a virtuous family." I would rather such persons should stand at my grave than to have erected over it the most beautiful sculptured monument of the Parian or Italian marble. The hearts broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave are more valuable in my estimation, than the most costly cenotaph ever reared.—*Dr. Shaw*.

God is good to you.

A HEALTHY CHRISTIAN.—A healthy Christian is one who can work as well as eat. If there is a heavy load to carry in Christ's cause, he takes to it at once. If there is a wall to build, he is the man to lift the big stones. If some one has to go into the storm, and endure pelting opposition, who so able to bear it as his broad breast and brawny arm? A man that loves Christ loves work? A lazy Christian shirks it. What a hospital is many a church! Here lies one poor man down with paralysis of faith. Here is another laid up by a sprain which he got by a sudden fall into temptation. Here is one of whom the fever of passion has burned out: he looks hardly worth the medicine to cure him. Alas for another! he is under pastoral treatment for the blindness of unbelief; and for another, whose gaping wound reveals the spot where satan's fiery dart went in! A revival commonly clears the church hospital. But a long period of spiritual declension crams it to the doorway. Oh, what need that he who went through Galilee healing all manner of disease should come into some churches whose atmosphere is loaded with the effluvia of incipient putrefaction!

### A Story for the Little Folks.

Who Breaks, Pays.

BY K. G. NEELY.

"Mamma, may I take my dolls out on the sidewalk, and give them a ride in their carriage?" said little Ellie Fisher one morning in the Christmas week.

"No, my dear, not this morning," replied her mother.

"Why—y? Why can't I?" urged Ellie in a whining tone, and ready to cry in an instant.

"Because the sidewalk is damp yet and I'm afraid you may slip down. You shall go this afternoon."

"But I don't want to wait so long," said Ellie, still whining, and with the angry tears coming very fast. "It's so dull in the house—I haven't anything at all to play with!"

"Oh! what a pity!" said her mother, smiling pleasantly. "And you had so many treasures at Christmas! Where are your building-blocks, and your jack-straws, and your cup and ball, to say nothing of about half-a-dozen dolls of all ages and sizes?"

"Oh! I'm tired of all those foolish things," said the little girl crossly. "I only like dolls, and I want to take them out for a ride, and you won't let me."

"Yes, I will let you this afternoon," said her mother, still pleasantly, for she knew how large even a very small disappointment seems to a child. "But the pavement is quite slippery now, and if you should fall you would hurt yourself and perhaps break your dolls. Then how badly you'd feel! Come now, be pleasant about it Ellie, and build me a high tower with your blocks. If you are good, I will take you and your dolls out myself, by and by."

But Ellie did not choose to be "good;" if she had tried, she could easily have driven away the naughty impatient spirit which was knotting up her pretty fair forehead with ugly frowns, and making her red under

lip stick out in such a fretful pout, to say nothing of its filling her little bosom with such rebellious, unhappy feelings.

But she would not try, not even when her mother asked her to build a tower for her; though usually she was only too delighted when her mamma took the time to notice the wonderful structures she reared out of her "sticking-blocks," as she called them. No, she would have just the particular pleasure she wanted, or none at all; and so she sat sulking in her little chair in the corner, rocking angrily two and fro, and every now and then giving a little spiteful push with her foot to any of her toys that happened to be in her way.

Mrs. Fisher felt very sorry to see her little girl so naughty and so unhappy, and she tried again to bring her into a pleasanter mood.

"Poor Pinky Bluebell!" she said in a sympathizing tone, stooping to pick up a pretty flaxen-haired doll which lay on the floor near her chair. "Did you know she was away off here alone, Ellie? I'm afraid she feels quite neglected. Don't you want to hold her a little while?"

"No!" said Ellie sharply; "if I can't take her out riding, I won't do anything with her at all; and if she's naughty, I'll put her directly to bed."

"Oh!" said Mrs. Fisher gravely; "that's what you think is best to be done with naughty little girls, is it?"

Ellie perceived the warning in her mother's words, and thought it best to control her temper a little, lest she should meet the fate herself which she had suggested; but she still remained sullen and silent, and her

mother concluded to let her get over it at her leisure.

By and by, the door-bell rung, and Mrs. Fisher was called down to the parlor to see visitors; she did not propose to take her little daughter with her as she generally did, and Ellie resented the omission hugely.

"I think it's real mean, now!" she said half aloud, as the door closed after her mother. "She's going down in the parlor to have a nice time, and I've got to stay poked up here! I just a'n't going to. I know the sidewalks a'n't slippery now, and I mean to take my dolls out in their carriage. She won't know—she's too busy with company."

"But God will know," a little voice whispered, so soft and yet so clear that Ellie started and looked round to see where it came from. She did not see anything, however, and she resolutely shut her ears to the warning of the "still small voice."

Very hurriedly she snatched up her cloak and hood, putting them on all awry in her haste; and gathering up three or four dolls, of all sorts and sizes, she huddled them into their carriage—a rather awkward affair for her little hands to manage, being what she called a "penambelator," with a high buggy-top, and two long handles with which to push it from behind.

Somehow or other, she contrived to get the bulky establishment down stairs and through the hall, without being heard; and softly opening the front door, she found herself safe out on the stoop with her burden. But there had been a sharp, driving sleet all night, and Mrs. Fisher's house being on the shady side of the way, the

frost had not yet melted, and the steps were covered with a thin glare of ice which only the sun could clear away. It was so thin that Ellie thought it was only dampness, and stepping off boldly, her feet slipped from under her, and down she came—she and all her precious freight of dolls!

A loud cry of fright and distress summoned her mother in haste from the parlor: and her grief and displeasure may be imagined when she saw both how disobedient her little daughter had been and what were the consequences of that disobedience. The child's face bruised, her hands scratched, both shafts of the carriage broken by her falling upon it, and and three out of its five occupants hopelessly mangled!

Poor, naughty Ellie! She did not even think of her own wounds when she beheld the wreck of her beloved pets.

"O mamma, mamma! my beautiful carriage, my poor dolls! Pinky and Pussy, and all! Oh! what shall I do? what shall I do?"

Bitterly, piercingly she sobbed and wailed, but her mother was too much displeased to pity her.

"I am not sorry for you in the least," she said, severely. "You are a naughty daring disobedient child, and it is a well deserved punishment only it isn't enough, for you don't seem sorry at all for your bad behavior, only for what came of it. I shall put you directly to bed, and you shall stay there till you feel sorry for something else than your broken toys. And remember, no more dolls this year, careless extravagant child!"

Ellie was too heart-broken to care for being put to bed, and submitted to be sternly rebuked, undressed and laid in the crib without a word, only weeping all the time tears of utter despair. Her dolls, her beloved children—how cruel she had been to maim them so! How could she live without them?

"Stop crying at once," said her mother severely. "I don't choose to be annoyed by that, and it will do no good now. You may as well find out now, first as last, that "who breaks pays," and you will have to pay for breaking my commands as well as your playthings."

So Ellie drew the covers over her head, and tried to smother her heart broken sobs; and Mrs. Fisher returned to her guests. When she came up after their departure, the child was asleep, with her hair falling in disorder over her pillow, two great tears standing on her flushed cheeks, and a kid arm, which she had caught at in desperation as Pinky Bluebell fell out of the carriage clasped close to her little heaving breast.

The sight softened the mother's just but hard displeasure. "Poor little thing!" she thought, as she stood looking on the pretty, piteous sight. "She is young to learn that hard, true lesson—'Who breaks pays.' Perhaps I am making her pay to dear. How many, many times have I broken the commands of a Heavenly Parent, and he has not yet required payment at my hands!"

A thought of the yesterday—Sunday—flashed sharply across her mind. A fascinating book—begun the day before—so fascinating that

everything gave way beneath its spell—church services dull; her children's afternoon Bible lesson hurried over; the evening hymns neglected altogether—the whole ending in a *broken Sabbath!*

Mrs. Fisher's spirit groaned within her at the remembrance, and she bent over and gave her child a remorseful kiss.

When Ellie awoke by and by, she found her mother seated beside her, busy in trying to repair the accidents to arms and legs. This melted the child to floods of penitent tears, and her mother took her in her arms and prayed humbly that God would help them both to remember that

"WHO BREAKS, PAYS."

Childhood is like the mirror, catching and reflecting images all around it. Remember that an impious or profane thought uttered by a parent's lips may operate upon a young heart like a careless spray of water thrown upon a polished steel, staining it with rust, which no after-scouring can efface.

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# THE GOSPEL ADVOCATE

VOL. XII.

LIPSCOMB & SEWELL, Editors.

NO. 46

NASHVILLE, TENNESSEE, NOV., 24 1870.

From the Apostolic Times.

## THE FAIR.

### Its Lessons.

Under this heading, the St. Louis Central Baptist writes a two-column article. It is on the fair just closed in St. Louis, Mo. We re-print, with approbation, most of the article. We commend a careful reading of it to many of our brethren and sisters in this and other States. Will the day never come when Christians will feel themselves bound to stay wholly away from such places, at least, till they are purged of their objectionable and immoral features?

The Central Baptist thus speaks; Thursday was the 'great day of the fair.' Not because there were more and better paintings in the fine-art gallery; not because the display of textile fabrics was richer; not because new machinery had been set in motion in the machinery department; not because the mountains of Colorado and California had been called upon to produce a more brilliant display of gems, and a richer assortment of precious ores; not because a hith-

erto veiled statue was to be uncovered. No, all these things had been in exposition for *three* days. There were no new arrivals. The cattle were there on Monday, the sheep, the hogs the poultry, the machinery, the products of the field, orchard and garden; the splendid gallery of paintings, the rich array of tapestries and embroideries, the brilliant gems dug from the mountains of Colorado, the glittering ores from the valleys and canons of the Rocky Mountains, were all to be seen during the three preceding days. Why, then, the out-pouring of a multitude numbering little less than a hundred thousand souls on that particular day? Why was it that this great city sent forth so large a percentage of her population to the fair grounds? And what spirit moved upon the minds of so many thousand people in distant sections—in far-off villages, and quiet, sequestered vales—to leave their homes, seek the dust, the whirl, the noise, the confusion, and the discomfort of being jostled, and pressed, and hurled around by the vast, surging multitude? Surely it was not curiosity to gaze upon the painted canvass that revealed a histo-

ry or presented nature's loveliest scenes. No, for the throng sought not the halls where Art had made a home. It was the great amphitheatre. It was the trials of speed between well-trained horses swiftly moving around within the arena. In short, it was the RACES.

And what a spectacle was presented! A vast amphitheatre with a capacity to comfortably seat about eighteen thousand souls; a broad promenade on which almost as many more could find standing room. And all these seats filled, and every foot of the promenade occupied, making an audience of more than thirty-five thousand souls—to witness what! Sitting and standing hour after hour for what purpose! That they might see the movements of well-trained and swift-footed horses around the ring. To cheer and applaud a parcel of sporting clowns.—To render respectable, by their presence, a low species of gambling; to declare to all the world that the tastes of the most refined—at least, so assumed—classes of our people are essentially vulgar. To foster and sanction practices at agricultural fairs foreign to the purposes of such meetings.

The horses exhibited on such occasions are not the kind of horses agriculturalists need; not the kind of horses they endeavor to breed. But they are the just the kind of horses racing gamblers seek to possess; just the kind of horses sporting clowns most fancy. And for what? That they may win money; that they may use fleet movements to deplete upon society, and acquire riches, for which they never toiled. And those char-

acters were honored by the presence of those who claim to be the conservators of the morals of the people. They were cheered by the presence of the most wealthy and—so called—refined ladies in the community. Aged men were there, and, by their example, afforded license to those who must control the destinies of society when the shades of death shall gather over them. Bright, beautiful beings were there, young and lovely in form and feature, lending their radiant smiles to grace the triumphs of clowns. And then when some jockey, riding or driving a faster or better-trained horse than his fellows, was declared the victor, the commingled shouts of that vast audience surged up like the voice of many waters, rolled off like ocean billows, maddened into fury by the storm dashing against the rock-bound shore. And fair hands clapping and handkerchiefs tossed aloft, attested the joy of the spectators.

And all this happened in a Christian city, and a large number of that audience claimed to be Christians.

Now, what we object to is this calling things by the wrong name. Why not call such an exhibition "horse-racing?" This would express the idea more nearly than "agricultural fair." It may be said that there was really no racing on the ground, but only trials of speed. Well, that is racing; and the sporting fraternity turned the races or trials of speed to recount, and considerable sums of money changed hands on the result. What would you call that? Gambling! or simply wagers. It is all the same by whatever name called.

But the saddest lesson of all is the painful fact that men and women too, who have achieved a state of sanctity, if we are to believe their professions that would render it highly injurious to their peace of mind to condescend to enter any secular employment for the purpose of obtaining an honest livelihood—these super-Christians who would feel that it is deadly contamination to have anything to do with worldly affairs in the way of labor, yet did not think it was robbing God and dishonoring his cause to lend their presence to a scene only a few removes from the gladiatorial exhibitions of pagan Rome. We like honest, straight-forward, self-reliant characters; men who feel not ashamed to do whatever their hands find to do with manly earnestness, with a sincere purpose to accomplish their ends. Hence, we have no patience with that vast tribe of sentimental moralists and Christians within the church and without, who assume a false attitude before the world.

Principles, and not names, are the criteria by which to estimate the moral *status* of society. There was a vast number of persons occupying seats in the amphitheater at the "fair" who would be ashamed to be seen at a regular horse-race, or a regular race course; but what, after all, is the difference? The name does not at all change the character of the thing. Were not the horses owned by regular sports? Were they not groomed by professional jockeys? Were not sums of money wagered on the results of these trials of speed? And shall we not call this gambling?

It is a very singular fact that there were a vast multitude of ladies, mem-

bers of churches, who sat patiently on hard pine seats in the amphitheater for two or three hours without a single word of complaint, who yet complain that their delicate frames are tortured beyond measure if they are kept by the minister of God's word a single hour on their cushioned seats in the Lord's house. These tender Christians, whose bodily frames are martyred by an hour's attendance in the cushioned seats of the church, and who can yet repose in soothing ease on naked, hard wood seats for three hours at a time to witness trials of speed between horses at a fair, we fear would complain at the beatific pleasures of the Redeemed in the Land of the Blest, as dull, monotonous and insufferable, should they obtain an entrance there in their present state. We speak plainly; the moral malady with which we have to deal requires it. The surgeon who would refuse to lay the knife with a nery hand to the petrifying wound would prove a traitor to his profession and an enemy to his patient. Nor would we be less recreant to our trust if we should decline to expose these transparent practices of a multitude of those claiming to be Christians.

The lesson we have learned by the exhibition on Thursday last is a sad one. Thirty-five thousand people, men, women, and children—aged pilgrims close to the verge of the grave; young men on whom the future interests of society depends; fair maids, destined to become nursing mothers to the vast interests of humanity in the future, sitting for hours gazing at a scenethat could not possibly make them any wiser or better, lending their smiles and plaudits to cheer

the triumphs of clowns. We are not so far removed above the vulgar tastes of those who, two thousand years ago, frequented the Coliseum at Rome for the purpose of witnessing spectacles within its arena scarcely more degrading than the exhibition at our amphitheater in this enlightened city of St. Louis. Perhaps a few would have left their places had two professional pugilists stepped into the arena for a trial of muscular skill. But a few years only would educate the populace to shout and applaud the bloody triumphs of the gladiator.

But the scene is past. Silence reigns within the arena. The mingled roar has died away. The faces and forms that made up the picture have vanished, to be brought together no more till the grand assizes of the last Great Day shall summon the slumberers from the silent shores of death. Then, and not till then, will the full effects of the lesson learned on Thursday be seen, be felt, with effects reaching into eternity.

It was the saying of a heathen that he who would do good must either have a faithful friend to instruct him, or a watchful enemy to correct him.

To our Friends.

Greatly desiring to extend the circulation of the Gospel Advocate, we propose to send to all new subscribers ten numbers of the present volume, together with the Advocate for the year 1871 for \$2 50. An extra copy with a club of ten.

Will not our friends immediately

set to work to aid us? Show this proposition to your friends and neighbors and induce them to subscribe at once. While the weather is good, give attention to this matter and aid us in a good work.

Eds.

Men may judge us by the success of our efforts. God looks at the efforts themselves.

### Co-operation in Alabama.

The South-east Alabama Co-operation met according to agreement at Elm Dale, Pike Co., Ala. Bro. T. M. L. Moore was called to the chair, Bro. E. B. Cone appointed Secretary.

Chair called for the reports from the churches represented in the Co-operation:

Report from Monticello, Pike Co.—Bro. J. A. Kirby, delegate. Regular preaching by Bro. R. W. Turner. Four additions to the congregation since last co-operation.

Report from Antioch, Pike Co.—Bro's W. C. Davis, S. P. Barron, and George White, delegates. Regular preaching once a month, meeting every first day of the week for breaking bread and prayer. Two additions to the congregation since last co-operation. Available membership 41, entire membership 63.

Report from Elm Dale, Pike Co.—Regular preaching once a month by Bro. W. A. Moore, meet twice a month for breaking break and prayer. Seven addition since last Co-operation. Entire membership twenty-nine.

Report from Tucker's Schoolhouse Montgomery Co.—Bro. Sanders Vann

delegate. Regular preaching once a month by Bro. W. A. Moore, meeting every Lord's-day for breaking bread, prayer, searching the Scriptures and contributing as the Lord has prospered us. Four additions to the church this year. Membership about 45.

Report from Fair Prospect, Montgomery Co.—Bro's Jno. Measle and E. B. Cone, delegates. Preaching once a month by Bro. J. M. Barnes, meeting every Lord's-day for the purpose of breaking bread, prayer, searching the Scriptures and contributing. Entire membership one hundred and seventy, about 40 additions this year.

The co-operation of 1871 to convene at Antioch, Pike Co., Ala., the third Lord's-day in October.

The Brethren in Co-operation unite in a request to Bro. Lipscomb to give the above reports publication in the *ADVOCATE*.

Yours in the hope of Christ,  
E. B. CONE, Sec'y.

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Notice!

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One competent to preach and teach, is wanted for a good location in Miss. Address,

T. FANNING,  
Franklin College, Tenn.

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OBITUARIES

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*Brethren L. & S.:* Time's resistless scythe has again swept through our midst, cut down and borne hence our venerable and beloved Brother, F. C. Holland, Sr. Bro. Holland was born in Halifax county, Va., Feb. 22nd, 1796. While yet a boy he removed

with his parents to Williamson county, Tenn., from which place he came to Mississippi, in 1836; was immersed by Bro. Joseph Green, in the summer of 1849, since which time he has lived a conscientious disciple, until the 16th of Sept., 1870, when, full of hope in the precious promises of the glorious Savior whom he delighted to serve, his spirit left the feeble and emaciated prison-house and soared to God who gave it. Bro. H. was 74 years and 8 months old. To the bereaved companion of his youth and the sorrowing children of our sainted brother I would say, look up, hope on and "press forward toward the mark for the prize of the high calling of God in Christ Jesus." assured that "them also which sleep in Jesus will God bring with him."

W. A. CRUM.

*Hickory Flat, Miss.*

Eld. Calvin R. Darnall departed this life on 8th of November, 1870, aged 48 years, 4 months and 24 days. His illness was of several months duration and very painful in its character, yet he was hopeful and bore his suffering with Christian fortitude, and when he was informed that no earthly assistance could be given him he shrank not from the waves of the Jordan of death, but expressed that Christian faith that reaches safely beyond its swelling tide. He has been an humble proclaimer of the Gospel for over 20 years. His family loses a devoted head and protector, the community a noble citizen and an excellent teacher, and the Church a zealous defender.

For several days preceding his death his friends came in companies

to bid an earthly adieu, he had a word of admonition and encouragement for each, indicating to all that he had a home in heaven. We mourn our brother's departure, but our loss is his gain.

If Jesus calls us to his arms  
Why should we quake with fear,  
We know His power prevents all harm,  
And He will own us there.

S. T. HARDISON,  
*Lewisberg, Tenn.*

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#### Church News.

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We learned the other day from Bro' Kidwell, of Smithville, Tenn., that there have recently been eighteen additions in connection with his labors this fall.

E. G. S.

*Brethren L. & S.:* I left my home in Indianapolis two weeks ago to spend a few days in Southern Kentucky. We have been enjoying a very pleasant meeting with the brethren at Concord—in company with Bro's Barbee, Crenshaw, Dulin, Street and Mobly. Four were added to the congregation, and the brethren seemed much rejoiced and encouraged in the meeting.

I am now with Brethren Barbee, Crenshaw, and H. Turner, State evangelist, at Hopkinsville, enjoying an excellent meeting, with fine prospects for success.

The prospects for the future are very promising in this country. The brethren are ready and willing to do a great work, and it seems that Bro. Turner's advent among them is opportune, and will, by the blessing of the Lord, result in great good in the Green River country.

Your paper is much loved by the brethren.

Very respectfully,  
N. A. WALKER.

*Brethren L. & S.:* The little band of brothers and sisters at Boyd's Mill are again made to rejoice by the success of truth in our midst. At our meeting, embracing the fourth Lord's-day in September three were immersed, five united by letter. Also on the fourth Lord's-day in Oct., 2 more obeyed the Gospel.

Bro. Jasper did the preaching. He knows how to swing the old Jerusalem blade.

We only have preaching every 4th Lord's-day. But we meet every first day of the week to attend to the ordinances of the Lord's House.

The Lord be praised for the success of his truth.

H. L. WILSON.

*Boyd's Mill, Texas.*

P. S. We have a rich, healthy country, land cheap, society good. We are scarce of preachers of the ancient gospel. We think a great many citizens of the old States could better their condition by emigrating to this country. Come on and help us build up this rich frontier.

H. L. W.

The cause of Christianity is prospering to some extent, in this section of Texas. On the 4th Lord's-day of this month there were three who obeyed the gospel about twenty miles from this place. On the same day two made confession here. On last Saturday night and Lord's-day four more made the good confession.

Bro. James Wilmeth recently from

Kentucky University, was with us at the last meeting. He is a young brother of much ability and usefulness. He preaches not *himself* but the Gospel. He is an earnest worker, and his heart is in the cause. He speaks of going to Mexico soon to preach for that people, and I regret that he is going to leave our State. We are in great need of just such men as he is. He has been raised in Texas, is well known here, and sustains an excellent character. He is not one who has come among us because he could receive no countenance in the place which he left: an erratic, seeking to fleece the churches and then leave them in a far worse condition than he found them. No, he is not one of these, but a faithful worker for his Master's cause, and with a christian character well-known and much esteemed.

We have recently had several additions, by letter, to the church here. Our prospects are brightening:

J. A. CLARK.

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### Braden and Hughey Debate.

We announced the reception of this work some time ago. With the reception we received also the request that it should not be reviewed until read. With our then engagements on hand, we knew it would be impossible for us to read it for several months. We tried to get some one else to read it whose judgment would be reliable, and who could review it. In our application we failed to find any one who could do it with promptness.

Recently we have read the discussion on three of the propositions of

the debate: to-wit: 'The work of the Holy Spirit, the Discipline of the Methodist E. Church, and Human Creeds. We think the debate the most direct, pointed and thorough of any we have read on these subjects. There seems to be less of artful quibbling, more earnest, direct grappling with the issues, than is usual in such debates.

Bro. B.'s style is especially simple, clear and direct. He had thoroughly posted himself. Hence, makes a satisfactory debater.

The book is at once readable, attractive, with its lively, earnest style, and is as well calculated to do good as any we have seen. It has one objectionable feature: Bro. Braden permitted himself and brethren to be stigmatized throughout as "Campbellites." It is the first time we ever knew this submitted to by a brother debating, and we have also observed that the Moderators have universally decided that applying such epithets was discourteous. It mars the value of the debate much, in my esteem. Excepting this, we know of no debate calculated to do more good. We can heartily recommend it to our brethren and the public. It is a large volume, near seven hundred pages of closely printed matter, and sells at a price lower than ordinary for such books.

It is published by Franklin & Rice for Bro. Braden.

D. L.

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To the Christian Churches of all Denominations throughout the State of Tennessee.

DEAR BRETHREN:—I address you

in behalf of the Confederate orphans collected at Clarksville, Tennessee.

Having canvassed a large part of the State to get up and establish this Institution, and feeling a deep interest in its favorable success. I take this means to appeal to all the Churches of every denomination to make one annual collection for the helpless Confederate orphan. I have recently addressed a circular letter to all the different Ecclesiastical bodies, that meet this fall, asking them to recommend their respective Churches to take up a collection for this cause, and have met with a favorable response.

I now address this letter to the Churches generally, to remind them that the day appointed to take up this collection for the Confederate orphan is the **FIRST SABBATH IN DECEMBER NEXT**. It is hoped no church will forget the appeal, If any church cannot take up a collection on that day, it is hoped they will do so as soon as possible. It will be a beautiful and touching scene to see all our churches throughout the State making a liberal contribution for the helpless orphans of our fallen soldiers on the same day. Let the friends of the confederate orphan in every Church, see to it, that a collection is taken up on the appointed day. It is a fundamental principle of our holy religion, to care for the helpless orphan, and the cries of these helpless little ones call loudly to us, as a Christian people, to respond with a liberal contribution for their support. As a christian minister, as a soldier, as a friend of the Confederate orphan, I appeal to the people of our noble State to make their contribu-

tions worthy of the cause. I feel sure this appeal will not be made in vain.

All contributions or collections can be sent to Mrs. A. G. Munford, corresponding secretary and treasurer, Orphan Asylum, Clarksville, Tenn. All correspondence about the Asylum can be addressed to her also. I would ask all the Sabbath Schools to make a contribution on that day for these orphan children.

A statement of the urgent necessities of the Institution has just been made by the Finance Committee, appealing to the friends of the Confederate orphan to contribute liberally for their support. This Institution has done and is doing a noble work. The ladies of Clarksville are anxious to have the people of the State to visit the Asylum, and see the good work the Institution is doing. Let every Church in the State remember the day for the annual collection—the first Sabbath in December.

I would earnestly ask every secular paper and every religious paper, in the State, to copy this circular at once, that all the churches may have a knowledge of the day appointed for the collection. Let every church make one annual and liberal collection, and the Institution will continue to do a work that our people will ever be proud to see accomplished. God will bless the friend of the orphan!

Very Respectfully,

J. H. BRYSON.

We publish the above at the request of Mr. Bryson. Laboring for the orphan, however made, is a commendable work.



## History and Teachings of Jesus and the Apostles.

### CHAPTER LIV.

#### HAND-WASHING—IMMERSIONS— CAUSES OF POLLUTION.

We are now past the middle of the three and a half years' period of Christ's ministry. From the first to the third passover occurred many important circumstances in the life of Jesus; but so promiscuously have they been narrated by the Evangelists, that it has been a most difficult task to chronologically dispose the transactions of these two eventful years. The events of the concluding part of the Evangelical history, like the records of the unofficial life of Jesus, previous to his immersion, naturally dispose themselves in proper chronological order. For after we shall have come to the last, or fourth passover, there will be observed a natural sequence of events, which will necessarily determine the proper order of narration. We are not, however, entirely at a loss,—especially during the third year, (from the third to the fourth passover,) in determining the locality and chronology of many important transactions. There are certain "land-marks," or places, occasionally mentioned, which will enable us to follow the itinerant Minister of Mercy during the remainder of his travels on the Galilean "circuit."

Matthew and Mark perfectly agree in reporting the following discourses at Capernaum, respecting Jewish immersions and washings, and the real causes of human pollution. Mark,

indeed, seems sometimes an abbreviator, and sometimes an interpreter, of Matthew. Undoubtedly, Mark had read Matthew's Gospel narrative, before he himself prepared his own Memoirs of Jesus. Yet, he has not performed the part of a mere copyist; he is an independent historian.

Luke and John depose nothing here. But, "the testimony of two witnesses is true,"\* we are bound to accept the statements of Matthew and Mark.

In a sanitary point of view, personal cleanliness is of the highest importance. Neither religion, nor the laws of health, will tolerate negligence in respect to bodily cleanness. In a religious point of view, however, we have to agree, that inward purity is even more important than outward decency.

Again: Hand-washing, as well as face-washing, (and perhaps, foot-washing,) are duties to be regularly attended to, if we wish to express our inward purity by our outward cleanliness; (for these should correspond)—John viii: 17. Even the entire ablution of the body, daily or weekly, has been very earnestly recommended by some; and such a practice cannot be objectionable, though it may be inconvenient.

The Law of Moses required a proper attention to the cleanness of the person, clothes, food, and vessels, of

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\* Two or three witnesses are to be believed, if they are competent and independent. See Deut. xviii: 6, and xix: 15; 2 Cor. xiii: 1; Matth. xviii: 16; Heb. x: 23; and 1 Tim. v: 19. Two persons might agree to testify falsely; but they would be liable to detection; for they would agree too closely, or, if they differed, they would not harmonize.

the children of Israel.† But, through the traditional teaching of the scribes, they had come to attach too much importance to the washing of pots, etc.; and the more they neglected moral purity, the greater was the attention paid by them to ceremonies of external purification.‡

Pharisees and Scribes, the sacred penmen inform us, had come from Jerusalem to Capernaum. And as Jesus was teaching publicly there, in the Synagogue, and creating much excitement, these "leading" men "came together to Jesus;" and having observed some of his Disciples "eating with common, that is, with unwashed hands, (for the Pharisees, and all the Jews, holding to the tradition of the Elders, never eat without carefully washing their hands: even when they come from the market, they do not eat, unless they immerse themselves; there are many other things, too, which they have received to hold, as immersions of cups, pitchers, brass vessels, and couches;) then the Scribes and Pharisees asked him: 'Why do your Disciples not walk according to the tradition of the Elders; but eat with unwashed hands?' "||

Before attending to the reply of the Teacher, here, who introduces several important points, I shall first notice Mark's parenthetical statement in regard to Jewish immersions. For,

1st. We discover, that the Jews

† Levit. xi, xv.

‡ This remark cannot apply to Christian immersion; for it is not a ceremony of external purification. It is an act of obedience, and obligatory; but it is only an emblem of spiritual purification.

|| Matth. xv : 1, 2; Mark vii: 1-5.

were great immersionists, (or Baptists,) and

2nd. We find them familiar with immersion, as a cleansing process.§

To interest those who accept A. Clarke as one of the most learned apologists for the modern practices of sprinkling and pouring I shall here quote his comment on the passage, already copied from Mark :

"Except they wash [or dip; for *baptizontai* may mean either. But instead of the word in the text, the famous *Codex Vaticanus*¶ (B) eight others, and *Euthymius*, have *Rhantizontai*, sprinkle. However, the Jews *sometimes* (!) washed their hands previously to their eating; at other times, they simply dipped or plunged them into the water." Again, while commenting on the passage where the pitchers, cups, and couches are mentioned, he says :

"As the word *baptismous*, baptisms, is applied to all these, and as it is contended that this word, and the verb whence it is derived, signify dipping or immersion, alone, its use in the above cases, refutes that opinion, and shows that it was used, not only to express dipping or immersion, but also sprinkling and washing. The cups and pots were washed; the beds and forms, perhaps sprinkled; (!) and the hands dipped, up to the wrist." We here observe,

1st. That Adam Clarke *thinks* the Greek word *baptizontai*, may mean either wash or dip!

2nd. That that industrious com-

§ This is why it was employed in the regenerating process—to denote the spiritual purification of the soul. A more beautiful emblem could not have been chosen.

¶ The famous Vatican Manuscript of the New Covenant, at Rome. See Horne, Vol. I, pp. 224, 5, 6, where it is described.

mentator, in his zeal to find something in favor of sprinkling, actually discovered the word *Rhantizontai* (sprinkle) in a few manuscripts. But, that he does not lay much stress on these MSS. ; for he quickly admits

3rd. That the Jews *sometimes*, (Mark intimates, *always*!) washed, dipped, or plunged their hands into water, before eating! But,

3rd. Our commentator thinks that *perhaps*, the beds were sprinkled!

Here, immersion is admitted, by an eminent scholar, even while attempting to make the impression on his readers, that, *perhaps*, Jewish beds were *washed* by *sprinkling*! To observe so weak an effort of a strong mind to excuse an erroneous practice, ought to be enough to settle the convictions of the most wavering. For, if any man could have produced strong arguments in favor of sprinkling Dr Clarke certainly could, and undoubtedly would have done so. But we shall have occasion again to quote from him, in reference to immersion.

We shall now proceed to the consideration of the answer which Jesus made to the Pharisees.

“Well did Isaiah prophesy concerning you, hypocrites; as it is written: “This people honors me with their lips, but their heart is far from me. In vain do they worship me, teaching precepts [that are only] the commandments of men. For, neglecting the command of God, you hold the tradition of men, as the immersion of pitchers and cups: and many other similar things you do.”

It is scarcely necessary to comment on what the Savior here says, unless it be to notice

1st. That Jesus reproves the insincerity of those traditionists, who were more concerned about their own honor, than that of God.

2nd. That the Teacher assures those hypocrites that it is vain to pretend to be worshipping God, while human traditions are preferred to divine commands.

As an instance of their substituting their own traditionary customs for the laws of God, Jesus alludes to one of their rabbinical practices, as follows:

“Full well you reject the command of God, that you may keep your own tradition. For Moses said: “Honor your father and mother;” and, “He that curses father or mother, shall certainly be put to death.” But you say: “If a man shall say to his father or mother: ‘Whatever of mine might profit you, it is Corban,’ that is, a gift, [he shall be free,] and you no longer permit him to do anything for his father or his mother; making God’s law ineffectual by your tradition, which you have delivered: and many things like this you do.”\*

When a youthful reader, I was often perplexed with this passage of Scripture. What was meant by the son’s saying, “It is a gift,” I did not perceive. A gift to whom? And the words, “By whatsoever thou mightest be profited by me,” I could not understand. But I think I now comprehend the Savior’s meaning. And, for the aid of the common class of Christian readers, I shall quote from Smith’s Bible Dictionary:

“*Corban*, an offering to God of any sort. \* \* \* \* \* The law laid down rules, for vows. † \* \* \* \*

\* Mark vii: 9-13.

† Numb. xxx: 2, and Deut. xxiii: 21.

Upon these rules the traditionists enlarged, and laid down that a man might interdict himself by vow, not only from using for himself, but from giving to another, or receiving from him, some particular object, whether of food, or any other kind whatsoever.

The thing thus interdicted was considered Corban. It was practices of this sort that our Lord reprehended, as annulling the spirit of the law."

I understand, that, according to those traditionary "enactments," whatever a son was induced by priests to set apart, and devote to the service of the Temple, (or rather, to the support and aggrandizement of the Priests,) vowing not to use it except for religious purposes, was considered sacred, and could not be applied to any other use, not even for the relief of needy parents! As if a young man should now become so exceedingly zealous for the Church (or denomination) to which he belongs, as to devote everything he possesses, or makes, to the support of the Church, (which now generally means, not to support the poor, but the preachers,) and debar himself of the privilege of supporting his parents. Surely, none but a rapacious priesthood could have introduced or encouraged such a custom.

But these human traditions, ancient and modern, what shall we say of them? How shall we regard them? Are they necessarily all wrong? or are not some practices, called traditions, handed down to us, which are expedient? Clarke has well observed, in a note on Matthew xv. 2, that "Man is ever fond of mending the work of his Maker; and hence he

has been led to put his finishing hand to Divine revelation! This supplementary matter has been called *paradosis*, from *paradidomai*, to 'deliver from hand to hand.'" Tradition, then, is what is added to the law of God from the teaching of men.

At first, traditions, both true and false, were oral, being handed down from one generation to another, by word of mouth. But, subsequently, they have been reduced to writing. Thus, the history of the generations (Genesis) was at first transmitted traditionally, till the time of Moses, who so far as we know, first wrote them in a book. So, also, the rabbinical traditions have been preserved by writing, in the Books of the Talmud; and the ecclesiastical customs and institutions of the Roman Catholic hierarchy have been likewise preserved in the folios of the so-called "Fathers of the Church."

It is curious to observe how sacred long-established religious customs become, and in what veneration they are held by people, who sometimes manifest greater zeal in the advocacy of these long-cherished ecclesiastical practices and dogmas, than even in learning the revealed will of God. Some of these extra-legal, ultra-mandant requirements of the so-called spiritual leaders of the people, might be here specified. But, not wishing to be tedious, I pass on to a most public, and exceedingly important utterance of the Savior.

Mark informs us, that "he called the whole crowd [of people] to him, and said to them: 'Listen to me, all of you, and understand. There is nothing outside, that, entering into a man can pollute him. But those

things which come out of the man, [they] pollute him. If any one has ears to hear, [with,] let him hear.' And when he had gone into the house, away from the crowd, his Disciples asked him about the Parable. 'Dost thou know,' [said they,] 'that the Pharisees, when they heard that remark, were disgusted?' But he answered and said: 'Every plant that my Heavenly Father has not planted, will be rooted up. Let them alone; they are blind leaders of the blind; and if the blind lead the blind, both will fall into the pit.' But Peter, answering, said to him: 'Explain to us this Parable.' Jesus replied: 'Are you, too, so destitute of understanding? Do you not perceive, that nothing external can, by entering a man, pollute him? For it does not enter his heart, but his stomach, passing out into the sink, cleansing all food.' Then he said: 'That which comes out of the man is what pollutes the man. For from within, out of the human heart, proceed evil designs, adulteries, lewd conduct, murders, thefts, schemes of extortion, wicked doings, deceit, wantonness, an evil eye, calumny, haughtiness, impiety. All these things come out from within, and pollute the man. But to eat with unwashed hands does not pollute the man.'

W. PINKERTON.

*Unionopolis, O., Nov. 6th, 1870.*

Acts ii: 21.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." The above passage, and many others of like character, are often seized upon, as

evidence that God will pardon the alien sinner through prayer, previous to baptism. Such an idea from this passage however, is bold assumption, without anything in the entire passage to indicate any such thing. The passage is quoted by Peter on this occasion, from Joel, ii: 32. There is nothing in the connection as used by Joel, to indicate what is meant by the expression "call upon the name of the Lord." Shall we therefore go to guessing at it? Those do that, who interpret it to mean calling upon the name of the Lord in prayer only. Unless some instance can be shown where some one was saved in that way, the interpretation cannot be considered sound. Where can such an instance be found? No where in connection with the preaching of the apostles. And yet there never was an occasion in which such a thing would have been more appropriate than the day on which this quotation was made by Peter. Here many sinners cried in the anxiety of their souls, "what shall we do?" Do for what? To be saved, of course. Now if Peter had said to them, you must pray and be prayed for, and God will hear and pardon you, and then they had proceeded in this way and had thereby obtained remission of their sins, all would be right, and the point would then be gained. Without something like this, it never can. Every one who understands the New Testament, knows there is no such case. But on the contrary, the Savior says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven." Matt. vii: 21. This

shows that being humble, and praying to the Lord is not sufficient to save the sinner, and that he has to submit to the will of the Heavenly Father. By examining the connection in which this passage occurs, we readily determine *how* sinners are to call on the name of the Lord, in order to be saved, so that there is no room for guessing at it. Immediately after the quotation, the apostle preached the death, burial and resurrection of Christ. The people heard and believed, and asked what to do. The divinely inspired apostle, instead of telling them to pray, and be prayed for, as is so often done at the present time, said to them, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." These persons are saved now, without doubt, from their past sins, and certainly no one can say that they did not call upon the name of the Lord, in the true sense of this passage.

Hence then we must call on the name of the Lord through his appointments or institutions; in other words, by obeying his voice, as directed by the Holy Spirit. But while this obedience is rendered, the individual thus going forward in obedience to the will of the Lord, will feel like asking the blessing of God to rest upon him in the act of obedience. Nor would we say that such persons ought not to pray, while their hearts are set on obeying and honoring God, and while they are actually perform-

ing the work. But for them to stop and ask God to pardon them without their going forward in complying with the conditions of salvation, which are faith, repentance, confession of Christ, and baptism, would be about like the farmer praying for his daily bread, and at the same time refusing to plant or cultivate his lands. In neither instance would any blessing be obtained from the Lord. Hence to call upon the name of the Lord successfully, is to obey all his divine requisitions. Paul gives us this same practical solution of the same passage, in 10th of Romans. He quotes it, and in the next verse asks, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?" etc. This shows that the Gospel had to be preached first, which is exactly what was done by Peter on the day of Pentecost. Then, after showing that the Gospel had to be preached, before it could be believed, Paul exclaims, "But they have not all obeyed the Gospel." Thus showing that to call on the name of the Lord successfully, means to obey the Gospel. Thus in both these instances where this passage occurs, the connection in which it is placed, explains its meaning, so that no one need be at a loss to understand it. All the passages that are used to support the prayer system of conversion, are just of this character. When properly applied, according to their context, they convey no such idea. The whole Bible, from the beginning to the end, teaches us that the only way to enjoy the blessings of God, is to do his will, to obey his voice. No

man ever yet failed to obtain the blessings of God, who did his will, while on the other hand, God never did hear and answer the prayers of those who refused to do his bidding. Solomon conveyed the true idea, when he said, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. xxviii: 9. Those who are willing to believe the Gospel and repent of their sins, as the word of God requires, but refuse to be baptized for the remission of sins, certainly turn away their ears from hearing the law, and all their prayers for mercy will be unavailing, while they thus refuse God's positive law. Therefore all who desire the favor of God, must be ready at all times to do his will, be that what it may.

E. G. S.

### The Plan of Spreading a Pure Religion.

In the apostolic age, after the kingdom of Christ had been set up on earth, the terms by which members were introduced and continued in it, were made known to the people by the apostles, to whom they had been committed through inspiration. These men were preachers of the word, Gospel or laws governing the new Institution or Kingdom of Christ. Other disciples, than the chosen twelve, were taught the principles of the Gospel, and requested by the apostles to preach the same to others.

The *code* had not yet "issued from the press," and had therefore, to be made known orally or by manuscript letters to those not acquainted with it.

Preachers, in consequence, were in demand to make known the "glad tidings" to all men. Citizens of all nations on the day of Pentecost, had heard the fundamental laws of the New Institution, every one in his own tongue, miracles, confirming their verity and divine origin. Thus was the evidence given to all people and tribes of the earth, by which the doctrine of preachers, afterward sent out, might be confirmed.

The preaching of those commissioned consisted of a statement of the laws governing the Christian Dispensation, communicated to the apostles through inspiration and made known, as has been said, orally or by letter. These laws, rules, doctrines or terms constituted the Gospel of the kingdom. They were afterward digested or codified and published—issued from the press—in a volume called "The New Testament of Our Lord and Savior Jesus Christ."

After publication of the Divine law in this way, a volume of which could be placed in the hands of every one in their own tongue, no preaching was necessary, except the education of the illiterate so as to read the Gospel for themselves, or of reading it to them. Unfortunately for the happiness and salvation of the human family, the course of events took a very different turn. Preachers, as did lawyers under the Mosaic dispensation, became expounders, and studied the best manner of attracting the multitude, each to his particular creed, "founded on the Bible," instead of reading the code literally for their instruction. Many even discouraged dissemination of the Gospel amongst the people, a relic of Catholicism, to

our shame be it said, which is yet preserved, even in some Protestant churches toward heathen nations of the earth.

In breaking off from the Catholic church—aside from other considerations—Protestant preachers felt the necessity of throwing around themselves the sanctity of a more intimate connection with God than that to which the people generally could lay claim, in order that their words might carry with them the seal of Divine approbation, as well as those of the priests from whom they had separated. Hence they professed a call from on High to the ministry. Moreover, another feature of the mother Church was carried along with them equally erroneous. An epitomized code of doctrine, rites and ceremonies was published by each Protestant sect for their government which proved a characteristic distinguishing feature by which it was made distinct from all other sects.

Thus, Wesley, Luther, Calvin and others, published their doctrine and the name by which the sect should be known. Heated discussions preceded these splits, and a sad want of Christian fellowship and brotherly love was experienced by the parties afterwards.

True "preaching of the word" certainly consists in making known the Gospel as it is, without comment. The expounding system, as practiced now perhaps universally, tends to the establishment and maintenance of sects, as seems to have been the case with the Jews. The Catholic priest still impresses the dogma upon his followers that he is a successor of the apostles and has extraordinary Divine

authority; and even among Protestants at this day, occasionally a preacher is met with who will insist that he is "called and inspired from on High to preach the everlasting Gospel."

With such declarations by those we have been taught from childhood to respect and reverence, it is not surprising for us to conclude that all they say is sacredly true, and that by strict conformity to it our salvation is secured. In order to the more firmly cement the brotherhood, and train the flock in its peculiar sectarian tenet of faith, each sect impresses the importance of worshiping at its own sheepfold. The various published creeds, containing doctrines of faith, manner of receiving members, and rules for church government differ so essentially from each other, that the untutored mind looks upon the whole as one grand inconsistency!

Infidelity finds a place in the heart of him who, from this stand point contemplates the scene presented. The inquiry naturally arises, is the Gospel, which proclaims one Lord, one faith, one baptism, and the union and fellowship of the saints, subject to such contradictions and inconsistencies? Under such circumstances, it is palpable that error exists somewhere. Even the prejudice of education does not conceal the fact.

More than half a century ago, the abolition of all written sectarian creeds was proposed, and the Bible declared the only rule of faith and practice. This reformation was received by certain humble theologians, amongst the most zealous of whom was B. W. Stone, of Kentucky. He made war upon the codes or disciplines of all the sects throughout a long and



eventful life. Not only so, but discarded all names except that by which the primitive disciples were called at Antioch.

Little did that good old man suspicion that the arduous labor which characterized his career, had wrought for his own followers, fetters equal to those which bound other sects, and to the destruction of which his life had been devoted. While he shook the foundation of sectarian confessions of faith, he unwittingly established one for his own people, in the sermons and periodical publications made by him. Doubtless less error was promulgated in the doctrine he preached, and no regular form of creed observed, yet a set of ideas and a system of expounding were preached and published, to which fact the same objection would attach, that he had made to sectarian declarations of doctrine. Had he read from the New Testament for his sermons and published portions of the same in his periodical Journal, instead of his own views and explanations, the reform would have been effective, permanent and useful. To the public, who are following the lead of other preachers in religious matters, there was nothing in the preaching of Stone that would seem to entitle him to their confidence more than others. While attacking the creeds of others, it doubtless struck his hearers as a fact that he was also endeavoring to impress upon them his own course of reasoning and doctrine.

Suppose that instead of the system of reasoning, explanation, etc., pursued alike by him and all other preachers, portions of the Gospel applicable to sinners, to the government

of the church or any other subject with which he wished to impress his audience, had been read to the extent of the desired information. Who could gainsay this course? Who that believes that Jesus Christ is the Son of God, and that the "New Testament" is the Gospel of his Kingdom, dare controvert his doctrine? To say that the various subjects are not sufficiently full and explicit in the word of God, would imply an imperfection none would like to apply to that book. Should such, however exist, who, with the fear of God before him, would take the responsibility to "add to" what has already been given us?

The late Alexander Campbell, perhaps the greatest theologian of the age, succeeded Stone in the advocacy of the Bible alone for Christian conduct. He wrote whole volumes of instruction and preached thousands of finished sermons in pointing out the way of life to sinners, when all required of them to do in order to become Christians, as found in the Gospel, can be written on a page of fools-cap!

Some of the great precepts of the Saviour, and also earnestly enjoined by the apostles on Christians, are union, friendship and brotherly love. His fervent prayer to his father was that his disciples might be one even as he and the father were one. The fellowship of Christians in the present day can be effected only by taking, as a compromise, the Gospel without expounding or comment. Let all preachers preach, not from the same texts, but the same sermons; those verbatim, that were preached by Christ and his apostles,

and handed down to us in the New Testament Scriptures. He who lives to see this course pursued by Christians, will see union and fellowship of the saints such as will call forth rejoicing of angels, the approval of Heaven, and the admiration of sinners throughout the world!

J. G. WESTMORELAND.

We guess that Alexander Campbell and B. W. Stone found the same necessity for writing and speaking on this subject, that our brother now finds to write to induce the people to accept the word of God without comment. He will find it necessary to write much to induce them to do this. His writing too we observe is not exactly what the apostles wrote and spoke. We certainly think nothing more in the world is needed than to take the word of God just as it is without word or comment, believe and obey it. But will the world do this without the aid of living men and women in voice and act? The world has never done this yet—we apprehend never will. Men with the word of God true and steadfast, wander off after the false and variable teachings of men and we feel sure that it will take the living word and voice to induce men to believe love and obey the word of God without word or comment. Our brother violates his own principle, exhibits the impracticability of his position whenever he writes a sentence or speaks a word either in private or public, that are not exactly the words of Holy Writ.

D. L.

If Christians would work less for results abroad, but would labor and strive for a more thorough moulding of self after the divine model, if they would strive more fully to bring their every impulse and emotion under the guidance of God's law, the exhibitions of full, pure and holy Christian lives would be much more frequent, God would be more honored and man more benefitted. When our hearts and lives are fully imbued with the true Christian spirit and action, then God works in and through us and fulfills his own purposes. Seeking results ourselves, instead of submitting to God, is ourselves working for our own ends. Such efforts God can never bless. "Except the Lord build the house, they labor in vain who build it. Except the Lord keep the city, the watchman waketh but in vain." Ps. 127—1.

#### Advertisements.

We direct special attention to the advertisement of schools in this number. Oak Hill Institute, Norris Creek, Lincoln Co., Tenn., is under the direction of Bro. C. L. Randolph and Prof. Sharp. Bro. Randolph is a graduate of Bethany College, is a good scholar, and a most successful teacher. But few men in our country are qualified to educate youths more thoroughly than he. Prof. Sharp also has a good reputation as a teacher.

Remember that self-interest is more likely to warp your judgment than all other circumstances combined; therefore look well to your duty when your interest is concerned.

## THE FIRESIDE.

### OUR DEAD.

Nothing is our own; we hold our pleasures  
Just a little while, ere they are fled;  
One by one life robs us of our treasures—  
Nothing is our own except our dead.

They are ours, and hold in faithful keeping  
Safe forever all they took away,  
Cruel life can never stir that sleeping;  
Cruel time can never seize that prey.

How the children leave us! and no traces  
Linger of that smiling angel band;  
Gone, forever gone, and in their places  
Weary men and anxious women stand.

Yet we have some little ones still ours:  
They have kept the baby smile we know,  
Which we kissed one day and hid with flowers  
On their dead, white faces long ago.

Is love ours, and do we dream we know it,  
Bound with all our heart-strings all our own,  
Any cold and cruel dawn may show it,  
Shattered, desecrated, overthrown.

Only the dead hearts forsake us never;  
Love that to death's loyal care has fled,  
Is thus consecrated ours forever,  
And no change can rob us of our dead.

—All the Year Round.

### Young Orators.

Young orators, in the pulpit and at the bar, are more in need of an instructor than children at school, or students at college. For if they begin wrong, and contract a bad habit, they seldom can cure it. Their ideas will only ruin in a certain channel.—Often have I seen a preacher try to get his mind abroach until he began to snuff the breeze like a whale snorting in the North Atlantic Ocean. It is more easy to bring a seventy-four gun ship into action in a gale of wind, than to get the mind to bear upon the text, until the nostrils catch the corners of a volume of air, and sneeze it out like a leviathan in the deep. I

have seen other preachers who can strike fire no other way than by the friction of their hands, and an occasional slap, resembling a peal of distant thunder. In this holy paroxysm of clapping, rubbing, sneezing, and roaring, the mind is fairly on the way, and the tongue in full gallop, which, like a race horse runs the swifter the less weight it carries.—The farther from nature the nearer the skies, some preachers seem to think. But so it is whenever they acquire this habit it is almost incurable. They can neither speak to God nor man in the pulpit to purpose, as they think, unless when like the boiler of a steam boat, they are almost ready to burst. This is one extreme. There are various degrees marked on the scale before we arrive at this dreadful heat. There is a certain pitch of voice which is at least ten degrees above a natural key. To this most preachers have to come before their ideas get adrift. Their inspiration is kindled from the noise they create. I have seen children cry who began quite moderately, but when they heard the melody of their own voice their cries rose in a few seconds to screams. No person can tell how much is to be ascribed to these factitious influences in giving play to the imagination and wings to our ideas. Some people have to milk all their sermons from their watch chains—and others from the buttons of their coats.—C. B.

A COMPETENCY BETTER THAN ABUNDANCE.—I have not far to go to my house, therefore I need not make much provision for my way; food and raiment will be sufficient

for my journey—superfluity will but prove a burden. While Jacob had only his staff he went on freely in his way; but when he had his flocks and herds, he drove but slowly. We see it daily, that rich men either lose their paths or ride but little ground; while poor men run the way of God's commandments. I am well enough if I have but enough to carry me well to heaven. I will therefore desire no more than what will mend my pace, and serve me in my journey.—*Divine Breathings* (1750)

### Religious Life in America.

A writer in the *Sunday Magazine*, in giving his impressions of American religious life says:

“A cursory glance at American religion reveals a remarkable degree of activity and enterprise in connection with it. I have in view chiefly that activity which is outward and visible, the workings of an inner life being too subtle and remote to be made the subject of observation. American Christianity is full of enterprise characteristic of youth. In great cities, it is not content with handsome churches—it adds to these spacious lecture-rooms; Sunday school rooms, with movable partitions adapted for separate classes, or for a muster; committee-rooms, ladies'-rooms, pastors'-rooms, on a scale of completeness unknown in Great Britain. It furnishes its mission chapels in a similar way. It strives to rear the house of God among the earliest buildings of new settlements; it sends its pioneers to the outposts of civilization at home, and its missionaries are among the most active

and successful in the work of the Church abroad. The buildings of its Young Men's Christian Associations are on a scale which we have never so much as contemplated in our more sober way at home. Individual congregations will at times undertake the erection of hospitals for the sick, on a scale of considerable magnitude. Every denomination has its colleges and theological seminaries in almost every State of the Union. If a church-building is unsuitable in one part of a town, it is sold without hesitation, and a handsomer one erected elsewhere. Among the pastors, there is much less fixity of tenure, much more readiness to move, than at home. A popular minister in New-York to-day will set out to labor in San Francisco tomorrow. A professor of divinity at Philadelphia will shut his books and away to Chicago, to minister to a new congregation. But, on the other hand, this remarkable activity and mobility are apt to be carried too far. There is a tendency to overdo. In the matter of churches, for example, it is remarked that the very denominations that despised architecture a few years ago are now building the most ornate and sumptuous churches. Methodists and Baptists are getting their churches of white marble, with gilded cornices, frescoed ceilings, stained glass fit for cathedrals, and organs that beat the Roman Catholics'. In other ways, there is some tendency to extremes. Certain aspects of truth are sometimes pushed so far as to become practically errors, and the extremes of heresy are sometimes reached with a rapidity astonishing in our eyes. Probably it

is not long till a reaction sets in, and the balance that has gone up and down so rapidly may at length settle in equilibrio. Then, again, American religion is marked by an impulsiveness and love of excitement which are also characteristic of a young nation. Earnest religious life comes in waves, rather than with the calm, steady current of a river."

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#### The Truth, and Nothing but the Truth.

"I didn't mean it, aunty," said John, the color rising to his face. "I just said it for fun."

"Told a lie in fun!"

"Now, aunty, that is too bad! It's making a mountain out of nothing. I detest a liar, and you know I do."

The boy's eyes flashed with quick indignation.

"And yet," said Aunt Mary, the sober look not going out of her eyes, "you told Edie that on the other side of the mountain was a garden in which the plants had golden leaves, and bore rubies and diamonds and pearls for fruit."

"But she knew it wasn't so, Aunt Mary. She knew it was only my talk."

"You wanted her to believe it, didn't you?"

The color grew deeper on John's face.

"Edie is a very little girl, John. She is just beginning to learn about things. How should she know whether a pearl grew on a bush or came out of the sea unless she were told? And it seems to me you are not making a generous use of what you have learned when you make sport of her ignorance."

"Oh, aunty! I never thought of it in that way," said John. "I only wanted to have a little fun."

"There are plenty of ways to get fun, my dear, that are right and innocent," replied Aunt Mary. "And I am glad you can see that one of these ways is not in making sport of a little child's ignorance at the expense of truth."—*Children's Hour.*

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#### Responsibilities of Mothers.

Oh! how hard it must be for a mother, after all her pains and anxiety and watching, to find her son like a demoniac spirit, instead of a guardian and friend. You have watched over your child through all the months of its helpless infancy. You have denied yourself that you might give it comfort. When it has been sick, you have been unmindful of your own weariness and your own weakness, and the livelong night you have watched at its cradle, administering to all its wants. When it has smiled, you have felt a joy which none but a mother can feel, and have pressed your much-loved treasure to your bosom, praying that its future years of obedience and affection might be your ample reward. And now how dreadful a requittal for that child to grow up to hate and abuse you; to leave you friendless, in sickness and poverty, to squander all his earnings in haunts of iniquity and degradation!

How entirely is your earthly happiness at the disposal of your child? His character is now in your hands, and you are to form it for good or for evil. If you are consistent in your government, and faithful in the

discharge of your duties, your child will probably, through life, revere you—and be the stay and solace of your declining years. If, on the other hand, you cannot summon resolution to punish your child when disobediant; if you do not curb his passions; if you do not bring him to entire and willing subjection to your authority, you must expect that he will be your curse. In all probability, he will despise you for your weakness. Unaccustomed to subjection at home, he will break away from all restraints, and make you wretched by his life, and disgraceful in his death.—*Mother's Magazine.*

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#### The Religion of Labor.

Religion does not altogether consist of devotional exercises, but, as well, of daily work. We get a wrong idea of Christianity when we reduce it all to songs and sermons, to prayers, solemn faces, and ecclesiastical paraphernalia. It is not especially for Sabbaths and sanctuaries, but also for week-days, for shops, for homes, for mills, for stores, for streets and fields. Religion is largely an out-door institution. Its Author was born, baptized, transfigured, and crucified under no roof but the sky. It means diligence in business, serving the Lord in common vocations and every day relations, as well as in consecrated syllables on set occasions. Jesus was more sublimely great standing unknown at the carpenter's bench in Nazareth, with apron on, than if he had been surpliced as a priest in the temple, or arrayed in robes of royal-plate's throne. He was greater with an adge in his hand than with

a crown on his head. Christianity allows no aversion toward the mechanic. It gives him honorable position. It invites him to its home, and visits him in his. Yet how many rich young ladies who would scorn to associate with the sons and daughters of our workingmen! The matrimonial problems that busy their brains involve such fractions as lawyers, physicians, large-salaried preachers, wholesale merchants, millionaires, and gentlemen of leisure. It would be ridiculous, they think, to throw themselves away on mechanics! Of course society has its affinities and that is well. Education grants it. Refinement and culture always seek their level. But we dig *down* for gold. Too often, dissipated dandyism is petted and honored, while intelligent industry is denied a place. The difference between building houses and selling houses is not so great that one should be considered contemptible and the other illustrious. Really, as a business, it makes but little difference whether a man mends clothes, bones, pens, houses, laws, or morals. Work is work and nothing less; man is man and nothing more.—*Clark's Workday Christianity.*

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#### APPLES

There is scarcely an article of vegetable food more widely useful and more universally liked than the apple. Why every farmer has not an orchard, where the trees will grow at all, is one of the mysteries. Let every house-keeper lay in a good supply of apples, and it will be the most economical investment in the whole range of culinaries. A raw, mellow apple is

digested in an hour and a half while boiled cabbage require five hours. The most healthful desert that can be placed on the table is a baked apple. If eaten frequently at breakfast, with bread and butter, without flesh of any kind, it has an admirable effect on the general system, often removing constipation, correcting acidities and cooling off febrile conditions more effectually than the most approved medicines. If families could be induced to substitute apples—sound and ripe—for pies, cakes and sweetmeats, with which their children are too frequently stuffed, there would be a diminution in the total of doctors' bills in a single year, sufficient to lay in a stock of this delicious fruit for the whole season's use.

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### Fellowship.

*Dear Brother Lipscomb:* In response to the appeal (in the *ADVOCATE*) in behalf of Bro. Lamar, I enclose you five dollars from

A SISTER.

The article on "Dancing" in the *ADVOCATE* a few weeks since should have been credited to Bro. Billingsly, of Pikeville, Tenn., It is the substance of a discourse delivered last spring.

EDS.

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### Strong Character.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its exigence—strong feelings and strong command over them. Now it is here we make

a great mistake; we mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake—because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that is the weak man, it is his passions that are strong; he that is mastered by them is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or did we never see a man in anguish stand as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with many powers of indignation in him, can be provoked and yet restrain himself and forgive—these are the strong men, the spiritual heroes.—*Rev. F. W. Robertson.*

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AN HUMBLE CHRISTIAN.—Jonathan Edwards describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lowly in the midst

of other flowers." The world may think nothing of the little flower—they may not even notice it; but nevertheless it will be diffusing around a sweet fragrance upon all who dwell within its lowly sphere.

**THE ABIDING WORD.**—On the door of the old mosque in Damascus, which was once a Christian church, but for twelve centuries has ranked among the holiest of the Mohammedan sanctuaries, are inscribed these remarkable words: "Thy kingdom, O Christ! is an everlasting kingdom, and thy dominion endureth throughout all generations." Though the name of Christ has been regularly blasphemed, and the disciples of Christ regularly cursed for twelve hundred years within it, the inscription has nevertheless remained unimpaired by time and undisturbed by man. It was unknown during the long reign of Mohammedan intolerance and oppression; but when religious liberty was partially restored, and the missionaries were enabled to establish a Christian church in that city, it was again brought to light, encouraging them in their work of faith and labor of love.

**COVETOUSNESS.**—After hypocrites, the greatest dupes the devil has are those who exhaust an anxious existence in the disappointments and vexations of business, and live miserably and meanly only to die magnificently and rich. For, like the hypocrites, the only *disinterested* action these men can accuse themselves of is, that of serving the devil, without receiving his wages: he that stands every day of his life behind a counter, until he

drops from it into the grave, may negotiate many very profitable bargains; but he has made a single bad one, so bad indeed that it counterbalances all the rest; for the empty foolery of dying rich, he has paid down his health, his happiness, his integrity.—*Colton.*

**WHAT TO TEACH.**—The Rev. Charles Brooks, father of State Normal Schools in America, was asked by a teacher this question:

"What shall I teach my pupils?"

He answered:

"Teach them very thoroughly these five things:

1. To live religiously.
2. To think comprehensively.
3. To reckon mathematically.
4. To converse fluently; and,
5. To write grammatically.

If you successfully teach them these five things, you will have nobly done your duty to your pupils, to their parents, to your country, and to yourself."

"Amen!" said the preceptor.

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# THE GOSPEL ADVOCATE

VOL. XII

LIPSCOMB & SEWELL, Editors.

NO. 47

NASHVILLE, TENNESSEE, DEC., 1 1870.

## The Great Oak has Fallen.

It produces a feeling of surprise, and not unfrequently of deep solemnity, to see the fall of some majestic, time-honored old oak, which has for long years stood upon the lawn, in front of your residence, having already bid defiance to the storms of near one hundred winters, while his comrades, one by one, have fallen victims to the woodman's ready axe, or the ruthless hand of time.

Recently we saw the fall, 'twas a glorious fall, of one to whom a host of lesser lights looked for protection and example in the same course of rebellion against the King of kings, and Lord of lords.

We saw him but a few days since, with his gray hairs, humbly bow at the feet of the Savior, with his heart full of that meek submission, "speak Lord, I am ready to obey."

He had, from early life, been trained in a school of skepticism, seriously doubting through all of his early life, whether the Bible be a revelation from God to man, and he exerted not only an extensive but a very danger-

ous influence over the young around him.

During the meeting which we concluded on the 9th, I prepared, as best I could, two discourses on the evidences of Christianity, embodying as many and as clear proofs as possible, of the divine origin of the Bible, designed to meet the case of my skeptic hearer, who was, just at this crisis, investigating with profound earnestness the truths of our holy religion. But, as I often heard observed of Eld. A. W. Doniphan, of Missouri, (who refused the Savior's claims till late in life,) "that the influence of his faithful, Christian wife did more to bring him to Christ than all of the pulpit proclamations he ever heard;" as her life was one constant radiation of all of the richness of Faith, Hope and Love, which could possibly dwell within the sacred depths of a heart wholly given to the cause of Christ; and before him it shone with undeviating splendor in all of the diversified phases of her active life, and carrying to his heart the most convincing proof of the divine nature of the religion of Christ.

What multiplied results of a like

kind would follow those undeviating examples of true piety, if the power and influence of every Christian example could be once fully impressed. Indeed, it is a truth worthy of the constant attention of our magnanimous brotherhood, that the few *living exemplifications* of the pure and heaven-born principles, which we advocate, are doing more to win the world to Christ, than all of the learned assertions which have ever met the eyes of the world.

I have learned that it is not long and elaborate dissertations on *baptizo* that is most frequently needed, nor is it loud and long repetitions of expressions gathered from those wailing among the lost, and portrayed so vividly by the speaker's gifted imagination, which is most effective in winning souls to Christ; and yet not unfrequently the sinner is called upon *thrice* to hear the threatenings of an angry God, before the beauty and grandeur of his matchless love has been *once* presented: and hence, in place of begetting first the spirit of love in the heart of the sinner, "the fiery indignation of God's wrath is the first idea impressed, and hence, if he acts at all, the leading motive will be to escape perdition.

I delight to see the sinner drawn to Christ by the sweet invitation of the gospel, "For God so loved the world that He gave His only begotten son that whosoever believeth in him should not perish, but have everlasting life."—Jno. iii: 16.

And again, from our Savior's own precious lips, "Come unto me all ye that labor and are heavy laden and I will give you rest."—Mat. xi: 28.

I am persuaded that there are few who could not be reached by those pathetic appeals of our Savior, if properly presented. Yet, if those awful threatenings authorized by our Lord be needed to move the ungodly to action, the faithful man of God will not fail to present them with all of the earnestness of his soul.

But time forbids my writing more just now.

The **ADVOCATE** is still a most welcome visitor among us, and is entertained with much zest in this locality. I admire its bold and fearless manner of denouncing many of the popular vices of our country, and indeed of our own brotherhood. The age demands, most imploringly that men of mind and of nerve shall speak out without pausing for a moment to ask for the popular side of the question. Only let us *be sure*, dear brethren, that it is an evil, an innovation, a wrong, and having decided, let us, in the Spirit of Christ, act with promptness and decision.

Your friend and brother,  
N. R. DALE.

*Apple Grove. Oct. 25th.*

P. S.: Ten were added to the church during my recent meeting at West Salem. I immersed four also during a four day's stay at Beech Grove, during September.

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### Notice!

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One competent to preach and teach, is wanted for a good location in Miss. Address,

T. FANNING,  
Franklin College, Tenn.

## A DEBATE.

*Bro. Lipscomb.*: The debate at this place between Bro. J. E. Myles and A. C. Caperton, of the Baptist church was conducted very pleasantly. Bro. Myles showed himself to be a workman indeed, a Christian gentleman and a scholar. Giving very full satisfaction to the brethren and to all unprejudiced friends who heard him. Indeed, the truth triumphed in his hands gloriously.

At the conclusion of the discussion on Friday no invitation was extended, but two intelligent ladies demanded baptism at Bro. Myles' hands. On Lord's-day following, at my regular appointment in Mayfield an intelligent young man of the town made the good confession and was immersed, two others the same day were added by letter. Five have been added to the church here since the debate closed.

God's truth is mighty, and will prevail.

R. B. TRIMBLE.

*Mayfield, Ky., Oct. 18th.*

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To our Friends.

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Greatly desiring to extend the circulation of the Gospel Advocate, we propose to send to all new subscribers ten numbers of the present volume, together with the Advocate for the year 1871 for \$2 50. An extra copy with a club of ten.

Will not our friends immediately set to work to aid us? Show this proposition to your friends and neighbors and induce them to subscribe at once. While the weather is good, give attention to this matter and aid us in a good work.

EDS.

## Women's Rights and Marriage.

The *Independent* has the following comment upon, and with an extract from, the *Observer*:

'The *Observer* cites a foolish speech recently delivered in the Cooper Institute by a half-crazy woman, who has no standing whatever in the woman's right movement, but who acts as a sort of 'bush-whacker' on her own hook, and adds:

"'The woman's rights movement has degenerated into a crusade against marriage, and the speech of Mrs. Walker is a type of its present stage.'

"It would be difficult to crowd into a brief sentence a statement more atrociously false and cruel than this. Why is it that the opponents of woman's rights, when they would describe the aim and purposes of the movement, never refer to the utterances of Bishop Simpson, Henry Ward Beecher, G. W. Curtis, Harriet Beecher Stowe, Lucretia Mott, Julia Ward Howe, and scores of others scarcely less noble and prominent; but always, like scavengers, rake in the mud for words dropped by persons who have no right to speak for that movement, but only for themselves? How is it possible to believe that intelligent journalists are honest in pursuing such a course? Their mendacity is fearful."

We will "rake in the mud" a little further and see what we shall see. It is very far from our purpose or desire to represent the women's rights movement in a light worse than the *Independent* itself puts it in. If the facts are not as we have understood them to be and have stated them to be, we

shall not be slow to retract the statement. But we derive our impressions from the published views of the representative men and women engaged in the work of demoralizing the country through the medium of this women's right movement, and by the periodicals engaged in its support. Until very recently there were two organizations, professing to be national, engaged in the promotion of the woman's suffrage cause. These united, and, having formed one body, the editor of the *Independent*, who now makes the accusation and denial above, was made President of the organization. His views on the subject of marriage and divorce are well known to the women who called him to be their representative map. His paper may be regarded as before all others the exponent of the principles of the women's right women and men. His views are put forth by himself, in his own paper, in the words following, to-wit:

"To chain two human beings fast to each other's side, against the perpetual protest of galled and wounded human nature, is an offence at which angels weep. The great, indifferent public have no right to say, either on the basis of any statute law, or on the still deeper basis of any supposed religious tenet, *that any two individuals, man and woman, shall live together as husband and wife, against the inward protest of their own individual souls.* Derived from whatever source, based on whatever foundation, sanctioned by whatever tradition, such a legalized tyranny is unworthy of a Christian civilization, shamefully perverts the fundamental teachings of Christianity, and destroys the sa-

cred claim of religion to the reverence of mankind.

"In so momentous a matter as divorce, and in view of the hideous tragedies with which it is constantly filling the public journals, it is time to take steps toward a uniform legislation on this subject for the whole land; instead of leaving every successive case, as now, to be first legalized, then nullified—first done and then undone—under the thirty-seven different laws of the thirty-seven different States."

If we have "raked in the mud" and misrepresented the women, we have only represented them as holding the views which the editor who charges us with misrepresentation avows and defends. Why should he call it "false and cruel" to say that the women are trying to make his views prevail as the principles of their party? He will not retract, disavow, qualify or evade these sentiments. In our view they are infamous, but that is only *our* opinion. We regard them as subversive of society itself, converting the whole country and the world into the condition of things that is known by the name of free-love, in which the Scriptural idea of marriage—the divine law and the human law alike—is overthrown, and the convenience of parties is made the measure of the length of the nuptial tie. Nor is this corrupt and corrupting doctrine confined to the presiding officer and the leading journal of the women's organization. Let us "rake in the mud" once more.

Mrs. Anna Cady Stanton is the woman with brains in the organization. All the rest are satellites of this cen-

tral figure, from whom they get their ideas and inspiration. But for her force of intellect the cause would long ago have been where it is now—in the last stages of decline. She has kept it up by her personal influence and real power. We have often heard her advocacy of it, with deep regret that such abilities should be prostituted to such unholy ends. But the *Independent* itself will not deny that Mrs. Stanton now devotes her learning, and great ability, and the platform of the association, to the propagation of the same disgusting doctrines of co-habitation which the *Independent* itself represents. At the last meeting of the women in Apollo Hall, Mrs. Stanton made an elaborate, historical and extended argument against the marriage laws of the State; and at a former meeting, in the same place, she had put forth and defended, without even a crimson blush of shame upon her fair cheeks, these words:

“Another demand that the women of this State should make of our Legislature, is an entire revision of our laws on marriage and divorce, making men and women in all respects equal partners, and when, by the COLD, INDIFFERENT or base conduct of either party, the contract is practically annulled, and the State should declare it so.”

This is the doctrine of all anti-marriage women. COLDNESS and INDIFFERENCE are to be grounds of divorce. These sentiments are not repudiated, they are not criticized, they are not objected to, by the association. They are received with enthusiastic applause by the women and the men who compose the society.

Not a newspaper, so far as we know, in sympathy with the movement, has ever intimated that these vile views are not perfectly sound and proper. We are, therefore, justified in holding the opinion that the society itself regards these views as favorable, if not essential, to their success.

A new paper has been set up in this city to advocate woman suffrage. It is not a decent paper. We have not mentioned its name, because we would not bring it to the notice of any who have never heard of it. But its whole tendency is toward licentiousness. The women's right movement is going that way. Let the doctrines of the *Independent* and of Mrs. Stanton become the ideas of the State, and the resulting legislation will, of course, convert the community into something far worse than the polygamy of Salt Lake city; it will rather resemble the Sandwich Islands before the Gospel, where the caprice of each individual was the only law of marriage. It is the duty of all virtuous women to frown upon these enemies of marriage. They are enemies of women. The poor, lost sisters of shame are too often despised of women; but harlots are not half so despicable as those women and men who teach that the marriage tie should be sundered at the caprice of the parties. Better far for society to have no bond of marriage at all, than to make it liable to be broken at pleasure.

The *Independent* asks why, “like scavengers, we rake in the mud for words dropped by persons who have no right to speak for the women's rights movement.” We trust that by “raking” among its own utterances

and Mrs. Stanton's we have found those who are entitled to speak for the movement. And we know that Mrs. Walker, who is called by the *Independent* "half-crazy," said nothing more irrational and licentious than the *Independent* and Mrs. Stanton, and many others of the same school say continually. If Mrs. Walker is half-crazy, the rest ought to be put into straight jackets.

The foregoing from the *NY Observer* we give as an exhibition of the tendencies of what is popularly called the "woman's rights" movements. We have from the beginning regarded this movement as essentially infidel in its tendency. All tendencies toward infidelity are necessarily degrading to women. The teaching of the Bible, and respect for its authority, elevated woman from a slave and a drudge to a position of honor and regard in the world. That Christian influence which elevated her was not sufficiently cherished and cultivated, so it failed to fully sanctify her in her exaltation. So, instead of becoming the honored partner and help-meet in the responsibilities, labors and cares of man, in fashionable society, and greatly in all departments of society, she is becoming a mere toy and empty, gaudy bubble, without useful employment or aim, and a poor, helpless, dependent creature. This is a very sad tendency of womanly character and influence.

We certainly regard as a great evil the weakness, effeminacy and helpless dependency of one half of the race. Woman ought to be trained to habits of industry and self-reliance and encouraged to engage in callings

at which every woman can make an independent living by her own labors in a life of virtue and refinement. No woman ought to be by public sentiment debarred from any calling of life, for which her natural constitution fits her. Yet aught that touches the authority of the Scriptures or the inviolable sanctity and perpetual obligation of the marriage relation degrades society, destroys a sense of morality and virtue in society, and especially acts disastrously to the temporal well-being of woman. Woman would be a much greater sufferer in her temporal well-being by the degradation of the marriage relation than man. Woman grows old sooner than man, give him the sanction of right and his disposition would be to forsake the woman prematurely old, with bad health, child-bearing and its attendant distraction of vital power, for more youthful charms. Women, in old age would find themselves the thrown off, neglected and forsaken sufferers, by the theory falsely called woman's rights. It is, above all things, strange that women themselves should be the advocates of this system that must degrade, enslave and leave them in old age but little less than neglected, homeless paupers.

The true redemption of woman from the evils of her condition can be found, not in striving to destroy the power that has elevated her, not in striving to escape from the relation for which God has fitted her, but in faithfully fulfilling those obligations so as to make them not only practicable but desirable. Women, in fashionable society, by her extravagance,

her helplessness, her disposition for gaudy show, licentious display, and antipathy to useful employment, is rendering marriage impracticable and undesirable to many. Let her give her mind and heart to useful industry instead of to fashion and display. Let her be prepared to support herself in an unmarried condition, or to be a useful help-meet to her husband, and her condition and life will then meet the demands of nature, and she will be happy.

No theory of equality or inequality can be appropriately affirmed of men and women no more than it can be affirmed of the hand and foot, the eye and ear.

Such an idea of equality always produces a feeling of separation, diversity of feeling, being, and interest. This brings strife, slavery and degradation of the weaker party. They are vain, foolish wranglers who talk of such things. The Bible affirms the only true relationship. They are one. They are different parts of one unity, just as the hand and foot, the eye and ear are different parts of one body. This relation suggests unity, harmony, kindness and love. This relation suggests that each should promote the happiness of the other. No woman in any proper sense was ever the equal of any man, nor was any man ever the equal of any woman. They are mutually different parts of one whole. Hence, no true life was ever fully developed in all of its proper functions on earth, save in the indissoluble union of man and woman as one. They, twain, shall be one. These vagarists and theorists then pull down that which they would build up.

And these loose views of marriage gaining force from a loose latitudinarian religious press, work evil and only evil.

We, too, have frequently received copies of papers devoted to this ignoble work, desiring exchange and notice, we have invariably refused both. We regret to see the Independent, whose influence is more deleterious because clothed with the cloak of a popular orthodoxy, frequently commended by Christian publications.

D. L.

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### Fellowship.

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MURFREESBORO, TENN., }  
NOV. 22ND., 1870. }

*Brethren L. & S.:* Enclosed you will find a check for \$12, which I am directed by the Church to send you, for Bro. Lamar's assistance.

Very truly yours,

M. RANSOM.

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Never do a good action from the expectation of gratitude. If gratitude follow, so much the better, you are so much into pocket; but gratitude or not, always do the good action when the opportunity presents itself.

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Let your religion be seen. Lamps do not talk; but they do shine. A lighthouse sounds no drum; it beats no gong; and yet far over the waters its friendly spark is seen by the mariner.

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If we attend carefully to our duty, and keep both beams and motes out of our own eye, those of others will not seriously trouble us.



### The True Object of Religion.

The true end of religion is to make man like Jesus Christ. He is the true pattern of the faithful child of God. He lived up to the law which he gave. He was the full, perfect pattern of man walking according to the law of God, without sin, without transgression. He felt all of man's weakness, all his temptations, yet did he not yield to them. Hence, he was without sin. The true work of religion is to make man like Jesus. A faultless compliance with the teachings of the New Testament would produce the exact model of Jesus Christ in thought, feeling, act and purpose. But man in his frailty, in his weakness falls short of perfect obedience. He ever will in the present world of sinful surroundings, under the rule of an evil spirit. But the church of God is a school into which man is called, to practice the laws that will make him Christ-like. By continued practice, by repeated efforts in this walk he approximates the true character in this world. When he who faithfully practices this walk on earth, passes beyond the Jordan of death, casts off the infirmities of mortality, is no longer subject to the temptations of the wicked one, he will then be like the Son of God, for he shall see him as he is. The great end of religion is to make us like Christ practically, in our feelings and actions toward God and man. Just to the extent that we are induced by our religion to feel and act toward God and man as Christ felt and acted, to that extent are we benefitted. So far as it fails to affect us thus, our religion fails to benefit us.

D. L.

### A New Publication.

*Bro. Lipscomb*: The ADVOCATE No. 44, is to hand, containing my standing notice of the proposed republication of my series on organization; for which I thank you. I hope to be able in a few weeks more, if pledges continue to come in, to issue a regular prospectus, describing the exact size and price of the book, and announcing the time about which it may be expected to make its appearance.

The importance of, and necessity for, such a work, is daily becoming more and more apparent. The restlessness of the public mind evinces that we are as yet at sea on the great questions of Church organization, officers, government and discipline. The very fact that "so many are ever learning and never able to come to a knowledge of the truth," as your closing remark to Bro. Holland of Little Rock, Ark., affirms, attests the want of something, to aid the brethren in giving the subject a thoroughly inductive, scriptural examination. To prosecute such an examination successfully, we must lay aside all our prepossessions, and trace the gradual development of the body, from its infancy at Jerusalem, under the oral teaching of its inspired elders—the apostles, prophets, evangelists, pastors, and teachers—to its matured organization with its educated elders, to wit, bishops and deacons, as in the churches of Philippi. While the general term elders applies with equal propriety to all the functionaries, either of the infant, or the matured body—all involving the literal meaning of the word i. e. seniority—the



specific terms designating the particular function of each, are totally different under the different phases through which the body passed, in attaining its maturity. For instance: Among the inspired elders who distributed the specific titles, apostles, prophets, evangelists, pastors and teachers; while the terms used to designate the different functions of the educated elders are bishops and deacons. These distinctions being borne in mind, will greatly simplify the investigation, and enable the enquirer to avoid, in a great measure, the confusion into which all must fall who undertake to make the supernaturally endowed elders of the infant body the models after which the permanent elderships must be fashioned.

The proposed book, though containing the author's best thoughts (as far as they go) from his present stand point of observation, is by no means intended to fore-stall further investigation. On the contrary, it is only proposed as a kind of handbook to facilitate the more thorough examination of the subject. Though it is confidently believed that the main positions will stand the test of the most searching Scriptural criticism, the author is far from assuming infallibility, either in them, or in the details of the plan of organization proposed; and therefore desires to get the matter before the brotherhood in the shape best calculated to elicit the profoundest thoughts of our deepest thinkers. If I were able, I would not wait for pledges, but would send it broad-cast among the brethren; but this being impossible, I repeat the cry, *Hurry up your pledges!*

B. K. SMITH.

### The Pope's Lamentations.

The Pope, in suspending the Sessions of the Œcumenical Council, utters himself in the following irritant and lachrymose strain:

The sacrilegious invasion of this august city, however, of our Holy See, and of the rest of the provinces constituting our temporal domain, by which the unshaken rights of our civil sovereignty and of the Apostolic See have been violated, contrary to all law and with the most incredible perfidy and audacity, has now placed us in so grievous a condition that we find ourselves at present, God permitting in His inscrutable counsel, constituted under the dominion and in the power of the enemy. Considering which lamentable state of things, finding ourselves impeded in divers ways in the exercise of the supreme authority divinely conferred upon us, and knowing, moreover, that these same Fathers of the Vatican Council could not, considering the present condition of affairs, have the liberty, security, and tranquility necessary for them to continue treating together with us the business of the Holy Church; and that the requirements of the true believers do not allow of so many pastors absenting themselves from their flocks amid the dire calamities known to all under which Europe is suffering; considering all these things, we, seeing with profound tribulation of spirit that affairs have arrived at such a pass that it would be impossible for the Œcumenical Council to proceed for the present, after due reflection, with full Apostolic authority, by the tenor of the present circular, do suspend the same until some more convenient and appropri-

ate time, to be assigned by this Apostolic See.

The Pope scarcely had his infallibility to be declared, before his poor weak fallibility was exhibited and his sovereign Œcumenical Universal Council was dispersed, not by enemies of the papacy but by his own irreverential, sacriligious followers and worshippers.

“Pride goeth before destruction and a haughty spirit before a fall.”  
Solomon.

### The Lord's-day, Which is it?

*Brethren L. & S.:* Is not Saturday the seventh day, the Lord's-day if not when and by whom was the change made? was it by the authority of the Lord or was it the doings of man?

W. HOLMES.

Saturday is not the Lord's day. It never was. Saturday was the Sabbath to the Jewish people, and never was called the Lord's day. The first day of the week is the Lord's day. It is the only day ever called the Lord's-day. So no change has ever been made. The two days were sanctified for two entirely different ends. One of them to celebrate the creation of the old physical world. This world became corrupted, sin defiled, was given over to the dominion of the wicked one. He is its ruler. Christians certainly should not celebrate the creation of a world thus corrupted, defiled, ruled over by the wicked one, and thus subjecting every thing that moves on it to the penalty and pangs of death.

When the complete defilement of

this world was effected and not a vestige of domain left in it subject to God, God determined to create a new world. A spiritual world in which holiness should dwell, a kingdom that shall never be destroyed. This new kingdom was created by the mission of the Son of God. In this creative work, he was opposed by the devil. This opposition commenced with his first recognition as the Son of God. The final struggle took place in the grave. The prison-house of hell. In his triumph over the grave he overcame “him who hath power over death that is the devil,” the new everlasting kingdom of God was made sure. The creation of this kingdom as much superior to the old as heaven is to this sin-defiled earth, is the creation that Christians should celebrate. Christ sanctified the day when he rose from the dead. This sanctification was approved when he met with his disciples the first and second 1st days following, when the Holy Spirit descended upon the first day of the week and the new church was organized at Jerusalem. The disciples met the 1st day, as we have Acts xx: 7, 1st Cor. xvi: 2. It is called the Lord's day but once. Rev. i: 10.

It is called the Lord's day on account of Christ who rose on this day. He abrogated the Sabbath when he with his disciples violated it and in justification announced that the Son of Man was Lord of the Sabbath. Christ had no connection with the Sabbath save to abrogate it. The 1st day is Christ's day and he who would worship God through Christ must observe and honor the 1st day, not the Sabbath.

D. L.

"The Soul that Sinneth shall Die."

*Bro. Lipscomb:* Bro. Mayfield requested me to present the following to you for a reconciliation as it rather seems to conflict Deuteronomy v : 9, "Thou shalt not bow down thyself unto them nor serve them, for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," and shewing mercy unto thousands of them that love me and keep my commandments. Ezekiel xviii : 20, "The soul that sinneth it shall die, the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him."

Please answer through the *ADVOCATE* if you think best and oblige an honest searcher after truth.

Yours in Christ,

A. T. MCGAUGHEY.

In the establishment of the Mosaic law God made disobedience to him of so fearful a character that he visited the effects of that disobedience not only upon the persons who sinned, but upon their children to the third and fourth generations. This was done to stamp deeply the infamy of disobedience to God. Under these early dealings of God with the children of Abraham the sins of the Fathers were not only visited upon the children but the righteousness too. Abraham's children were blessed because of his righteousness. David's were because of David's. His throne was maintained and a

prince preserved of the house of David to rule over it long after the departure of those kings from the holiness of David. God said to Solomon, "I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake. But I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." I Kings xi : 11-13. There are frequent repetitions of the same truth throughout the Jewish age. God visited the crimes and iniquities of the fathers upon the children to the fourth generations. "Thou shalt not bow down thyself to them (graven images) nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Exodus xx : 5. See also Ex. xxxiv : 7. Numbers xiv : 9. Numbers xiv : 18. On some he visited the iniquity to the tenth generation. Deut. xxiii : 2, "A Bastard shall not enter into the congregation even to his tenth generation." "An Ammonite and a Moabite shall not enter into the congregation until the tenth generation." But God determined to change this principle, that he had adopted in his fleshly family government. The language of Ezekiel is indicative of this change. Is prophetic of the principle that would obtain under the Christian dispensation. That it obtained to certain extent in the later days of the Jewish institution is probable. But it is prophetic of the

principle of dealing with men under Christ. Whosoever feareth God and worketh righteousness is accepted of him.

D. L.

Bro. Lipscomb's Fair Proposition.

*Bro. Lipscomb:* Your notice of my communication in your issue of Nov. 17, 1870, does me injustice and gives some force to my statements as to unfairness in discussion.

1st. The subject of my communication is not "Missionary Societies."

2nd. It does not consist chiefly in an array of great names. These names were mentioned to show the drift of thought amongst us on "Christian Missionary Co-operation."

3rd. I did quote several passages of Scripture to sustain the proposition that the churches were districted in the days of the apostles. This proposition I took from the *Harbinger* of 1831 and in support of this I gave some five or six passages of Scripture just as they were quoted in the *Harbinger*.

When in addition to all this I quoted from Bro. Fanning who says that the Scriptures authorize the co-operation of any number of congregations. This he says is the case when any work is suggested too great for one congregation to perform.

I use this admission to show that there is in principle an agreement between him and other leading brethren. I suppose Bro. Fanning can sustain the above or he would not have made the assertion. Bro. F. is the author of a "Method of searching the Scriptures," and it is indeed a very good one, and when he says the

Scriptures authorize so and so, I am, for one, inclined to give it some attention, and not toss it aside as the bolster of a great name.

The question between you and Bro. Munnell was one of Societies, and not one of a simple plan by which the church can do her missionary work without the aid of mere societies. This distinction was very clearly made as your readers, who read the *Apostolic Times* will see. This paper has had more against the plan than for it. What it has said editorially for the Plan is but little while the communication of Bro Elly in a recent number is double that little. Your proposal to have your articles appear in some paper favoring the plan I cannot accept since I am not in control of any of these papers. They may admit you to their columns but I cannot guarantee it. I agree with you that one-sided discussions are not fair but this is just what is going on in the *ADVOCATE*. You will not allow but one side a hearing. There are enough on your side to attend to its interests in our other papers. The *GOSPEL ADVOCATE* is the only paper that refuses to hear both sides. You may be admitted to the *Times*, *Review*, *Echo*, *Record*, *Standard* and *Christian*. Select your field and I am with you.

Yours fraternally,

H. TURNER.

*Franklin, Ky.*

We have never refused to publish an article in favor of the Societies heretofore, nor should we have done this save that we regarded it as the introduction for a lengthy discussion in which the Scripture would be

ignored and other reasons be depended upon. For this we had neither time or inclination.

As to the course of other papers we do not now engage in any controversy. We know however of what we affirmed. We are still perfectly willing to publish Bro. Turner's article if it is not designed to introduce a discussion of the question. If he wishes it discussed we must insist on our former stated terms. In our last we proposed an investigation of the subject at Hopkinsville. Will the brethren agree to this? If so we will try to be there. We think the Societies innocent compared with the ecclesiasticism Bro. Turner is now trying to introduce.

I presume Bro. Fanning, Bro. Lipscomb nor any other brother has ever denied that Christians and Christian churches should co-operate in every good work. That is a very different matter from organizing all the churches into a hierarchy or denomination to control the churches.

D. L.

#### Advertisements.

Mars Hill Academy Florence, Ala., under care of T. B. Larimore. Bro. Larimore is a man of popular talent both as a teacher and preacher. He was educated at Prof. A. J. Fanning's classical school and has had several years of successful experience as a teacher.

The Bee culture has received quite an impetus in our country within the last few years. It is regarded as one of the most profitable callings of the country. The Buckeye Bee Hive is

said by those who have tried it to greatly facilitate the bee culture and enhance its profits. We have no personal knowledge of the matter. See advertisement.

#### Special Notice.

The counties composing district No. 8 are Trigg, Christian, Todd, Logan, Sympson, Warren, parts of Edmunson and Butler, south of Green River and Muhlenburg will hold a co-operation at Hopkinsville, Ky. Dec'r 8th, 1870. I expect to visit the most of the churches in these counties and at least to have an expression from all by the time appointed for the meeting.

A cordial welcome is extended by the Hopkinsville congregation to all who may attend the meeting. Come brethren, let us take counsel together concerning the Lord's work in this section.

H. TURNER,

State Evangelist.

(Review and Standard please copy.)

The above is from the *Apostolic Times* Nov'r 17th. Can some one tell us why the GOSPEL ADVOCATE was not requested to copy this too? Its circulation in those counties is equal, at least, we would guess, to that of either of the papers mentioned.

Is it an intimation that the readers of the ADVOCATE are not wanted there? Is it an intimation that those opposed to this "Louisville Plan" are to be ostracised, ignored, and their co-operations cut? It has some meaning. Over a dozen copies of ADVOCATE go to Hopkinsville, it

could hardly have been an oversight. Now Bro. Turner has by an article sent us asked a discussion of this question in the *ADVOCATE*. We propose a full, fair, free and fraternal discussion of the question at Hopkinsville at this meeting. We propose this and ask a definite response. We are willing to affirm that the Plan is unscriptural and subversive of Church operation, and true Christian work. What says Bro. Turner and what say the brethren in the district? Is it your wish to have a free, full, fair counsel in reference to the question, or do you wish to call together a few friends of the Plan and then call it the action of the brethren of the counties mentioned? A definite answer is requested to this from Bro. Turner and from the brethren in the counties mentioned. What do you wish?

D. L.

### Should Christians Join the Good Templars?

[The subject of the relation of the Church and Christians to human institutions is certainly a practically important one. As bearing on this subject and not on the ephemeral temperance organizations alone, we publish this. D. L.]

*Bro. Lipscomb*: I beg space in the *ADVOCATE* for the following article; which, as some sentences indicate, was prepared for the *Times*, but was rejected, not on account of the character of the article, or its manner of preparation, but because of the nature of the subject. I think the subject deserves discussion.

C. M. WILMETH.

The leading thoughts of this article were cast together some months since with a view to their publication in connection with some articles that then appeared in the *Times* on the same subject. The reasons for this postponement are not of importance to the reader. Suffice it to say, the object of those articles was not so much to dispose of the question by argument, as to call attention to it in a way that would cause people to read, observe, and think. And since time has been allowed for thinking persons, by their own reading and observation, to discover as far as may be, the boundaries and bearings of this question, we deem it proper at this time to introduce some of the more striking phases of argument suggested by reason and revelation respecting this portentous subject. And may the aim to more fully discover and induce disciples to practically acknowledge the true standard of temperance, serve as a sufficient apology for this humble effort and intrusion on the columns of the *Times*.

In the first place we call attention to that fundamental principle laid down by the Savior, in the declaration, "My kingdom is not of this world." This speaks volumes on the separateness of Christ's kingdom from the institutions of this world. It is comprehensive, no restriction whatever abates its force. It claims nothing of this world as to its source or subsistence. Its principles, its purposes, its plans, are of God, and not of man. It was not conceived in human wisdom nor is it dependent for its success upon human policy. Legal exactions and prohibitions after

the common sense of law, are not in its constitution. Its economy is divine. Its subjects are made partakers of a divine nature. They are begotten again and born into the kingdom of God—translated out of the kingdom and darkness of this world into the marvelous light and liberty of the children of God. Being liberated from the dominion of the flesh, they are admonished not to be again entangled with the yoke of bondage; not to suffer themselves spoiled by vain philosophy, after the rudiments of the world and not after Christ; to "have no fellowship with the unfruitful works of darkness." Now, that the temperance policy is one of the vain philosophies after the rudiments of the world and not after Christ, and an unfruitful work of darkness, seems manifest from the fact that the Savior has nowhere enjoined any such procedure, and since the measure itself does not propose any virtuous action. Simply refraining from a certain species of vice is not virtue; much less is it a virtue, if the same general character of vice exists in full force in some other form. And it is a well known fact that the total abstinence pledge seldom makes one temperate beyond the mere item of drinks. Other habits, possibly as pernicious to health and morals, may be continued and indulged. Hence, until it produces, or proposes to produce, some good fruit, we must hold it as an unfruitful work of darkness.

The Christian having entered this new relationship comes under new and superior obligations. We say superior because the Savior has said so. "If any man come to me and

hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke xiv: 36). From this it is clear that former obligations are annulled. Even these important natural relationships are virtually displaced by the more important spiritual obligations imposed. This is further shown by the Savior forbidding one of his disciples to go and bury his dead father. This is manifestly the extreme of disregard for a parent, but it seems to have been given to illustrate the principle. Again, Paul's practical comment on this subject is quite conclusive. "If the unbelieving depart, let him depart, a brother or a sister is not bound in such cases." (1 Cor. vii: 24). If the marriage covenant is made void by union with Christ when it conflicts with this union, how much more any covenant relation devised by man, whether it be to promote the virtue of temperance, peace, benevolence, or any other conceivable good.

But the Savior further teaches that his disciples are not of the world, even as he is not of the world. And when we examine into his character, to find how he was not of the world, we discover that he had no connection with worldly politics or policies. He devoted himself exclusively to the work of God which he came to perform. He did all that he did in the Father's name. He never so much as became a Pharisee to promote the good proposed by this "most straightest sect." Nor did he deem it incumbent on him to become a member of the order of Essences, to encourage the special virtues professed by them. He rather reprov'd all



these, both by his teaching and his life. He said, "Ye make void the commandment of God by your traditions." He sanctified himself wholly to the work which his Father gave him to do. He doubtless could have gained great influence with the people by yielding in some measure to their wishes and taking a practical interest in their affairs; such as judging between brethren and the like; for his wisdom would have enabled him to give just decisions. And in this way he could have convinced many and added to the number of his followers. But he refused to be made a judge or a divider. He held himself aloof from all their parties and all their projects. His Father had sent him to be the head of the Church and to this end he sanctified, or set himself apart. And for his disciples he prays the Father, "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be truly sanctified (marginal reading) through the truth." Not through the laws of the Temperance Society, but through the truth. Thus are Christians to be sanctified—made holy—set apart to God—absolved from their allegiance to the world and devoted to the service of God. Being thus absolved and separated they are enjoined to continue in this state, to keep separate from sinful associations. This is shown by Paul's further comment on the marriage relation. Of a widow he says, "She is at liberty to be married to whom she will, only in the Lord." (1 Cor. vii: 39). This shows that the law of Christ which

disallows the previous obligation of marriage, because of unbelief in a consort, forbids the disciple forming a social alliance with such persons.

The same is confirmed and elaborated by Paul in 2 Cor. vi: 14, 15, "Be ye not unequally yoked together with unbelievers; for what fellowship has righteousness with unrighteousness, or what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel?" The apostle utters first the command, as suggested by the Divine Spirit, and then appeals to reason for its manifest propriety. And the unfettered rational mind is constrained to see it. But it should be borne in mind that the "infidel" of Scripture is not necessarily a scoffer, or one who denies the truth of the Bible, but simply one who refuses obedience to the Gospel. A moral Jew was an infidel in New Testament phraseology. The inspired writers recognized but the two classes as respects the faith, believers and unbelievers, or infidels. With the latter class true believers cannot have any wholesome and happy association. Hence the Lord has forbidden them to form a league, become affianced, or in any way unequally yoked together with such. And the yoking can never be equal, unless the religious relations are equal. To be equal, all must be saints, or all sinners. Let no Christian therefore compromise the sanctity of his holy profession by any such unequal alliance, but let him rather sanctify himself through the truth.

Connection with the Temperance Society involves another peril to the Christian profession by placing the



disciple in a situation where he must of necessity disregard the law of Christ concerning disorderly brethren and reprobates. The Savior says, of one who will not hear the elders, "let him be to you as a heathen man and a publican." Every one acquainted with the import of the phrase, "as a heathen man and a publican," knows that it excludes everything like social intercourse. To this add the unequivocal command of the apostle,—“Now we command you, brethren, in the name of the Lord Jesus, that you withdraw yourselves from every brother that walketh disorderly. If any man obey not our word by this epistle, note that man and have no company with him.” (2 Thes. iii: 6, 14). But can the disciple who is a member of the order obey this command? Disorderly brethren and apostates from the faith not unfrequently find their way into the Temperance organization, and sometimes as prime-movers and patriots of the order. In this, they stand upon an equal footing, socially, with the purest saint. No matter what their conduct may have been with respect to the church, he enters here a different covenant, by which he confesses them his social compeers and declares that the enmity of the cross to evil-doing has ceased. In this new “temple” he sustains new relations which have no regard to Christ. Having entered a league of fraternity with the world, the flesh, and the devil, he must conform to the family government of that triune fraternity. If he holds a place in the society, he must have company with all the ungodly characters who hold membership there, the law of Christ

to the contrary notwithstanding. Let them scoff at the name of Jesus; let them blaspheme his holy Church, that is not in the covenant; adherence to the pledge and the party is the test of fellowship.

“Brethren, be not deceived, evil communications corrupt good manners.”

Another objection to Christians taking membership in the Temperance order is found in the fact of its diverting the Lord's means from the proper channel, the church. Every dollar given by Christians to build up Temperance independent of the church is that much lost to its power for good, and that much lost to the glory of him who gave us a system able to make us wise unto salvation and thoroughly furnish us for every good work. True temperance, being one of the good works, we insist that the church is, by the divine constitution, thoroughly furnished for it, and that in the church is the place to foster it effectually to the glory of God and the salvation of many souls. And we further insist that money given by Christians to build up any unchristian organization for the promotion of temperance is virtually denying the efficiency of the Gospel and turning souls away from the Church to the weak and beggarly elements of the world.

There is still a more obvious conflict of claims between the church and the Temperance organization when their respective meetings fall at the same time. The unfortunate member, who owes service to both, is called upon to decide which, for the time, shall have his presence and support. Which will he attend? “He

should attend the church meeting," responds the devout apologist for amalgamation with the order. But does he do it? No; responds the voice of experience. It matters little what *should be*, we happen to be painfully certain that the practice of the adherents to the society is against the precept. They almost invariably prefer the society meetings to the meetings of the saints, and the demands of the order to the duties of religion. Observation has taught us the sad lesson that those who cannot find sufficient opportunities for doing good simply as Christians in the church, but have attached themselves to other bodies in order to more fully display their zeal for morality and virtue, are seldom content with the simple offices of religion, when they can find the more ostentatious way of doing things in a Temperance Society. This is a device of man and they prefer it to the appointment of God. Thus they make void the commandment of God by their traditions. Thus they essay to sanctify themselves through the operations of the Society and not "through the truth."

To such we commend the apostolic injunction, "Whatsoever you do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

The absurd nature of the Temperance pledge may be urged as an objection to the Society. It forbids the use of some things perfectly innocent and nutritious—such as the sweet juice of grapes and apples—while it allows unbridled indulgence in the use of others, such as coffee, opium, and tobacco—which are injurious to health and foster the appetite for un-

natural stimulants. It would be just as consistent to forbid the use of corn, apples, grapes, and honey, as to forbid sweet wine and sweet cider, while opium, tobacco, Jamaica ginger, and chloroform, serve to an amazing extent the purposes of partial intoxication. In the use of these we find some of the very grossest features of intemperance, and total abstinenters are frequently among those thus indulging.

But last of all, we come to the oath, or obligation imposed by the Society. This we regard as absolutely irreconcilable with the Scripture teaching. The great Teacher said "Swear not at all." This, it is generally understood, does not forbid judicial oaths, or solemn affirmations as to matters of fact. But that it does forbid extra-judicial oaths, or such as are not required by or recognized in law, will scarcely be questioned by any one who has given the least thought to the subject. The abstinence oath is manifestly of this character. The civil law neither requires it nor takes account of it. Some eminent statesmen have even asserted it, contrary to law. But let this be as it may, it is manifestly contrary to the law of Christ as expounded by James. He says, "But above all things my brethren, *'swear not at all.'*" And then to this oracle of the Savior he adds the cautionary complement "lest you fall into condemnation."

We can see no necessity for this caution, if a man simply affirms a settled and certain fact. In this case there would remain no danger of falling into condemnation. If he swore falsely he would already be condemn-

ed. Promising oaths, or vows, such as the temperance pledge, were of frequent occurrence among the Jews and among other nations during the days of the Savior. Many fell into condemnation by these rash oaths. We have a wicked example in those who swore to kill Paul. It was doubtless chiefly against these doubtful and consequently dangerous pledges of soul that the Savior and James directed this solemn precept. How fearfully does a man imperil his soul when he suspends it upon the very improbable contingency of never taking a sip of a great variety of liquids with which he is to come in almost daily contact! And how almost certain is he to "fall into condemnation" if he swears to totally eschew as a beverage that which he too dearly loves and daily drinks as a medicine. Where is that imaginary line where the medicine gives out and the beverage sets in? In my estimation, it is just before the poisonous draft reaches the lip. But when the draft has set in who will bid the last drachm of medicine disengage itself from the fatal beverage evil? Where's the poor inebriate that can split this subtle hair? Neither physicians nor metaphysicians have ever been able to determine the point of separation; and yet the illiterate and infirm is put, on peril of his soul, to make the discovery of this intangible and needless point. Why is such a net set for the feet of the weak and the unwary? Why needlessly tempt poor, fallen, frail humanity? Above all why tempt ye God's people by ensnaring them with a forbidden and dangerous oath, that can do them no good but may work their ruin? And,

Christian, why do you tempt God by placing yourself in this perilous situation? Rather show your loyalty to him and your love of temperance by following his holy word, which bids us "be temperate in all things" and "shun the very appearance of evil." Let us therefore, brethren, for the safety of our own souls and the glory of him who has called us to the purity and privileges of the Gospel, cleave to the church and its all-sufficient guide, that we may claim for the Church of the living God the priority in temperance, as well as in every other good work. To this end may God help us all to labor effectually through the grace of his Son, our Savior. Amen.

J. R. W.

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A Word to our Readers.

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The Volume rapidly approaches its close. The great number of subscriptions expire with the close of this volume. We shall regret to part company with a single reader. We hope then every one will renew his or her subscription and induce at least one other friend to subscribe for the next volume. Will not each one try this? Subscribe at once. Send money by Post Office Order, by express or draft, or when none of these are in reach enclose it in a letter, and direct it to either David Lipscomb, or E. G. Sewell, Nashville, Tenn. Do not mark it "Gospel Advocate." This creates a suspicion of money. Terms \$2.50 per copy. For a club of ten, we will send an extra copy or a Gospel Preacher or any other book we advertize worth \$2.50. Will our friends give a few days' earnest attention to these matters and aid us?

EDS.

## THE FIRESIDE.

### OLD TIMES.

There's a beautiful song on the slumberous air  
That drifts through the valley of dreams;  
It comes from a clime where the roses were,  
And a tuneful heart and bright brown hair  
That waved in the morning beams.

Soft eyes of azure and eyes of brown,  
And snow-white foreheads are there;  
A glimmering cross, a glittering crown,  
A thorny bed and a couch of down,  
Lost hopes and leaflets of prayer.

A breath of spring in the breezy woods,  
Sweet wails from the quivering pines—  
Blue violet eyes, beneath green hoods,  
A bubble of brooklets, a scent of buds,  
Bird warblers and clambering vines.

A rosy wreath and a dimpled hand,  
A ring and a slighted vow—  
Three golden links of a broken band,  
A tiny track on the snow-white sand,  
A tear and a sinless brow,

There's a tincture of grief in the beautiful  
song  
That sobs on the slumberous air,  
And loneliness felt in the festive throng,  
Sinks down on the soul as it trembles along,  
From a clime where the roses were.

We heard it first at the dawn of day,  
And it mingled with matin chimes;  
But years have distanced the beautiful lay,  
And its melody flows from the far away,  
And we call it now Old Times.

Never repeat a story unless you are certain it is correct and not even then unless something is to be gained either of interest to yourself or for the good of the person concerned. Tatting is a mean and wicked practice and he who indulges in it grows more fond of it in proportion as he is successful. If you have no good to say of your neighbor, never reproach his character by saying that which is false. He who tells you the faults of others intends to tell others of your faults, and so the dish of news is handed from one to another till the tale becomes enormous.

### Beside All Waters.

BY ETHEL GRAY.

"I am almost discouraged, Amy. Outside of my daily routine of school duty, I find so little opportunity of doing anything for the Master. I can only save the merest pittance from my salary, for benevolent objects. And I so long to do something for Jesus."

These were the words of a young lady teacher in one of the public schools, to a friend who was visiting her and who was just accompanying her from her home to the school room in which eight hours of her daily life were spent.

Before Amy had time to frame a reply, the friends came upon a group of ragged urchins, quarreling over a game of marbles. The young lady chanced to step on one of the marbles, which, rolling against others, displaced the game. The boys scowled angrily, but their frowns changed to wandering glances at each other, as the young lady pleasantly exclaimed: "Oh, how staid in me! I beg your pardon, boys. I think I shall have to pay a fine."

Drawing from her satchel an orange, designed for her noon lunch, she proffered it to a boy whom she had heard profanely using the name of God but a moment before.

"I am sure," she continued, "you have learned enough of arithmetic to be able to divide this orange into five equal parts—haven't you?"

Yes'm—but we don't need it. You keep it. We don't mind about the marble—you didn't mean to;" re-

plied the other boy, half abashed, but evidently in a better temper.

"I shall enjoy giving it to you, however," said the young lady; "and if you will allow me, I beg that you will try not to break the third commandment. Can any of you recite it?"

The boys hung their heads and were silent. In clear low tones the young lady repeated:

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." I thought I heard some of you break that commandment just now. God is your Father and your best friend. Please don't grieve him by swearing." She smiled and again offered the orange, which, this time, was received with a "Thank you." And with a cheerful "good morning," she passed on.

"Dear Rose," said Amy, "don't you call that an opportunity found and improved?" In the space of two minutes you have suggested a reform, taught a lesson of politeness, and diffused some idea of knowledge, beside preaching and practicing a sermon on positive religion.

Rose laughed. "You magnify trifles, Amy. You indeed see 'sermons in stones, and good in everything' I do. You are too partial."

Just then a newsboy offered his papers.

"Why this is Rich. Webber," cried Rose drawing out her portmonnaie, as the boy folded for her a paper. "How glad I am to meet you. You were absent last Sunday, and I feared you had the chills again."

"I had," said the boy, radiant with smiles, "but I went to that doc-

tor you told me, and he cured 'em up. I'll be on time next Sunday. I know both lessons."

"I knew you would get the lesson if you were well," said Rose. "Don't forget Him from whom comes every good and perfect gift; and thank him for the blessing of health."

"One of my mission Sunday school boys," said Rose to Amy, as they passed along.

"Indeed?" said Amy archly. I thought it *another opportunity*."

A few blocks further on, the friends met an Irish woman laden with a large basket of marketing on one arm, and a baby of several months on the other, while a child about ten years old clung to her skirts, fretting and crying, because weary and unable to walk as fast as its mother required it. Rose's sympathies were at once enlisted.

"Too much of a good thing is almost as bad as not enough," she said pleasantly to the over-burdened mother, while at the same time she stooped to tie the little one's shoe, which was slipping up and down at every step and sadly impeding its progress.

"Here you have these two pretty babies and plenty to feed them, judging from your goodly basket. And there's a comfort, though it is a little trying to get all these good things safely home this warm morning. Don't cry, little one. Here's a little weenty-teenty-tonty lead pencil for you; and here's a nice, cunning little piece of note paper—and you shall carry them all the way home yourself, and write a love letter to me, if you won't cry any more. There—that's a nice little Tot."

The child was hushed and happy. "Thru' for ye," spoke the mother. "It is a main thrial to lug the two childer to the market, but the fayther is dead and it's meself that kapes the boordin' house forenist the plain mill, and there's niver a sowl to lave the childer wid—an' it's throuble-some comforts they are, I'm often thinkin'."

"O, but you know that we were all that, once. Somebody had to be troubled with us. It's our turn now. This little puss will run along as nicely as can be, now that the bothering shoestring is out of her way."

The mother smiled and shifting her loads, called upon the Virgin to bless the "swate, sunshiny face of her," and went on her way with a lighter step, for the few cheery words and the little service.

Amy turned to her friend with a smile that was almost adoring.

"Rose of the world," she said "never despond. Little home missionary, if you only have one day to live, the world which has already drifted by us, this morning, will be better, because you have lived. You do good as you have opportunity. Who can do more? Remember, '*Inasmuch as ye have done it unto one of the least of these*'—"

And Amy spoke truly. Day by day the patient toiler sowed the good seed, in pleasant smiles and cheerful words, kind offices and pure counsels, along the daily pathway of her life's journey, through many a toilsome year. And now she is

"Beyond the sowing and the reaping." The rose no longer blossoms in the word, but has been transplanted to the bowers of Paradise.

Its pleasant fragrance lingers. In our city are there not other Roses? May not they, too, distil a daily perfume?

"Wake, O, Northwind; come, O, Southwind, O'er our garden, softly blow;  
Bid the Rose's sacred perfume,  
From our tender plants to flow.  
Come, Beloved, to Thy Garden;  
All its sweets to Thee it owes,  
Shed Thy holy fragrance o'er us,  
Sharon's fair and fadeless Rose."

—*Central Christian Advocate*,

### Family Government.

AS MANAGED BY SOME HUSBANDS.

What ought, what can a mother do when a good, pleasant, careless husband constantly thwarts all her efforts to teach or govern the children, and yet cannot be made to see or feel what he is doing?

Let us illustrate and sketch from memory, not imagination:

"Mamma, please give me a piece of pie?"

"No, darling, one piece is enough."

"Half a piece, please, mamma?"

"No, Freddie, no more."

"A very little piece, mamma dear?"

"No, Freddie, no."

"Do give the child a little piece; I'll risk its hurting him."

And the mother gives it.

"Mamma, may I go out to play?"

"It's very chilly, and you have a cold; I don't think it is best."

"Bundle me up warm, mamma, and I won't take cold."

"I fear you will. You must play in doors to-day."

"Just a little while, please, mamma?"

"No, Freddie, you must not go out to-day."

"Do let the child go out. What a girl you are making of him. Women never were fitted to bring up boys. Dress him warm and let him run; it will do him good."

And Freddie went out.

"May I have my blocks in the parlor, mamma?"

"No, Willie, make your block house in the dining room. Miss L. is an invalid, and I want the parlor very quiet."

"I'll be very quiet."

"You will intend to be, but you cannot help making some noise, and as Miss L. very rarely goes anywhere I fear she will be very tired at best; so be a good little boy and play in the dining-room this afternoon."

"I won't make a bit of noise, nor tire her one speck."

"You must play in the dining-room, Willie, and not say any more about it."

"Nonsense, it will do her good to see a happy little face. It will give her something besides her own pains and aches to think of. Let him bring his blocks in the parlor."

And he brought them in.

"What a torment that boy has got to be! It's tease, tease, tease, from morning till night. It's enough to wear out the patience of Job. If you won't whip him, I will."

And he whipped him.

Query—Who ought to have been whipped?—*Mother at Home.*

Bro. J. I. Rogers is holding a successful meeting in Covington, Ky.

Let but patience be in the heart, and neither anger, nor discord, nor hatred will be able to find a dwelling within it; if they attempt an entrance how soon will they be expelled and depart from thee, that the home of peace may have continued abiding in that heart where it rejoiceth the God of peace to dwell? Yea, if the Christian has come forth from fleshy rage and strife, and has entered meek and tranquil, as from amongst the tempests of the sea, within the haven where is Christ, how can his heart give admittance to anger or discord, knowing that it is forbidden him to render evil for evil, or bear hatred unto his brother?—*St. Augustine.*

#### Almost Persuaded.

A leaky ship went out to sea, and a passenger was almost persuaded not to trust his life in it, but he did so, and he perished. A bubble speculation was started in the city, and a merchant was almost persuaded to have shares in it, but he bought the scrip, and his estate went down in the general shipwreck. A person exceedingly ill, heard of a remedy reputed to be most effectual, and he was almost persuaded to take it, but he did not, and therefore the disease grew worse and worse. A man who proposed to go into a subterranean vault in the dark, was almost persuaded to take a candle, but he did not, and therefore he stumbled and fell. You cannot have religion by being almost persuaded to have it. Your hunger cannot be appeased by almost eating, nor your thirst quenched by almost drinking. A culprit was almost saved from being hanged,

for a reprieve came five minutes after he was turned off, but alas! he was altogether dead, despite the almost escape. A man who has been almost persuaded to be saved, will at the last be altogether damned; his being almost convinced will be of no conceivable service to him, This seems so grievous, that the life of God, and the light of God, and the heaven of God, should glide by some of our readers, and you should be almost persuaded, and yet should miss them, through not being Christians.

### Boys and Smoking.

The French people carry the practice of smoking to a degree of perfection which constitutes it almost a fine art. The men smoke, the women smoke, and the boys smoke. Whether the girls and babies smoke or not, we do not know, but they have so few of them that it does not perhaps make much difference whether they do or not. The effect of smoking on boys is said, by an able medical writer, who has been investigating the subject, to be most favorable to the development, not of a manly, noble, healthy character, but of pallor, anemia, palpitation of the heart, a diminution of the normal number of red globules, dyspepsia, want of intelligence, and a liking more or less decided for strong drink. This information must be decidedly gratifying to the savans of science, who have so often proved tobacco to be so wholesome a narcotic. Added to former evidence, it will make an argument so strong, that even that enthusiast laborer against its use, George Trask, will perhaps see the

folly of doing any more, and give up his work of distributing tracts broadcast to induce boys to let tobacco alone. Of course they will not let it alone. Its effect on French boys is incontestable. What better evidence do they want that they can use it? And then, again, this same authority has noticed a very strong objection to breaking off. He says: "Those who abandon the practice before any organic lesions are produced perfectly recover their health." This is unfortunate. Why should boys wish to be so much unlike other people as to be healthy? If they are sickly they can be petted and pampered, escape work, and die, and go out of this world early. But seriously, why do boys ever smoke? Because the example is set them by their elders. They are the most perfect imitators in the world. They like to try their hand at whatever they see others doing. Set them a good example and they will follow it. Set them a bad one and they will follow that too.—*Herald of Health.*

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# THE GOSPEL ADVOCATE

VOL. XII.

LIPSCOMB & SEWELL, Editors.

NO. 48

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History and Teachings of Jesus and  
the Apostles.

CHAPTER LV.

The Daughter of a Canaanite Woman Cured—Four Thousand People fed by a Miracle—Signs of the Times—The Leaven, or Teaching of The Pharisees and the Sadducees.

On the western coast of Palestine, and near the edge of the waters of the Mediterranean, stood the ancient cities of Tyre and Sidon.

Having closed his somewhat "protracted" meeting at Capernatim, "Jesus went out from there, and withdrew to the vicinity of Tyre and Sidon. And he entered a house, and was desirous that no one should know it, but he could not escape notice; for a woman of Canaan, a Greek—a Syrophenician by nation\*—whose lit-

tle daughter had an impure spirit,† heard of him, came from those borders, fell at his feet, and cried [out], saying: "Pity me, Lord, [thou] son of David; my daughter is grievously vexed by a demon." But he answered her not a word. Then his disciples came and entreated him, saying: "Send her away, for she is crying after us." But he, replying, said: "I am sent only the lost sheep of the house of Israel." But she came and worshipped him, saying: 'Lord, help me!' Jesus, however, said to her: "Let the children be satisfied first. It is not right to take the children's bread, and throw it to dogs." She replied: "Yes, Lord; [the children's

ed, of which Sidon, or Zidon, was the capital, which, having by right of conquest, been united to the kingdom of Syria, added its old name Phœnicia to that of Syria. The Canaanitish woman is called a Syro-Phœnician (Mark vii: 26) because she was of Phœnicia, which was then considered as making part of Syria. St. Matthew calls her a Canaanitish woman, (Matt. xv: 22-34,) because this country was really peopled by the Canaanites; Sidon being the eldest son of Canaan, [Gen. x: 15.] The Syro-Phœnicians were so called to distinguish them from the Phœnicians of Africa, who were called Lyby-Phœnicians."

\* The following extract from Horne, Vol. II, p. 452, will interest many of my readers, especially those who may have imagined a contradiction between Matthew and Mark, whose differing accounts I have carefully blended:

"Syro-Phœnicia is Phœnicia, properly so call-

† It is not here meant that the girl's spirit was impure, but that she was possessed by a demon, that was an impure spirit.

bread must be given to the children,] and the dogs, too, eat of the crumbs that fall from their master's table.'

Then Jesus, replying, said to her: "O woman, great is your faith! For this remark, go your way. Let it be as you wish. The demon has gone out of your daughter.' And her daughter was cured from that hour. And, going home, she found the demon departed, and her daughter lying on a bed."

Such is the brief, evangelical account of this western journey from Lake Tiberias to the Mediterranean sea, and of what transpired at the house of some friend. We have here presented an example of faith and humility, which commands our highest admiration. This woman, instead of getting insulted at being classed with those whom the Jews regarded as "dogs," accepted the position of a domestic animal, and claimed the right to partake of the dog's portion. This showed her unbounded confidence in the Savior; which confidence, or faith, he did not fail to commend.

We might observe here, perhaps, without being considered tedious, that while Jesus' mission was to save people of all nations, he was specially sent to the Jews. He had a special mission to those that remained of the ancient chosen people of God. And this was peculiarly proper, that this people, "to whom (Paul says,) were committed the Oracles of God," should first be called from their wanderings to the fold of Christ.

Resuming the narrative: "And Jesus left there," says Matthew, "and came near the Lake of Galilee,

through the midst of the parts of Decapolis, and went up into the mountain, and sat there. And great crowds came to him, having with them the lame, the blind, the deaf, the crippled, and many others; and laid them at Jesus' feet; and he cured them; so that the multitude were astonished when they saw the dumb speaking, the crippled sound, the lame walking, and the blind seeing; and they praised the God of Israel."

One particular instance of the many cures performed on this occasion, is thus narrated by Mark: 'And they brought to him a deaf man, who had an impediment in his speech, and they entreated him to lay his hands upon him. And he took him aside from the crowd and put his fingers in his ears. Then he spit, and touched his tongue; and looking up to Heaven, he sighed, and said to him: "*Ephphatha*," which means, "Be opened." And at once his ears were opened, and the band of his tongue was loosened; and he spoke plainly.

Then he charged them to tell no one; but the more [strictly] he charged them, the more diligently they published it. And they were astonished out of measure, and said: 'He has done everything well: he makes the deaf hear, and the dumb speak."

Clarke thinks this a "difficult place." - He says: "There is scarcely an action of our Lord's life, but one can see an *evident reason* for, except this." And, in order to avoid the supposed difficulty of the passage, (which represents Jesus as *spitting*, and doing other things for which we can see no 'evident reason!') he submits the following paraphrase,

as giving the "true meaning of this otherwise (to him and many others) unaccountable passage:'

"*And Jesus took him aside from the multitude, and [the deaf man] put his fingers into his ears, intimating thereby to Christ that they were so stopped that he could not hear; and having spat out, that there might be nothing remaining in his mouth to offend the sight when Christ should look at his tongue, he touched his tongue, showing to Christ that it was so bound that he could not speak; and he looked up to Heaven as if to implore assistance from above; and he groaned, being distressed because of his present affliction, and thus implored relief: for not being able to speak he could only groan and look up, expressing by these signs, as well as he could, his afflicted state, and the desire he had to be relieved. Then Jesus, having compassion upon him, said: Be opened.'* \* \*

According to this paraphrastic version of the passage, it was the *man*, and not *Jesus*, who "put his fingers into his ears," "spat," "touched his tongue," "looked up to heaven," and "groaned." But while the learned Doctor may be right in saying that the original will *admit* of this interpretation," I do not see that his ingenious paraphrase is worth the pains taken in its preparation. Indeed, I doubt the utility of paraphrastic commentaries; for while they sometimes exhibit the true meaning of difficult texts, if they fail at any time to correctly represent the thought or idea of the original, they are the more dangerous, *because so closely interwoven with the sacred text.*

But, in the very next chapter,

(Mark viii: 23—25), Jesus is said to have "spit in the eyes of a blind man!" Was there any "evident reason" for this?

But I do not see what is gained by attempting to show that Jesus did not 'spit' or 'sigh' before saying, "*Ephphatha*," Surely there is nothing more unaccountable in Jesus' act of touching the dumb man's tongue, than in making "clay" with "spittle" to anoint the eyes of a blind man.\*

We come now to a second instance of the wonderful multiplication of bread and fishes. The feeding of the five thousand, with five loaves took place, as appears from John (vi: 4), just before the third passover. This Passover appears now to be past, and the third year of Christ's ministry begun. And we shall yet see how much is crowded into the last year and a half of Jesus' stay on the earth. The Christian history, from now on, becomes, if possible, more and more interesting and important to the close. The greater part of subsequent events especially those of the last few weeks previous to the crucifixion, and the six weeks following, are much more fully and circumstantially reported, than the intermediate occurrences of the Gospel period.

After the Savior had remained three days on the mountain, with the crowds of people, curing their diseases, and, doubtless, teaching them, he called his disciples to him, and said: 'I pity the multitude, because they have been with me now three days, and have nothing to eat. And I am not willing to send them away fasting, lest they faint on the road.'

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\* John ix: 6.

How kind and compassionate is the lovely Redeemer! What a concern he feels for the people! O, Friend of humanity! Would that all who are capable of benefitting mankind, would thus sympathize with the poor and the needy.

The disciples do not seem to have shared his benevolent feelings; for they coolly replied: "From what source should we have, in the desert as many loaves as would satisfy so great a multitude?" Then Jesus said to them: 'How many loaves have you?' They said: 'Seven, and a few little fishes.'

Then he commanded the crowd to sit in a reclining position upon the ground†. And he took the seven loaves and the fishes, gave thanks, and broke, and gave them to the disciples; and the disciples distributed to the multitude. And they all ate, and were satisfied.

Then they took up what remained of the broken pieces—seven baskets full. And those who ate were (in number,) four thousand men, besides women and children. And he sent away the multitudes, and, entering a boat, [he] went into the vicinity of Magdala."

It will be well, perhaps, to notice here a slight discrepancy between Matthew and Mark. For while Matthew says he (Jesus) entered the confines of Magdala, Mark avers that, "He immediately entered a boat, [in company] with his disciples, and went

into the regions of Dalmanatha!" As it is natural for us to go to the learned, or such as are reputed scholars, for information about matters of difficulty, we turn, in the present instance, to William Smith, and find, in his *'Dictionary of the Bible,* the following article:

*"Dalmanutha:*—From a comparison of Matt. xv; 39 and Mark viii: 10, we may conclude that Dalmanutha was a town on the west side of the Sea of Galilee, near Magdala. The latter stood close upon the shore, at the southern end of the little plain of Gennessaret. About a mile from Magdala is a narrow glen to the south at the mouth of which are the ruins of a village. The place is called Am-el-Baridah, "the cold fountain." Here, in all probability is the site of the long-lost Dalmanutha."

Trusting this explanation will be satisfactory, I shall now proceed to notice the short interview the Savior had with the people of this "region:"

"Then the Pharisees and Sadducees came to tempt him; and [they] asked him to show them a sign from Heaven."—As if he had not already performed many miracles!—"But he, answering, said to them: 'When it is evening, you say: 'Fair weather! for the sky is red.'" And in the morning: "A storm to-day for the sky is red and lowering." Hypocrites! you know how to judge of the face of the sky; but can you not [judge of] the signs of the times? A wicked and adulterous race† [of people] is look-

\* This "free" translation will convey to the reader a most definite idea of what Jesus told the people to do. This crowd [of people] did not sit up, as we do, nor lie down on their sides or backs! They lounged rather; but this word is not so elegant as "recline,"

† Matt. xvi: 4. Observations on the words 'race' and 'generation' are deferred, till we come to Mat. xxiv: 34. I want to read all that Lamar and Goodrich have to write on this subject, before commenting myself.

ing for a sign;\* yet no sign shall be given it except the sign of Jonah, [the Prophet.] Then he left them and went away." And, entering a boat, he and his disciples came to the opposite, or eastern side of the Lake. The disciples, having forgotten to take a supply of bread with them—Mark says "they had but one loaf of bread with them in the boat"—Jesus takes occasion to speak figuratively again, as he had done at Capernaum, when he called himself the bread from heaven,—“He says to them: “Pay attention, and beware of the leaven of the Pharisees and Sadducees.’ Then they reasoned among themselves, saying: “It is because we took no bread.” Do you not yet perceive, nor understand? Is your heart still hardened? Having eyes, do you not see? And having ears do you not hear? And do you not remember? When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up? They said to him: ‘Twelve.’ ‘When I broke the seven loaves among the four thousand, how many baskets full of broken pieces did you take up?’ They replied: ‘Seven.’ Then he said to them: ‘How is it that you do not understand, that I did not speak [literally] of bread, when I commanded you to beware of the leaven of bread, but of the teaching of the Pharisees and of the Sadducees.’

Those words of caution to the disciples of Jesus may be of some benefit to us. We certainly have teachers who, like the Pharisees and Sad-

duces of old, stand in need of watching. It is well to beware of those teachers whose words, like leaven in meal, will create a vitiated public sentiment. How much of our modern popular teaching is erroneous, corrupt and vitiating! And yet it has so permeated the public mind, that to question its correctness is to incur popular censure, excite prejudice, and lose the favor, countenance and support of those thus imbued with false teaching.

Let us, then, listen to our teachers; but beware not to swallow everything indiscriminatingly, even from our best instructors; for no man is infallible, as a teacher, since the days of the apostles.

W. PINKERTON.

*Unionopolis, O., Nov. 6th, 1870.*

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To our Friends.

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Greatly desiring to extend the circulation of the Gospel Advocate, we propose to send to all new subscribers ten numbers of the present volume, together with the Advocate for the year 1871 for \$2 50. An extra copy with a club of ten.

Will not our friends immediately set to work to aid us? Show this proposition to your friends and neighbors and induce them to subscribe at once. While the weather is good, give attention to this matter and aid us in a good work.

EDS.

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It is nobler to be sincere than to wear the escutcheon of knighthood or to boast the blood of a line of kings.

\* Mark says: “He sighed deeply in spirit, and said: ‘Why does this generation [or race of people] seek a sign!’”

## OBITUARY.

*Brethren L. & S.:* Died at his residence in Hopkins County Texas, on the 24th of September, 1870, our dearly beloved Bro. Dr. Elijah R. Hooten.

Bro. Hooten was born July 29th, 1817 in Bedford Co., Tenn., being 53 years old. He obeyed the Gospel in early youth, and emigrated to Texas in the Fall of 1846. Settled in the wilderness portion of the county near where his body now lies. When he arrived in Texas he was without means. A settlement was soon made and a house of worship reared, the oldest congregation of Disciples in this portion of the country, of which he was principal Elder met in it. Though poor in this world's goods, yet rich in faith, he was never known to despond. He was always cheerful—pressing onward, comforting the disconsolate, strengthening the weak, and confirming the strong, persuading the sinner, and encouraging the Christian. The Bible was his theme by his fireside, in the stand, and while administering to the afflicted, every word was seasoned with love; so much was he engaged in the work of love, that those who differed from him religiously or medically, were often heard to say that he was the best Christian that they ever knew.

While others thought him faultless, he felt his weakness and was always ready to confess his faults. He expressed his willingness to meet death. He whispered in my ear "my way is clear; my hope is worth ten thousand worlds like this. I have spent my life trying to be ready to meet my Savior in peace." O! what

sweet words to hear from a departing brother!

He leaves behind 10 loving children and the companion of his latter days, as well as a large congregation of brethren and sisters in the Lord to mourn his loss. As the Scriptures have said, "blessed are they that die in the Lord, for their labors do follow them."

Yours in the one hope,

J. R. HOOTEN.

*Christian Review* please copy.

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### What Shall we call it?

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From The Baptist Watchman.

MESSRS. EDITORS.—The following remarks were suggested by the action of the Baptist Association on last Saturday evening, and are submitted with a desire to promote harmony and good feeling among Christians.

In making appointments for the different houses of worship in the city, the Association seemed much at a loss how to have the appointment announced for the house on the corner of Main and Academy Streets. Mr. Graves thought it would not do to say "Christian Church," because that might imply that there were no other Christian churches in Murfreesboro. —Mr Eaton very curteously remarked, "that if the members of the church called it 'Christian Church' and if society recognized it by that name, as he believed it did, he thought the Association might do so too; and finally, after some discussion and deliberation, they agreed to announce preaching on Lord's day at the Christian Church.

Now we believe a simple statement of the position which those worship-

ing at the house referred to, desire to occupy, in this respect, would do much to relieve such Associations of any further difficulty in this matter.

They believe that all Christians should be united in one brotherhood. And believing that all human creeds, names, and other devices to dismember the body of Christ, are opposed to that spirit of love and fellowship which should characterize the followers of Christ, and desiring to stand aloof from the strife and conflicts of religious parties, they cannot consistently accept any name that would separate them from other true followers of Christ. They, therefore, desire and consent to be called only by such names as were used to designate the disciples of Christ in the apostolic day, such as Christians, disciples, brethren, &c. &c. They also desire their congregation to be known only as a church of Christ, or by such names as are found applied to the churches in the Bible, and which all churches may now wear in common. If other Christians separate themselves from them they cannot help it—they cannot be to blame for it. They only claim a right to refuse such names, and to avoid partyism in any manner whatever.

Our young friend, Mr. Eaton, misapprehends them in supposing that they would willingly accept the name "Christian" as a party name to distinguish them from other christians. It is very true, as he remarked, that society adopts that idea, but from the fact that it finds in a community no other churches satisfied to wear such simple, old fashioned names.

It is not assumed, as Mr. Graves' remarks would seem to imply, that

there are not or can be no other churches of Christ in our city. The communication tendering to the Association the church building, was signed by the "Elders of the church of Christ meeting on corners of Main and Academy Streets." If they had received communications of the same sort from every congregation in the city, they would have found no difficulty in making the appointments.

In cities where there are more than one Baptist Church, they have no difficulty in distinguishing them without affecting the unity of the Baptist Church.

We read in the Bible of many churches, but designated only by their locality, as the churches of Corinth, Ephesus, Rome, &c.—Where there were several churches in the same city, they were probably designated by the streets upon which they were situated—certainly not, that we read of, by any names representing denominational creeds, although the apostle Paul appears to have seen a tendency that way from what he wrote in the first three chapters of his first Corinthian letter. The Church in Murfreesboro referred to desires to imitate, as far as possible, those primitive churches acting under the direction of the apostles, and, resting upon the word of God, rise above the party strife which they see around them.

It is not to be expected that those who have been long used to the idea that they belong to a party, and the noblest work of life consists in converting men to a belief of their creeds, could look with favor on any movement for peace and harmony that did not tend to place their party upper-

most. It is mortifying to such persons to have to recognize the claim of a congregation of Christians to rise above the strife in which they are engaged, and they will resort to all manner of offensive epithets, under pretence that they know not how else to distinguish such a congregation. A man who does not admit the right of Christians to live aloof from such strife, does not wish to see them do it. He feels that his garments are polluted and he will suffer by the contrast. He is, therefore, never better pleased than to see all Christians wear some name that would drag them down to his level.

Is it not deplorable that we live in a day of such jealousy and strife, that a Christian is not allowed to call himself simply a Christian, or disciple of Christ, rejecting all unauthorized names and party creeds? Or is the spirit of hostility so rife that a congregation of Christians cannot exist without raising its battle-flag inscribed with its party doctrines?

We are glad to believe that there are some, perhaps many, members of this Association who rise above such a spirit. We shall not soon forget the powerful argument made on Lord's day morning by Mr. Griffin, contrasting sectarianism and division with the unity of the church of God; his earnest and eloquent appeal to all Christians to search the Scriptures, and his closing prayer that the church might be united, and take the Bible as its only rule of faith and practice.

The works of such men will live when those of narrow-minded bigots will be consumed as stubble.

Very Respectfully,

UNITY.

## Church News.

*Bro. Lipscomb:* I have just closed a very interesting meeting at Roadville, Charleston Co., resulting in six additions to the little body of Disciples located there. Of these one was from the Baptists, two from the Methodists, and three who had been scholars in a flourishing Sunday School conducted by our brethren.

About two years ago, I visited this section for the first time and organized the few names there into a church, and since that time they have continued to keep the ordinances of the Gospel, and their faithful efforts in the dissemination of Scriptural knowledge have been productive of calling the attention of the community to apostolic Christianity.

This has been for a long period a Methodist community, several of whom have never witnessed an immersion. I found their camp-meetings in full blast, consisting of the usual exercises of shoutings, swoonings, laughings, and other ebullitions of animal excitements. Notwithstanding all these, some independent minds were found, disposed to listen to the truth. Of this number were two ladies, who, renouncing Methodism, embraced Christianity, and were added to the Christian Church. To the Lord be all the praise.

Your Brother,

J. S. HAVENER.

*Barnwell C. H., S. C.*

*Brethren L. & S.:* As it is always solacing to Christian people, to hear of the success of the Gospel, I would report a meeting which commenced on Saturday before the first Lord's



day of the present month, and continued until Thursday night following, and resulted in the organization of a congregation of some 38 members, 15 of which were received by faith and obedience, among whom were two from the Methodists. All of which was the result of the able and forcible manner in which brethren Nash, Watson and Wilkerson presented the Gospel. Truly this was a time of rejoicing in Hickman county, especially around and about Enon which is the name of our house.

Yours in the one faith,  
W. H. FINCH.

We were recently in a meeting of seven days, at Antioch meeting house, ten miles west of Franklin, Ky., which resulted in the addition of twenty-two, to the little band of disciples at that place. The brethren there have great reason to be thankful to God for the success of his truth. The prospects for further success of primitive Christianity in that community are good. Bro. T. W. Brents informs us that there were thirty-six additions to the church meeting at Liberty meeting-house, near Richmond, Bedford Co., Tenn.

E. G. S.

#### Report of a Co-operation Meeting.

EDITORS GOSPEL ADVOCATE:—At New Hope Church, Hardeman Co., Tenn., a Co-operation Meeting was held, beginning on Saturday before the 5th Lord's day in October last.

The house was called to order by Bro. Lee Thomson.

Preaching brethren, Clinton Moore, K. L. Rose, and Joseph Greer were in attendance. Bro. Joseph Greer

was called to the chair, and T. L. McGee secretary.

The following churches were represented:

New Hope Church, originally organized 19th of March, 1837 with five members. Reconstituted in 1867 with 20 members; present number 83—41 males, 42 females.

This church has a treasurer, two deacons and one evangelist. Meets monthly for worship and breaking the loaf.

The congregation at Mt. Vernon, McNairy Co., Tenn., was organized on the 3rd Lord's day in August last. It now numbers 16 members, in favor of the Co-operation movement.

The church at White Oak Springs, McNairy Co., Tenn. Number members 56; 2 Elders, 2 Deacons, 2 Evangelists. Meet monthly for worship.

The church at Enon, Tippah Co., Miss. Number members 45.

Liberty Church, Tippah Co., Miss.

The church at Holly Springs, Tippah Co., Miss. Bro. K. L. Rose, Evangelist; all in favor of the Co-operation movement.

Our next annual Co-operation Meeting will be held at Holly Springs church, Tippah Co., Miss., beginning on Saturday before the 2nd Lord's day in Sept. 1871.

Liberal contributions were made at our last Co-operation Meeting.

Our beloved Bro. Joseph Greer was chosen and sent to evangelize during the next conference year, which position he accepted.

The Secretary was then ordered to send a copy of the proceedings to the *Apostolic Times*, and one to the *Gospel Advocate* for publication.

Done by order of the New Hope Church, Hardeman Co., Tenn.

JOSEPH GREER, Chr.  
T. L. McGEE, Secr'y.

### More about the Holy Spirit.

*Bio. Lipscomb*: Allow me to address the following reflections to you, though I write rather for your readers, inasmuch as there are some things in your review of my remarks on "Laying on of Hands," that call for your especial attention.

We agree as to the conclusion reached as to what laying on of hands signifies or proposes to accomplish, but we differ widely in our methods of reaching that conclusion. I was very well aware that certain things I regarded as settled by the Scriptures were not so regarded by others, and moreover they were regarded as settled in the opposite direction by most persons. This however is no uncommon occurrence, and with you, I am willing to dispute the doctrine of Papal Infallibility though settled by the voice of an Œcumenical Council.

The only way to come to an agreement is to compare views, and for one to unsettle the position of the other. You correctly deduce my position from my article, namely: The Holy Spirit is not possessed at this day by Christians, and those who received the Holy Spirit could work miracles.

While the Scriptures do not categorically teach this, nothing to my mind is more plainly taught by a just comparison and grouping of the Scriptures, and I feel that it is not impossible to bring the attentive student of the Scriptures to thus understand it. In the first place I would submit

a question of interpretation. You admit that the Scriptures quoted in reference to the possession of the Holy Spirit, were addressed to Christians of the apostolic age, but argue if that be a reason for not applying them to ourselves, the same ground would exclude the application of any Scripture to us, since all Scripture was addressed to Christians of the apostolic age who possessed the Holy Spirit. I mean all of the New Testament as you correctly say. Would you adopt the converse of this, and say that because one passage of the New Testament is applicable to us, therefore every one must be? I do not contend that because the Scriptures were not addressed to us, none of them can be applied to us, but that they may not be applied to us. Whether any passage may be applied to us depends upon circumstances and I hold that circumstances forbid the applying to us any passage that would imply our possession of the Holy Spirit. As these circumstances will appear in the discussion of the question before me, I will not stop here to remark them.

In the next place I would have it noticed that I occupy the negative of a proposition, and hence can justly call upon the affirmant to show his reasons for believing that the Holy Spirit is possessed by Christians at this day. This being the case, and having no argument before me for refutation, it will be proper for me to reply to such arguments as are usually presented, or such as we may suppose would naturally be brought forward.

Here I would protest against a very common mode of speaking of the Ho-

ly Spirit and its operations. It is not uncommon to hear of the ordinary gift of the Holy Spirit, and the extraordinary. I never hear this without thinking of the distinction tried to be made between historical and evangelical faith, and wondering where the Scripture authorizes it. I read of faith in the Scriptures, but nowhere of the distinction made between historical and evangelical faith, so I read in the Scriptures of the gift and reception of the Holy Spirit but I nowhere read of an ordinary and extraordinary gift of the Holy Spirit. Nor do I find the distinction made between a miracle-working gift of the Holy Spirit, and a non-miracle working gift. I read of the gift and reception of the Holy Spirit, and I see that those that received it did miracles, and of any other gift of the Holy Spirit the Scriptures are as silent as the grave so far as I know.

The Holy Spirit as possessed by Christians of the apostolic age is spoken of as the Spirit *promised*. This brings us to notice the Holy Spirit as it was promised. I think I am prepared to show that the Scriptures promising the Holy Spirit do not justify the belief that the Spirit would be given to some to do miracles, and to others for (to me) no conceivable purpose. This last remark causes me to digress a little from my line of argument to make a quotation from the last part of your remarks on the "Witness of the Spirit" found in the same number with my article, page 1047. You say, "There is not in the Bible a single indication that the Spirit ever made an impression on individuals other than through plain, tangible words, heard and understood."

This is strong language, but such as I heartily endorse. But, this being true, I ask does the Spirit speak to us any words at the present day other than those contained in the Christian Scriptures? If not, then he does not make any impression on any individuals at the present day, other than is made by the Christian Scriptures. We have the Christian Scriptures, now, pray tell us what advantage do we derive from possessing the Holy Spirit (admitting we possess it) if it can make no impression other than through words heard and understood. I do not believe that the mind or spirit of man can be impressed but by the reception of ideas, and ideas do not exist without corresponding words, hence psychologically, as well as Scripturally, I am taught there is no possessing of the Holy Spirit at the present day.

But to return to my train of thought. I greatly desire some one to show me from the promises made of the Holy Spirit any reason for believing that Christians would possess the Holy Spirit without being able to do miracles. This, I may observe, is the proper place at which to start in the investigation of the subject, and I trust all who are desirous of knowing the truth of the matter will ponder well the promise of the Holy Spirit, and I will not be surprised if before getting any farther in the investigation than the promise, that they will have reached the same conclusion as myself. When we have satisfied ourselves that the Holy Spirit was only promised to enable persons to do miracles, we shall not be long in understanding from 1st Cor. xiii : 8-13 and from Eph. iv : 11-14, that the

gift was limited to the apostolic age. We can add no more at present.

J. L. T. HOLLAND.

*Little Rock, Ark.*

Our brother will pardon us. But we never proposed a discussion of this subject, much less have we proposed to lead in it. Our brother is about the only man we know occupying the position he does. We do not feel called on to lead in a discussion on this subject in the *ADVOCATE* for his sole benefit. Besides, it is an old, well recognized principle among logicians, that when a man objects to a universally accepted idea, or attacks a common custom it is his duty and place to lead whether technically in the affirmative or not.

There are simple, plain passages of Scripture that we could quote which in their plain, simple acceptation would indicate that every child of God received the Spirit of God. It would certainly then devolve upon Bro. H. to show that these passages had a limited application. This would throw him practically in the affirmative. We would not expect to quote a single Scripture not already familiar to our brother. Besides we started out on a wholly different subject. It would suit our feelings much better, if our brother would help us to solve the difficulties that we presented as in our way in reference to laying on of hands as approbatory, but these difficulties he ignores. We in truth believe that every child of God must receive the Spirit of God. We do not believe either that it enables them to work miracles. We are inclined to believe too that our brother believes this notwithstanding he says

he does not. We think he simply means it does not exist as an independent or material power in man influencing him by physical impact.

Neither do I. I believe the Spirit of God only dwells in the words, laws and appointments of God. And through these laws, it sanctifies, purifies, moulds and strengthens our spirits. It dwells in its own laws and institutions and through them exerts its proper and designed influence. I believe that every one who through faith receives the laws of God into his heart receives the Spirit of God into his heart. But if it acts through the word, what necessity for the Spirit? asks our brother. Why not ask if man influences through words, what necessity exists for man? If the spirit of man acts through the organs of the body what use for the spirit? If the germinative principle of the plant dwells in and acts through the seed, why does the germinative principle exist? If God acts, governs, rules and impresses man only through laws, why is God himself present every where? His presence is a spiritual one or through the Spirit.

We make these suggestions, regretting that any brother should assume such a position. For while we believe that there is nothing in our brother's position excepting a metaphysical and impractical distinctions in reference to terms, still such positions serve very greatly to furnish ground on which prejudice against the cause of God may unnecessarily be excited and perpetuated.

D. L.

## REMISSION.

Tutello, Miss, July 6th, 1870.

R. T. J. wishes us to answer through the *Herald* the following: "What do the Scriptures require the sinner to do, in order to become a christian, or to obtain the remission of his sins?"

We answer, that the blood of Christ is the procuring cause of remission, "without the shedding of blood there is no remission." Heb. 9: 22. "This is my blood of the New Testament, which is shed for many for the remission of sins." Matt. 26: 28. "The blood of Jesus Christ, his son, cleanseth us from all sin." 1st John, 1: 7. "Unto him that loved us, and washed us from our sins in his own blood." Rev. 1: 5.

Faith in Christ's blood is the instrumental cause of the remission of sins. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time his righteousness: that he might be Just and the Justifier of him that believeth in Jesus." Rom. iii: 24—26.

There has ever been a disposition upon the part of poor, helpless, ill-deserving man to do something in consideration of which he might claim the favor of God. This is clearly seen in the conduct of those Jews who followed Christ for the loaves and fishes. When He admonished them not to labor for that which perisheth: they asked, what shall we do, that we might work the

works of God? Jesus answered, "this is the work of God, that you believe on him whom he hath sent." Johr 6: 29. The young man, in Mark 10th, said, "Good Master, what shall I do to inherit eternal life." The jailor asked, "what must I do to be saved? The inspired answer was, "believe on the Lord Jesus Christ."

When Cornelius and his household were anxiously waiting to hear words from Peter, by the knowledge of which they might be saved, Peter told them that Jesus had died for sinners, that he had arisen, and that "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." Acts 10th. Our Lord in teaching Nicodemus the way of salvation sets this subject in the clearest light. He says, "as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." The immersion of a believer in water is the figure of remission, and is that act of obedience in which faith in Christ is manifested—after which it is proper to call such Christians, that is professed followers of Christ. S.

The foregoing from the *Christian Herald*, (Baptist,) Tuscumbia, Ala., we publish by request, with the following comments:

The question was, what do the Scriptures require the sinner to do in order to become a Christian? The question is a simple and direct one. To such questions how difficult it is to get a simple and direct response.

Our respondent above instead of answering what the sinner must do, commences by telling what God has done. This were all well if his object was to draw clearly the distinction between what God has done and what man must do, in order to become a Christian. But this is evidently not the object. The object is to draw attention from what man must do, and under cover of what God has done, leave the impression that man can do nothing. Hence the expression, "there has ever been a disposition upon the part of poor, helpless, ill-deserving man to do something in consideration of which he might claim the favor of God." Now, this is a very commendable disposition in man, and we only regret that it is not so universal as the above sentence would indicate.

It is true that the question, 'what must I do,' was asked by the individuals as above quoted. The divine respondent in no case repels the querist by telling him he could do nothing. He simply guided him in using his faculties in obedience to the will of God; told him what was necessary to do in his condition. To the unbelieving, God said, "Believe." To him who already believed and was keeping the commands, the requirement was, "sell all thou hast and give to the poor and come, follow me."

Many persons, in studying the Christian religion, study only that part which belongs to God. They overlook and despise the part that belongs to man. They fix up theories and deliver learned discourses on what belongs to God, what is his province, what is his work, as though they were fearful, he would fail to

know or perform HIS part. Now, while man should understand God's power, goodness and mercy, still the chief point for his study is what shall man do? What has God required of him? When he studies this side of the plan of redemption with a desire of doing his part he will be made more acceptably the child of God, than any learned theories about God's characteristics, qualities or works can make him.

Again, what God has required man to do is God's work, not man's. Man, in doing what God required, does God's work, not man's. God requires only his own work to be done. When man does things not required, ordained or commanded of God, he does his own works, not God's. Man's works have always brought condemnation, while God's works have always brought salvation and redemption. God's commands are his only when applied to those persons or classes of persons to whom he gave them. Hence Pauls says, "whatsoever things the law saith it saith to them that are under the law." Rom. iii: 19. The things written in the law are not commended to those not under the law. The things commanded in the law when performed in proper order by those under the law were the works of God. Those thus doing them were doing God's works. But these same things done by those not under the law would not be God's works, but man's. Because God did not command them to those not under the law.

The principle we wish to elucidate is this. Anything commanded of God must be submitted to by these persons or class of persons to whom

it is commanded, else it is no work of God. Now, there is an utter inconsistency in intimating that man can do nothing yet saying he must believe. Believing is just as much the act of man as anything he can perform. It is not a bodily act, but an act of the mind and heart. If the mind and heart is as much a part of the man as the body is, then, to believe is as much an act of the man as to feed the poor, and much more an act of the man than being baptized. Notwithstanding it is the act of the man, for the man must believe, it is yet the work of God, because God commanded, ordained and required it. Just so repentance although performed by man is a work of God, because God required it, God ordained it. Yet man must himself repent. In the same sense baptism is a work of God when submitted to by those to whom God gives the command, "Be baptized." Indeed baptism possesses fewer of the characteristics of the work of the man who is baptized than either faith or repentance. The subject is more passive—he submits—he gives himself up as dead into the hands of another, to be buried out of himself, to be raised in another, in Christ. Baptism to a proper subject has but few more of the characteristics of a work of the individual than the burial of the dead body has of a work of the man who is dead and buried. To a proper subject it is a work of God, performed upon that individual, performed through another on that man for his good. The simple principle is, God ordains, devises, commands a work, and man performs or submits to God's work.

This is very different from man devising a work of his own and seeking remission through this device of man, as Baptists, Methodists and all who seek pardon through the mourning-bench and other human inventions. One is an example of man, seeking pardon through man's own work, the other an example of his seeking remission through doing the work of God. The Bible affords no instance of man seeking salvation through humble and faithful compliance with the requirements of God and failing of the desired end. On the other hand, the Bible affords no example of a man seeking a blessing from God by his own inventions and devices, but that he failed, and, instead of drawing near through his devices, was separated from God thereby.

Again a separating of God's appointments, a disjoining that which God hath joined vitiates and corrupts those appointments. Hence baptism without its proper associations works evil rather than good. A repentance that is not of faith is sin. Faith alone is dead and profits nought. The Lord's supper out of its proper place or observed by those not fitted, bringeth damnation instead of salvation.

We have made these remarks in view of the perversion of the Scriptures quoted in the foregoing article and the consequent suppression of the truth taught by them. It is not directly declared but pretty clearly inferred that faith is the only condition of pardon or remission.

Now with due respect to the judgment of those who teach as the foregoing writer does, we venture there is not a single passage when taken in

its proper connection that does not teach exactly the opposite. The first passages all declare that the blood of Christ is shed for the remission of sin, or cleanses from all sin. How does it do this? Through laws or conditions that were sealed and made sure by his blood. But all blessings bestowed through laws, must come as a consequence of compliance with those laws. Again the blood of Christ was shed in his death, so too we come into the blessings and benefits of that blood through coming into the likeness of his death, burial and resurrection.

But the first passage quoted to prove that faith is the only condition of salvation from sin or remission is, "Being justified freely by his grace through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past," etc. Rom. iii: 24. Here the point of contrast is simply that of justification by the Jewish law or by the system of faith in Christ. No reference whatever is made to the simple act of faith as separated from obedience to God through faith. More than this, it expressly declares that the justification comes freely of God's grace *through the redemption that is in Christ Jesus*. The salvation or justification from past sins comes through the redemption that is in Christ Jesus." Now what is that redemption or plan of redemption which is in Christ Jesus. It certainly involves all the requirements that have been made by Christ Jesus as conditions of pardon. These conditions can be appropriated only through

faith. Again this redemption is available only "*in Christ*." It can be appropriated not out of him but in him. How can we get in him that we may appropriate the redemption that is in him? We believe in Christ, we repent toward God, but as "many of you as have been baptized into Christ have put on Christ." Paul to the Galatians. This Scripture certainly indicates something as necessary more than the simple act of believing.

Of the same character is the expression, "To him give all the prophets witness that *through his name* whosoever believeth in him shall receive remission of sins." Acts 10th. Now is believing the only condition of remission given in this passage? If so, what means the expression, "*through his name*?" The remission then must come through the name of Christ. Faith is the great principle that leads to Christ but into his name we must enter and through his name receive remission. But we are baptized into the name of the Father, the Son and the Holy Spirit. The apostle Paul explains how it is we become children of God through faith when he says, "for ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ." Gal. iii: 26. He explains here how we become children of God by faith in Christ. That is faith in Christ leads us to turn to God and be buried out of ourselves and to put on Christ by being baptized into him.

In quoting Scripture in the foregoing, there is a fatal suppression of part of the truth. The jailor asked,



"what shall I do to be saved?" "Believe on the Lord Jesus Christ." This was certainly the first requirement. For faith in Christ is the great living principle of the religion of Christ without which it is impossible to please God. But was this all that was spoken unto the jailor in response to the question? "They spake unto him the word of the Lord." What that word was we may well know from the result. "He washed their stripes and was baptized he and all his straightway." Whoever gives as the whole answer given by the apostles to the question of the jailor, "Believe on the Lord Jesus Christ," is guilty of suppressing the truth and mutilating the word of God.

Again the writer quotes a paragraph from Peter to Cornelius which he mutilates and perverts even worse. He says, "They were anxiously awaiting words by the knowledge of which they should be saved." The angel said he would tell him what he ought to do. Acts x: 6. Peter says he went to tell him words whereby he and his house might be saved. Acts xi: 14. Putting the two expressions together it is absolutely certain that Peter told him words by obedience to which he could be saved. He gave him testimonies to produce faith and then commanded him to be baptized in the name of the Lord Jesus. By being baptized then he was saved from his past sins, if the Bible is true.

The writer also refers to the expression of the Savior to Nicodemus. "As Moses lifted up the serpent in the wilderness, even so the Son of Man must be lifted up that whosoever

believeth in him should not perish but have eternal life." Now the salvation from the bite of the serpent here, is typical and used by the Savior as illustrative of the salvation of the sinner from sin. But does it teach that salvation is of faith alone, without anything more in order to salvation? Most assuredly not. Read Numbers xxi: 8. "The Lord said to Moses, Make thee a fiery serpent and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass and put it upon a pole, and it came to pass if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Now, so far from this type teaching that salvation is by faith alone, faith is not mentioned at all in the Bible as the condition of healing. It is true it is implied. As faith in God and Moses as God's servant, alone would likely lead them to look. But the looking is the condition on which the healing is suspended. Indeed, they had exercised faith in God, and had repented, so that they came to Moses saying: "We have sinned for we have spoken against the Lord and against thee; pray unto the Lord that he take away the serpents from us;" and Moses prayed to God for the people." Thus these people had faith, had repentance, confession and the prayers of the faithful servant of God. Yet, all together availed not until they complied with the terms of God by looking.

Just so, faith alone will not do—but faith leads to repentance, to confession, to baptism, and in Baptism God proposes to pardon just as he

proposed to heal when the bitten ones looked at the brazen serpent. Just as faith, repentance, confession, and prayer availed not while they refused to look, just so these avail not now while the sinner, though believing and penitent, refuses to submit to God in baptism. Certainly this is an unfortunate passage to teach faith alone. Especially as the Savior had just announced that a man must be born of water and spirit in order to enter the kingdom of God. But our respondent says that the immersion of a believer is a figure of remission. When, before, was ever an immaterial act in the mind of God figured, or prefigured, by a material act like baptism? Where did he learn it was a figure of remission? Peter says the salvation of Noah by the water was a figure, a type of the salvation of the sinner by baptism. That as water was the instrument of salvation from an old world of sin, and the means by which Noah was saved from the world of wrath and brought into the world of righteousness and truth, so baptism now saves us from the world of sin and is the instrument through which God brings us into a state of remission, pardon and adoption. No amount of reasoning can obscure this plain, unequivocal sense of the passage.

Again, as a principle of interpretation, no theory can possibly be true which fails to explain all the Scriptures bearing on any question. The interpretation that remission is predicated on faith alone, could not harmonize many passages. "Repent and be baptized for the remission of sins." "Arise and be baptized and wash away your sins, calling on the

name of the Lord." "So many of you as have been baptized into Christ have put on Christ;" and a score of others.

But even taking the expression, "He that believeth on the Son hath everlasting life," as the passage of Scripture most favorable to the idea; and no one could possibly think for a moment that disobedient believers who refused submission to Christ were those contemplated by the Lord. Especially could this be held when in the light of his teaching we learn that all faith without works is dead, deceptive and ruinous. Then we fully recognize the truth everywhere patent that faith is the great living principle of the Christian religion, and that to those ignorant of it, it was especially emphasized as the pervading principle without which all else in religion is hypocritical pretence and wicked mockery. Yet we feel sure that God never has in a single law of pardon predicated remission on a simple exercise or feeling of faith without its being developed into an overt act of obedience to God.

It may have been to look at the brazen serpent, to lay the hands on the scape-goat with confession, to dip in the river Jordan, to pray looking toward Jerusalem, to wash in the pool, or to be baptized. Still, the overt act of obedience has been always required.

"If a man love me he will keep my words. \* \* He that loveth me not keepeth not my sayings."—John xiv. Again, "Hereby know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his com-

mandments, is a liar and the truth is not in him,"—1 Tim. ii. Then humble obedience is the only manifestation of faith which is acceptable to God. "Faith without works is dead, being alone."

D. L.

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Notice!

One competent to preach and teach, is wanted for a good location in Miss. Address,

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Fellowship.

LOUISVILLE, KY., }  
Nov. 20th, 1870. }

Bro. Lipscomb: Enclosed find five dollars for Bro. Lamar.

A little girl sends ten cents to aid the little ones.

A friend sitting by says send two dollars for him.

Yours, etc.,  
\* \* \*

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WANTED.

A situation wanted by a teacher of experience. Competent and well recommended.

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JOHN SMITH, JR.  
Florence, Rutheford co.,  
Tenn.

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An old farmer said of a minister whose sermons were much wanting in point: "Ah, yes; he's a good man; I dare say, but he will rake with the teeth upward."

## THE FIRESIDE.

### THE MOTHER'S GIFT.

A kiss when I wake in the morning,  
A kiss when I go to bed,  
A kiss when I burn my fingers,  
A kiss when I bump my head,

A kiss when my bath is over,  
A kiss when my bath begins;  
My mamma is full of kisses,  
As full as nurse is of pins.

A kiss when I play with my rattle,  
A kiss when I pull her hair;  
She covered me over with kisses  
The day I fell from the stair,

A kiss when I give her trouble,  
A kiss when I give her joy:  
There's nothing like mamma's kisses  
To her own little baby boy.

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Even the snowflake lets a shadow fall,  
As to the earth it softly sinks to rest;  
So may the whitest, sweetest souls of all  
Seem sometimes wrong to those who know  
them best.

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USE KIND WORDS.—There is a kind way of saying very severe things, and even a sharp rebuke may be given in gentle words. The children of the poor, who form the bulk of our Sunday scholars, are too much accustomed to harshness at home, to be much influenced for good by it at school. My idea of a Sunday school is, that it is a place where a child may come and find refuge from the sorrows, small though they be, of its daily life; that within its walls children should feel in an especial manner within the Savior's influence, because there holy love reigns as it did and does within His breast. "Suffer little children to come unto me," the Savior says. It is not, "Bring them to me," "Make them come;" but, "Let them come." As if he would say, "They will come

readily, if you hinder them not." Now, kind words spoken by the teachers in our Sunday school will draw scholars to the school, and may draw their hearts to Christ.—*S. S. World.*

### Nothing Know, Nothing Fear

I was once enjoying the beauties of a fine summer morning at Devonport by being rowed along that part of the harbor called the Hamoaze. Mt. Edgcombe and the cornish coast lay to the right as the boat went toward Plymouth; and Devonport with its dock-yard and vitualing-yard, to the left. The sea glittered in the sunshine; and Drake's Island lying in the sound, with the wonderful break-water,—that marvellous work of man's skill and perseverance,—seemed like a mighty bar of gold across the mouth of the harbor as it caught the reflection of the sunlight. All was bright and fair; and no scene, of land and sea combined, could more fully recall to the Christian the words, "Wonderous are thy works, O Lord! In wisdom hast thou made them all."

Suddenly the wind shifted, and a sudden squall brought a bank of clouds over the sky, and all looked gray and somber. The rocky heights of Plymouth seemed to frown; the angry foam began to crest the waves that had danced so gayly a few minutes before; and the careful and sturdy boatman who was managing the boat rowed back toward Mutton Cove, Devonport, with all speed.

"Is there any danger?" I asked.

"Not to one as knows this harbor; but it's a kind of a huffing wind, and

needs care," was the boatman's answer as he skilfully plied his oars. In a very little time, the boat was alongside the landing-place; when, to my surprise, I saw a small boat just starting out from the cove, heavily loaded with young people, who were laughing, and full of mirth.

"Is it well to boat to-day?" said a gentleman who was standing on the shore.

"Oh, it's only a squall!" replied a young man from the boat.

"See, the sun is coming out!" exclaimed a merry girl at his side, pointing to a bright gleam in the sky. "We are all safe."

I guessed that these young people were part of a company who had come down from London by an excursion train the previous day, and perhaps had scarcely seen the sea, or at all events, been in a boat on its bosom, before. Evidently all remonstrance was useless. They had paid a double fee to the waterman to take them out; and, just as my boat touched the landing-steps, away they went with a derisive, half-defiant shout. My veteran boatman, standing up in his boat, and steadying its rocking with his boat-hook, said in a deep voice in which pity and anger blended,—

"*There you goes; there you goes: you fears nothin'; for you knows nothin'.*"

I began eagerly to question him as to the danger; but he said no more; only I noticed, that, as soon as I paid him, he too, set off in the wake of the other boat. Returning to my lodgings, I reflected on the boatman's words. "Surely they are true," I said to myself, "of far more

than this company of thoughtless young people. How is it that the soul can rest secure in sin, when a casual accident may at any moment bring it before the judgment seat to meet an offended God, a rejected Saviour, a final doom?" I think I never felt more impressed with gratitude that I had been mercifully brought to know Christ as a Savior than I was on reflecting upon the boatman's words.

I was destined to hear more of the party. In the local paper of the following morning, an account was given of a boat being capsized near Saltash, but that fortunately an empty boat, plying near, helped to rescue several, and that mercifully, all had escaped, though some were much exhausted.

"You fears nothin', for you knows nothin'," thus became a sort of motto to me, warning me against recklessness and presumption in things that pertain to this life, and much more, I trust, as it regards the life to come.—*English Paper.*

### A Brave Girl.

There are not many brave girls about in these days, let the girls say what they please to the contrary. We have been watching to see how they manœuvre, and this is the conclusion to which we have come. Many of them are real cowards—they are afraid to keep on the right side of truth. They may not be afraid of the dark, nor of dogs, and spiders, but they are afraid to do what they think is right.

There was Hattie Stone, a bright-eyed, intelligent, sprightly, lovable

creature, sitting by her mother, who was trimming her winter bonnet with gay ribbons and beautiful feathers, when Nellie Larkin, one of her play-mates, called.

"Is that your bonnet?" inquired Nellie.

"Yes," replied Hattie. "Isn't it pretty?"

"It is very pretty indeed, I think," answered Nellie. "Mine is a poor looking thing beside that."

"Are you not going to have a new one?"

"No; mother says my old must answer this winter, with a little repairing, and I think it will, myself."

"You will be the only girl in the meeting-house with an old bonnet on," continued Hattie, "and that will make you feel badly."

"No, it will not make me feel badly at all," said Nellie. "I like your new bonnet very much, and at the same time I am contented with my old one."

"Well, I should be afraid that people would laugh at me when everybody else had new bonnets," responded Hattie. "I want to look as well as the rest."

"Mother says it is cowardly to be afraid of what people will say about us, if we are doing what we think is right."

"Then there are a great many cowards in the world," said Hattie, and I suppose I am one. But you mean to be brave and wear your old bonnet," and Hattie smiled as she said it, for she evidently intended to ridicule Nellie's idea of bravery.

"I don't think it necessary to be very brave to wear a last year's bonnet," replied Nellie. "I am sure that it is

not a great cross to me, although I don't like to be laughed at any better than you do. Mother says she can't afford a better one, and that is enough for me to know, to be satisfied with what I have."

Now, Nellie really did not know that she was a brave girl in deciding to wear the bonnet that she had worn for a year. But she was the bravest girl in the neighborhood. Hattie—poor little mincing coward—was afraid somebody would laugh at her, if she did not have a bonnet as gay as a peacock's tail, and be in the height of fashion. She had not courage to say, "Let others think as they please, I shall do what mother thinks best." How much nobler is Nellie, who dares to follow her mother's counsels, though she may not appear quite so fashionable! Yes, she is the genuine brave girl, unlike thousands who always stop and ask, What will be thought of this or that? what will Mrs. A. or Jemima B. say about me if I do thus and so? not having courage to do right, even, lest some one laugh or sneer.—*Home Monthly.*

### Two Sad Sights.

I saw two sad sights the other day, which made my heart ache. The first was a drunken boy; yes, a *drunken boy*. He was not more than ten years old, yet he was so drunk that he reeled along the side-walk, making tracks like Z's, and kept falling to the ground. Presently he passed a chair-mender's cellar. To keep himself from falling, he grasped one of a pile of chairs, which, not being fastened, fell to the ground and the little drunkard fell with it.

The next moment he was on his unsteady feet again; then he dashed into an alley, where, as I supposed, he lived.

Do you wonder my heart ached at that spectacle? If it hadn't, I should have thought myself unfit to write another word for children as long as I live. But it ached keenly, and I said to myself,—

"I hope all the boys and girls will never drink their first glass of any drink which can make the *drunk* come."

What was the second sad sight I saw that day?

This: Scarcely had the boy reeled down the alley, before the chair-mender, who had seen him overturn his chairs, rushed after him, seized him by an arm and a leg, brought him back into the street, and dashed him with all the might of a strong man in a passion on the hard flag-stones. The boy was struck senseless, and, for aught I know, dead. He was taken to his home, and the furious man was arrested by a passing policeman. Do you wonder my heart ached at this sight also?

"Ah!" thought I, "there are two drunkards; the boy is drunk with whiskey, the man with passion. Both are slaves,—poor, pitiable slaves. I am sure that man was once a passionate boy. He never learned to be his own master; and now it is likely his temper has made him a murderer. Alas for the poor drunken boy! Alas for the still poorer furious man!"

Children, believe me, appetite and passion are hard masters. Be sure you get them both under your feet now. Keep the first down with the brass chain of the teetotaler and with

prayer. Kill the second with the grace of God and kind words. Angry words make bad tempers strong; silence and kind words stifle them to death.—*S. S. Advocate.*

### Standing Treat.

No American custom causes more genuine surprise and amusement among travelling foreigners than that which is known in our saloons as "treating"—consisting in the entertainment of two or more with refreshments for which one volunteers to pay. It is a pure Americanism; all over the Republic it is as common as in Europe it is unknown. There is probably no minute of any day in the year when two or three hundred citizens of Chicago are not guzzling something stronger than water at somebody else's expense.

The casual meeting of two men who have ever exchanged a word together is a signal for both to exclaim, "Come, let's have something!" and for both to dive down into the nearest subterranean cavity below the side-walk. The one who spoke first usually insists upon "paying the shot"—the word "shot" being a metaphorical reference to the deadly character of the contents usually taken into the stomach. If two old friends meet, the regular thing to say first is, "Let's drink to old times;" and the resident must invariably "treat" the stranger. If a man be well acquainted, it is considered the princely thing to seize upon all his acquaintances as often as possible; take them to a saloon, and give them a complicated stand up drink at the bar.

If there is anything absurder than this habit, we are unable to put our finger on it. Men do not always "treat" one another to car tickets because they happen to meet on the same seat. We never saw a man take out his pocket-book on encountering an acquaintance, and say, "Ah, George! Delighted to see you! Do take a few postage stamps! It's my treat!" Do men have a mania for paying each other's board bills? And is drinking together more "social" than eating together or sleeping together?

A traveller may go all over the continent of Europe, of Asia and of Africa, without seeing any man, except a Yankee, offer to "treat," and the Frenchmen are quite social enough, but when they turn into a cafe to sip their wine or brandied coffee together, each man pays for his own. When two Germans long separated, meet, they will be very likely to embrace, and then to turn into an adjacent beer cellar, sit down and drink lager and eat pretzels and chat, but when they part again, each man settles his own score independently. So in Italy. The Italians are proverbially merry and generous, but each man pays for his own wine, macaroni and cigars. They never go into each other's pocket-book in the sacred name of friendship. They would as soon think of transferring to each other their washerwoman's bills.

The preposterous fashion of "treating" is responsible for the terrible drunkenness in America. There would be as little need of temperance societies and little work for the

Good Templars as there is in Germany, France and Italy, if this pernicious habit was abolished. It is, take it all in all, the most ridiculous, the most unreasonable, and the most pestilent custom that ever laid its tyrannical hand on civilized human beings.—*Chicago Post.*

—◆◆—  
**Your Name in the Bible.**  
 —◆◆—

The Dutch farmers in Africa have held the black natives in great contempt. As one of these farmers was riding out one day, he saw one of these blacks sitting by the road-side reading. Checking his horse he jeeringly asked, "What book have you got there?"

"The Bible," replied the Hottentot.

"The Bible! Why, that book was never intended for you."

"Indeed it was," replied the black confidently; "for I see my name here."

"Your name! where?" said the farmer, getting off his horse; "show it me."

"There," said the poor fellow, putting his finger on the word *sinner*s (1 Tim. i. 15). "There—'sinners.' That's my name. I am a sinner; so that means me."

The farmer was silenced, and mounting his horse, he galloped away. So the children may claim the Bible for theirs, since they are not only sinners, but their other name "children," "little children," is in the Bible a great many times.

—◆◆—  
**A Word to our Readers.**  
 —◆◆—

The Volume rapidly approaches

its close. The great number of subscriptions expire with the close of this volume. We shall regret to part company with a single reader. We hope then every one will renew his or her subscription and induce at least one other friend to subscribe for the next volume. Will not each one try this? Subscribe at once. Send money by Post Office Order, by express or draft, or when none of these are in reach enclose it in a letter, and direct it to either David Lipscomb, or E. G. Sewell, Nashville, Tenn. Do not mark it "Gospel Advocate." This creates a suspicion of money. Terms—\$2.50 per copy. For a club of ten, we will send an extra copy or a Gospel Preacher or any other book we advertize worth \$2.50. Will our friends give a few days' earnest attention to these matters and aid us?

EDS.

—◆◆—  
 There is no truth more important and few less thought of than this: the more we forsake simplicity in anything, the more we multiply the means of corruption and error.

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# THE GOSPEL ADVOCATE

VOL. XII.

LIPSCOMB & SEWELL, Editors.

NO. 49

NASHVILLE, TENNESSEE, DEC., 15 1870.

## A Tribute of Respect.

At a meeting of the citizens of Lewisburg and vicinity, in commemoration of the death of our distinguished friend and fellow-citizen, Prof. C. R. Darnall, on motion of James S. Ewing, the Hon. Samuel Davis was called to the chair, who explained the object of the meeting in a brief and eloquent manner.

On motion of Col. Holden, Col. James H. Lewis was appointed Secretary of the meeting, and thereupon the following preamble and resolutions were had, to-wit:

On motion of Dr. R. G. McClure a committee of five was appointed to draft suitable resolutions.

### REPORT OF COMMITTEE ON RESOLUTIONS.

*Resolved*, That, whereas our worthy, much esteemed, and public-spirited benefactor and fellow-citizen, C. R. Darnall has departed this life, and, whereas, all living should pay a tribute of respect to the memory of their honored dead, and of those who leave behind them examples of usefulness, integrity, honesty, morality, and virtue, and record the same in

some way before the public for their encouragement, as well as those who are to live after them, and, whereas, the deceased possessed all these ennobling qualities in an eminent degree, and although now dead yet his works do follow him,"—Therefore,

*Resolved*, That whilst we submit to the will of an All-wise Providence, yet, we deeply feel our great loss as a community in being deprived of one who contributed so liberally to the best interest of society in building up her educational, moral and religious principals, and in sustaining her public, benevolent and social interest.

*Resolved*, That C. R. Donnall, as an instructor of the youths, was eminently qualified to interest and excite the public mind on the subject of general education, that in his death our community has sustained great loss, and as a husband, father and citizen, his family has been sorely bereaved, and the community, including the needy and destitute especially have lost a good patron, and warm hearted, generous and benevolent Christian friend.

*Resolved*, That the committee on resolutions, by consent of the meet-

ing, cordially approve of the actions of the Board of *Aldermen* of the Corporative toward their deceased and honored *Mayor*, as well as the actions of the school over which he presided with so much success for the last series of years, and that we adopt the same as a part of the proceedings of this meeting.

*Resolved*, That as a community we express sympathy for the bereaved family of the deceased, and furnish them a copy of these proceedings.

*Resolved*, That a copy of these resolutions be sent to the GOSPEL ADVOCATE, and they be requested to publish the same.

SAM'L DAVIS, Ch'r'n,  
JAMES H. LEWIS, Sec'y.

A week or two since we published a notice of Bro. Darnall's death. We felt then that his life and work entitled him to a more extended notice. We therefore gladly publish the foregoing tribute to his character and work from his neighbors, friends and associates, without regard to religious sympathy.

Bro. Darnall was raised with the commonest rudiments of an education. By dint of energy and determination he became the most popular educator in his section of country. Although his own scholarship was neither thorough nor critical, yet he inspired whole communities around him with a desire of improvement and a love of learning. He was successful as a teacher, was liberal and public-spirited, hence, succeeded in building up large seminaries of learning. He was kind and friendly in his deportment, social with all, and

in all the relations of life true and faithful.

As a preacher, he had many excellent parts. His preaching was characterized by force and grasp of his subject, rather than by exactness and thoroughness in his teaching. He was a preacher addressing the feelings impulses and motives of the man, rather than a teacher instructing the and training the intellect. He was hence a strong man with the masses. As a worthy, public-spirited citizen, foremost in every work in his judgment calculated to benefit and improve the community, he had no superior. He was devoted to the well-being and improvement of his family, and was a zealous, earnest promoter of the Christian religion. He commenced his labor as a public teacher when young, and although spending his time chiefly in the school-room, he usually devoted his Lord's-days to teaching his fellow-men the way of life.

We sincerely condole with the community, the church, especially with his widowed sister-wife and his children in their sad bereavement.

D. L.

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### Fellowship.

*Brethren L. & S.*: I send you one dollar (\$1) for Bro. Lamar, of Georgia. Please forward.

A BROTHER.  
Catheys Creek, Maury co. Tenn.

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### ADVERTISEMENTS.

We call attention to the advertisement of the "Observer Almanac." It is gotten up by the New York *Observer*

We shall expect thoroughness and reliability in a work of the kind published at the *Observer* office.

The *Observer* is a large double sheet paper, one secular, the other religious. The *Observer* is Presbyterian in religion, though free from partizanship, and devoting much attention to the movements of all the churches it regards as orthodox.

The *Observer* is conservative and safe upon all the moral and social questions of the age.

*The Little Sower* is a sprightly and popular paper for the children. The Monthly numbers are handsome. The price has been reduced until it is as cheap as any of the childrens papers.

The *Morning Watch* is for teachers and more advanced pupils. See advertisement.

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WANTED.

A situation wanted by a teacher of experience. Competent and well recommended.

Address,

JOHN SMITH, JR.

Florence, Rutherford co.,  
Tenn.

---

Notice!

One competent to preach and teach, is wanted for a good location in Miss. Address,

T. FANNING,

Franklin College, Tenn.

The mission of the Holy Spirit into this world is to guide men home to heaven.

A Word to our Readers.

The Volume rapidly approaches its close. The great number of subscriptions expire with the close of this volume. We shall regret to part company with a single reader. We hope then every one will renew his or her subscription and induce at least one other friend to subscribe for the next volume. Will not each one try this? Subscribe at once. Send money by Post Office Order, by express or draft, or when none of these are in reach enclose it in a letter, and direct it to either David Lipscomb, or E. G. Sewell, Nashville, Tenn. Do not mark it "Gospel Advocate." This creates a suspicion of money. Terms \$2.50 per copy. For a club of ten, we will send an extra copy or a Gospel Preacher or any other book we advertize worth \$2.50. Will our friends give a few days' earnest attention to these matters and aid us?

Eds.

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To our Friends.

Greatly desiring to extend the circulation of the Gospel Advocate, we propose to send to all new subscribers ten numbers of the present volume, together with the Advocate for the year 1871 for \$2 50. An extra copy with a club of ten.

Will not our friends immediately set to work to aid us? Show this proposition to your friends and neighbors and induce them to subscribe at once. While the weather is good, give attention to this matter and aid us in a good work.

Eds.

### The New Covenant.

“And for this cause, he is the mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead, otherwise it is of no strength at all, while the testator liveth.” Heb. ix: 15-17.

A failure on the part of the religious world to appreciate the distinction between dispensations, or covenants, has been for ages past, and still is, a fruitful source of division and confusion, on the subject of salvation. Since there are more covenants than one revealed in the Bible, it is a matter of the highest importance that we should understand the one under which we live, so that we may understand exactly what God requires at our hands. There are three distinct dispensations made known in the word of God. The first is revealed in Genesis, and continued from the family of Adam to Moses, about twenty-five hundred years, and is generally denominated the Patriarchal Dispensation.

The second continued from the giving of the Law at the foot of Mt. Sinai, to the establishment of the Church of Jesus Christ, or at least to his death, about fifteen hundred years; usually called the Mosaical dispensation, called in the above passage, the first testament. The third and last is the Christian dispensation,

and began in its full development on the day of Pentecost, and will continue till the close of time, and is called in the above, the New Testament.

These covenants differ widely, as to their laws and requisitions. Each one has many things peculiar to itself. And each one was adapted to the wants of the people embraced under it. Suppose for instance a father, who has a number of children, concludes his latter end is approaching, and being possessed of a large amount of property, writes out a will, and disposes of it according to his goods and the wants of his family. But before his death, some change taking place in his family or property makes it necessary for him to write a second will, differing in many respects from the first. Whatever items of the first will are transferred to the second are now binding, not because they were in the first, but because they are in the second. And in case the father should die and leave this as his will the children would have to appeal to the second will to gain possession of the property. But if the father should still live on till the changes of his family require a third will, then both the first and the second are null and void, and the third becomes the last will and testament of the father, and now his family must appeal to that, in order to possess their father's wealth. There may be many things in the third, that were in both the first and second, but they are binding only because they are in the third and last. Just in this manner has the heavenly father dealt with the human race. The Patriarchal dispensation or will, was

sufficient for the people when it was given. But in process of time, the condition of the world was such, that it became necessary for God to make a second covenant or will, which he did through Moses, about fifteen hundred years before Christ. And when this had accomplished its object, and the fullness of time had come, he made his last will and testament for our world, through his Son Jesus Christ. Under this last testament we live, and to its directions and specifications we must appeal, for our salvation. We must not conclude because some things are common to all these covenants, that therefore salvation comes in the same way under all of them. For instance, humble, earnest prayer to God by his servants is common to all these covenants. The humble and devotional patriarchs and Jews prayed much to God, and so the Christian must pray often and fervently.

Again animal sacrifice was common to the first and second dispensations, but not to the new one. No one can now obtain the favor of God, and the remission of sins by shedding and offering the blood of animals as in former times. Therefore in learning the will of God, we must appeal to the covenant under which we live. Most of the requirements of the new institution are entirely different from those of either of the former. So that Christianity is not merely a remodelling of former dispensations but is an entirely new institution, with new laws and regulations. The Savior showed this very clearly by the parable of the new wine in new bottles. To clearly appreciate these things, will enable us to settle many ques-

tions of difficulty, that arise from a want of distinguishing between dispensations and laws.

For instance, when the importance of baptism is urged as one of the conditions of pardon under the new covenant, many religious people look back and find that there were many faithful servants of God in former times without ever hearing of baptism at all. And then the question arises, if they could be saved without baptism why may not we? And thus many suppose a triumphant argument is made against the necessity of baptism. To all such questions the answer is easy. Those under the Patriarchal and Jewish dispensations were not required to be baptized, and had they attempted any such thing, it would have been daring presumption in the sight of God. For four thousand years of this world's history no such institution existed. But suppose it had been commanded then, as it is now, and the people had refused it, saying it is a non-essential, how would it have been? We know that in those times, whatever God commanded had to be done, or no blessing could be enjoyed. The man who violated God's command by gathering sticks on the Sabbath was stoned to death for his disobedience, and yet no man can show that the command to keep the Sabbath was more positive than is the command to be baptized, under the Gospel of Christ.

Again, Uzzah died for touching the ark, when God had said none shall touch it but the priest. Now is it not quite certain that if those people had been commanded to be baptized and had refused it they

would have died? The reason therefore why they could be saved without it is, they were not required to submit to it. But now, all are commanded to be baptized, and those that refuse it will disobey God as palpably as did Adam and Eve, when they ate the forbidden fruit; and the disobedient have no promise from God. As evidence that we are correct in these conclusions, read Luke vii: 29, 30, and you will find that those who rejected John's baptism, rejected the counsel of God against themselves, in not being baptized of him. Now if those who refused John's baptism rejected the counsel of God, would it not be even more wicked to refuse the baptism commanded by Christ, when all power in heaven and earth is given him? But then some one is ready to say of the thief on the cross, was he not saved without baptism after it was instituted? There is perhaps no case on record more frequently appealed to, to do away with the importance of baptism than this. And yet to say that he was not baptized is but presumption, no man knows whether he was or not. The fact that he was a thief is no evidence to the contrary. There are no doubt many thieves in the world now, who have been baptized. Yet we are not going to try to prove that he was baptized, for that, again, would be a presumption equal to the other, and we ought never to puzzle our brains with presumptions.

But even if the assertion be made good that he was not baptized, still the case would not constitute an example for us to go by, because that occurred while the Savior was still alive, and the passage quoted above

from Hebrews says, "a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth." The last will and testament of the Savior had not then gone into effect. He could then personally confer such favors as he saw proper, and if it was his *will* to pardon that thief, and finally take him to heaven, he had the power. Just as a father now has the right to confer whatever favor he chooses while living. But when the father is dead, having arranged his will, the child then has to go by the specifications of the will, in order to obtain the property. Just so with the Son of God. While living, he bestowed his blessings as he chose. But when he had died, and had given his will into the hands of his executors, the apostles, no sinner from that time forth could approach him directly in person, and obtain pardon. The apostles executed the will to the very letter everywhere, nor did they ever say to any one, "thy sins be forgiven thee," nor "this day shalt thou be with me in Paradise." In the will of the Savior, salvation was offered to the world upon certain conditions, and these were strictly required by the apostles wherever they went. We may therefore grant everything that is claimed in regard to the thief on the cross, and still it has nothing in the world to do in showing sinners now how to be saved, because it occurred before the death of the testator, and the will was not then in force, by which we are to be saved.

But then again we are referred to Saul of Tarsus, as an instance of salvation by direct intervention. True,

Saul prayed to the Savior direct, but was he answered as was the thief? Very far from it. Christ refused to do anything towards his salvation further than to tell him to go into the city, and there it should be told him what he must do. Here is an example of a man praying directly to the Savior as did the thief, and surely if any one could be answered as he was, this man could, and yet we find it altogether different. While the thief, granting what is claimed, received pardon direct, Saul had to go into the city, and wait three days, till a man was sent to tell him what to do, and thus he was saved by obeying the requisitions of the will, just like all others had to do. Hence this case, so far from showing that sinners can obtain pardon by praying direct for it, shows clearly that such a thing cannot be done. And yet his prayer was answered, not directly, but by sending a man to him to tell him the requirements of the Lord's will. Saul's case is one of the strongest that I know of, to show that no one can obtain pardon except by obeying the Gospel of Christ, and the last one I should ever appeal to, to prove that sinners may be pardoned directly through prayer, since that very thing was sought, and refused. Indeed there is not a single case on record, after the ascension of the Savior, where any one received pardon by any direct operation of any kind. But always they had to hear the Gospel preached by inspired men, and obey the divine requirements of the same.

All things become very plain when we view the Bible with an eye to the different dispensations. If we wish

to know how the patriarchs lived, we have but to turn to Genesis and Job. If we wish to know how the Jews were required to live, we have but to read the books of the law and the prophets, of the Old Testament. But if we wish to know how to become a Christian, we must read the Acts of Apostles, in the New Testament. Then in order to know how to live the Christian, we must read the letters of the apostles to the churches.

But when we blend these covenants all together, and teach that all men in all ages are saved the same way, every thing almost concerning salvation becomes mysterious and confused. What a revolution would soon be made in the religious world, if all the preachers would make the proper division of the word of God, and give each his portion in due season.

E. G. S.

#### A Question that is Always Turning Up.

Is baptism valid to him who believes his sins are pardoned before he was baptized? We usually have at least one half-dozen questions on this subject on hand. We have given all we know on this subject time and again and yet it does not satisfy some.

We propose to respond to it this once more, and then dismiss it. The Bible says emphatically, "He that believeth and is baptized shall be saved." It here indisputably means believes in Christ. It does not say what else he must or must not believe, nor do we believe that belief or disbelief in any other fact or theory can affect this belief at all. If a man

sincerely and honestly believes in Christ, and as a consequence of this belief in Christ is baptized in obedience to his commands, the solemn promise of God is, he shall be saved. Nor is this salvation any where made dependent on belief or disbelief of any other truth. It is nowhere else made dependent upon a single other condition than what is essentially involved in faith developed into baptism. Repentance is an essential, component part of such a faith. Then whoever believes in Christ and is baptized is saved or pardoned, or the Bible is not true. There are no conditions nor provisions expressed or implied. The only thing that could possibly invalidate the promise or come in to deprive of the blessing is, the lack of true Scriptural faith in Christ or the absence of baptism. If a man believe with a firm and earnest heart that Jesus is the Christ the Son of God and as a consequence of that faith is buried with him in baptism, the promise is his. God's word must prove false or he is pardoned. There can be no doubt here. Can a man believe in Christ and be baptized as a consequence of that faith yet be mistaken as to when remission comes, if so he can be pardoned in this mistake. If the mistake does not destroy the conditions, does not change faith into unbelief and does not prevent the burial being a burial with Christ, it does not affect the promise connected with these conditions. Wherever the conditions exist the promise must follow. Then instead of denying that pardon is obtained when a man believes in Christ and is baptized, in a mistake as to when the promise comes in; it is necessary

to deny that faith or baptism, one or both can exist with the mistake. Admit the existence of these and he who denies the promise must doubt the word of God. To deny faith is to deny that a man can believe in Christ and yet believe remission comes before baptism. To deny baptism is to deny that a man can be buried with Christ in baptism, from faith in Christ, because he thinks his sins are pardoned before baptism. We apprehend few will have the temerity to do this. Yet the faith or the baptism must be attacked as wanting in some essential point, of Scriptural requirement or the remission must be recognized as present.

Again, we are in very great danger in presenting the subject of remission as the design of baptism to lose sight of a much more important feature for us to consider. It is true the consequence or result of faith and baptism is remission or pardon. This is confirmed by God. We may very safely leave this to him if we will but do our part. He is not compelled to act in harmony with our understanding. We obey our part and he confers his blessing in accordance with his will and purpose, not in accordance with our understanding as to when it should come. But the important matter for our consideration, the great design we should keep before ourselves is, that in this institution we obey God, we honor him by submitting to his appointment. I sometimes fear we may lose sight of this great highest design in a consideration of the result which flows to us. The efficacy is not in the ordinance, nor in our understanding of the ordinance, but in the authority



of God, which is present and submitted to in the obedience.

If a man is pardoned by being baptized by a Methodist, a Baptist or a Romanist, how can you ask them to forsake these churches and unite with the Church of Christ? In our travels we have often after starting aright found ourself on a wrong road. After we had travelled the right road from Nashville 40 miles, then erred and took a wrong road and travelled it five miles, we never thought it incumbent on us to return to Nashville our starting point to rectify our error. We only return to the point at which we erred and there begin aright. So in religion, when a man believes in Christ, it matters not whether his faith is produced through the agency of a Mormon, a Roman Catholic, a Presbyterian or a Baptist, that faith if it is true and living is valid faith. If from believing in Jesus Christ, he is led to turn from his sins to God, that repentance cannot be wrong. If in his turning and seeking God's will he finds baptism a command of God and then bows to that command because God requires it, because thereby he will please God, this act cannot be displeasing to the Father. So far he is right. He is safe, infallibly safe, no matter who has been instrumental in pointing him to God's word. If he in the next place errs and connects himself with a people who are sectarian and not conforming to the will of God, his work is not to go back and do over again what he did aright, but just return to the point at which he erred and there take the proper road. In other words disconnect himself from the sectarian establishment and unite

with the church of God. If he finds he has been bearing burdens in the shape of practices and speculations unnecessary to his journey, that are hindrances to his christian life, that have made the steps he has already taken more difficult, it still does not thereby make those steps wrong and it is not necessary that he should retrace those steps in order to free himself from the false and antichristian dogmas, but he may throw them aside just where he is.

A man who has believed in Christ, repented of his sins and been baptized with Christ and then finds himself in a sectarian establishment, need not undo his baptism, repent of his repentance nor turn his faith into unbelief but just keep all that he possesses that is true and turn from the error. The mourning bench we are sure never caused a single soul to believe in Christ. It has been a hindrance to many. Yet many thousands who have gone through the mourning-bench operations do believe in Christ in spite of the adverse influences. When any one finds out these errors, realizes they have been hindrances instead of helps and turns from them, he need not therefore turn his belief into unbelief. Just lay aside the errors and cherish more fondly the faith and the truth he possesses.

Again; there is a question remotely connected with this as to the position of the religious denominations professing Christ with reference to the Church of Christ. They are all corruptions and perversions of that church. How far must a church depart from the true and perfect standard before God ceases to regard it

and its profession of service to him? Who comes up to a perfect standard? Who can look at the Jewish nation and God's dealings with it and tell when God ceased to regard them with tender solicitude as his erring, apostate, but still his children? The Jews wandered far, the Samaritans rejected him. Yet a faithful one in Jewry or Samaria was blessed of God.

While our duty is certainly to protest earnestly, faithfully, and continually against the errors of the denominations, still who can say when they pass the rubicon of God's solicitude and recognition? We may make ourselves a sect, in too rigid an effort to exclude others. We throw out these suggestions because we think they are needed. When a man tells us he believed in Christ, and was baptized to obey him, we cannot baptize him again. In so doing we degrade the virtue of God's authority and attach the virtue to man's understanding and in this we degrade the institution and dishonor its author.

D. L.

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### Sundry Queries.

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*Bro. Lipscomb:* You will do the brotherhood at this place a favor, by explaining through the GOSPEL ADVOCATE the following Scriptures, viz:

In Romans viii: 26, what spirit is meant; and why groan instead of talk? 1 John iii. 9, also v. 18, how born of God; and why can not sin? Please to reconcile these with the doctrine of Apostacy. 1 John v. 8, how does the water bear witness, and how does the blood bear witness; what are the water and the blood, and

what evidence do they give of the Son of God?

Yours in hope,

TUBALCAIN.

*Union, Hopkins Co., Texas, Jan. 31, 1870.*

—

We feel sure from the connection, that the Spirit which is said to groan is the Spirit of God. Why it groans we are not able to tell, save that Paul says they cannot be uttered. Man groans when in too deep agony to give articulate expression to his feelings. So the apostle seems to say, the Spirit does. We know nothing about it save what the Scriptures say.

2nd. Born of God just as all God's children are born. Born of water and spirit. When begotten of God, the seed of God is within them. The word of God is this seed. So long as this word of God remains in them as the object of supreme regard and the guide of their life, they cannot sin (wilfully) because the seed (the word) guides them. Two kinds of sins are recognized in the Bible. The sin of weakness to which all are continually subject, and which in this same epistle of John is recognized as perpetually with every human being. "If we say that we have no sin we deceive ourselves and the truth is not in us." Jno. i. 8. "There is a sin unto death." "There is a sin not unto death." While the word of God remains in the man as his rule of life he will often fall short of the perfect rule of right from weakness and passion, but he will not wilfully, intentionally sin. While this is not the first suggestion of the Scripture (and we frankly admit the first suggestion made to a

simple mind when taken in its connection is usually the proper one,) yet it is the only one that can be reconciled with, not the doctrine of apostasy (with this we have nothing to do) but with the plain teaching of many passages of Scripture.

3rd. Baptism in water typifies the burial of Christ in the earth and his resurrection from the grave. Hence baptism is a monument of the burial and resurrection of Christ. It is a witness of these truths perpetuated from the beginning of the Gospel of Christ first preached by John the Baptist. The wine is the representative of his blood shed for the remission of sins. This too, like baptism was instituted before the fact which it was intended to show forth was accomplished. Yet it stands as a monumental evidence of the shedding of the blood of the Son of God. "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." 1 Cor. xi: 26.

These facts, the shedding of his blood, the burial and resurrection of Jesus are the basis facts on which his claims to be the Christ, the Son of God rests. The existence of these institutions ordained to perpetuate the memory of these facts bear witness to the truth of their accomplishment, just as the Bunker Hill Monument bears testimony to the fact that the battle of Bunker Hill was fought. Just as the celebration of the fourth of July is a living witness of the declaration of independence, the memory of which its celebration is intended to perpetuate.

The burial in water and the rising to a new life, bears testimony to Christ's death, burial and resurrection. The wine which is the blood of the New Testament is a witness that his blood was shed for the remission of sins.

D. L.

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*Bro. Lipscomb:* Please give us your views of John xx: 22, 23, and much oblige. Let us hear through the ADVOCATE.

R.

The point of difficulty is, this passage says Christ breathed on them and said, "Receive ye the Holy Spirit, whosoever sins ye remit they are remitted unto them, whosoever sins ye retain they are retained." Here it seems Christ breathed upon them (his apostles) and told them to receive the Holy Spirit. The inference would be that the breathing was the instrumentality by which the Spirit must be received and that the reception took place at this time. Yet it is plainly taught in other Scriptures that the Holy Spirit was not given until after the ascension of the Savior, "Tarry ye at Jerusalem until ye be endued with power from on high." "Except I go away the comforter will not come, but if I go away I will send him." "The Holy Spirit was not yet given because Christ was not yet glorified." These Scriptures together with the fact that the Holy Spirit was not given until after the ascension fix this clearly and positively. Now what is the explanation of these Scriptures? The first quoted passage does not absolutely say they did receive it at the time. It may mean that the com-

mand was, to accept the Spirit when it did come and give authority by which sins were to be forgiven or retained. It connected the authority to give the law of remission with the previous reception of the Spirit. Hence must of necessity refer to the reception of the Spirit at a future time to accord with the facts of Scripture. The expression "he breathed on them," then was not the means of imparting the Spirit. The words "on them" are not found in the original Greek. Hence it is by some urged that he did not breathe upon them but merely drew a long breath or sighed and said "receive the Holy Spirit," and then bind by your teachings the terms of salvation.

D. L.

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#### Book Notice.

We have received from the author Dr. W. J. Barbee, of Hopkinsville, Ky., a Pamphlet of 28 pages on the subject of "Confirmation." It is an examination of the Episcopal idea of confirmation, and in contrast with that is presented clearly and forcibly constituted confirmation in the apostolic use of the term. To those having difficulties on the subject of official confirmation this tract will prove a valuable and timely help. Published by R. W. Carroll & Co., Cincinnati, Ohio. Price 10 cents per copy, \$1.50 per dozen, \$6. per hundred.

Also, "Women's Work in the Church;" a sermon delivered by W. T. Moore, Cincinnati, Ohio, published by request of his congregation. The Sermon is a plain setting forth of the nullity of women as members

of the church and of the injustice done to woman, the church and the world by this course. The Sermon is faulty in our esteem in Scriptural exegesis, but forcibly states truths of practical value. It is valuable and worthy as indicating an awakening in reference to the truth, that women possess faculties and endowments equally with man, and that she is responsible to God for the useful employment of these in the practical workings of society, and in the work and worship of the church.

D. L.

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#### Death of Sister Nancy Heath.

This mother in Israel fell asleep in Jesus at the residence of her son Bro. E. M. Heath, Cade Grove, Johnson Co., Texas at half past 11 o'clock, A. M. Nov. 7, 1870. Seventy-one years of age and fifty-two years a Christian, she has gone to rest full of days and good deeds. Her husband Lambeth Heath, now ripe for the tomb, patiently awaits his Master's call; he is now indeed a lone pilgrim. But four of the thirteen children she had borne survive their mother.

Much might be said of this mother's orderly walk and godly conversation, but it is sufficient to say that she was righteous before God, walking in all of the commandments and ordinances of the Lord blameless, that she was strong in the Lord and the power of his might, and fell with the whole armor on.

"The wintry wind that wrecks the sky,  
No more disturbs her calm repose,  
Than summer evening's latest sigh,  
That shuts the rose,"

A. CLARK.

### The Old Millennial Harbinger Re-published.

Arrangements are being made for the re-publication of the old Millennial Harbinger beginning with its first volume.

The Harbinger will be printed in both type and form of the same size as that of the old edition, so that missing numbers and volumes may be supplied and both old and new bound together, making one complete and uniform set.

The work will be furnished only to subscribers. It will be issued in pamphlet form and mailed, or bound and delivered at the close of each volume, as may be preferred.

Terms, \$2 00 per volume when mailed in pamphlet form, \$2 50 in cloth binding, \$3 00 in substantial leather binding.

The publication of the first volume will begin, as soon as 1000 subscribers are obtained. The numbers will be issued weekly.

This enterprise has been submitted to a number of thoughtful, able brethren, who without exception approve and encourage the undertaking and express a strong desire to have the Harbinger, the greatest and best work of its peerless author, multiplied and handed down among the imperishable literature of the Church.

Every library, every minister of the gospel, every student of the Bible and every family should have it, and by subscribing for a volume at a time almost every one can afford it. Quite a number have already subscribed.

The Christian Monthly for 1871 and Vol. I of the Harbinger will be mailed to the same address for \$3 50.

To those subscribing before the 1st of January, the Monthly will be sent from October to the end of the year *free of charge*.

Send in your subscriptions at once. Remittances should be made by express, checks or post-office orders, payable at Huntsville, Ala.

Address all communications to  
J. M. PICKENS,  
Mountain Home,  
Via Courtland, Alabama.

The United States Patent Laws, with instructions how to obtain Patents, is the title of a work of 112 pages, sent to us by Munn & Co., 37 Park Row, New York. It also contains the official rules, forms for patent deeds, hints on selling patents, 150 diagrams of mechanical movements, and a large variety of other useful information. It is a book really worth having, and can be had free by all who will send their names to Messrs. Munn & Co. as above.

### The true Christian way of work.

In 1860, Sister Blaisdell, of Worcester, Mass., could not learn of another disciple in the State. Her own husband was an unbeliever. Around her was a skeptical, or intensely sectarian population. One weak woman with none to help her amid multitudes who *despised* her religion! Did she falter? Did she say it is no use to try what can be done? Did she throw herself on the tide to be swept along by its flood? No; but she threw herself into the arms of the Lord, and prayerfully, trustingly, devoutly she buckled on the armor and commenc-

ed battle for the Lord. She first applied herself lovingly to clearing away her husband's doubts, and at last the mists in which erroneous teachings had wrapped his mind had rolled away, and the marvelous beauty of the Gospel burst upon his enraptured mind. He was a penitent believer, and felt that he must obey. Husband and wife left home together and journeyed to another State, and there he was buried beside the Master he had chosen. A great victory had been won, but they must go on. They established a church in their own house. They invited in their friends and neighbors; they taught them the way of life; they worked right on in the fear of God, and they have not wrought in vain.

Ten years have passed. In their own city, the second city of the State, there is now a flourishing church of more than two hundred members, rich in grace and good works, and also rich in the goods of this life. It has been the means, in the providence of God, of planting churches at Swampscott, Haverhill, East Boston, Brimfield, etc., within the State and has also established at least two churches beyond the State. Thus the little, insignificant and unseen stream has gathered until opposers wonder and fear lest they shall be swept away by its increasing tide. What a wondrous illustration of the power of trust in God!

There are hundreds of lonely disciples scattered over the West. Let them not despair. Let them go to work as Sister Blaisdell did, and God will bless their labors. Let them be steadfast immovable, always

abounding in the work of the Lord, and they will see that their labor in the Lord is not in vain.—*Evangelist.*

### OBITUARY.

*Brethren L. & S.:* Please publish through the Advocate the death of our beloved Sister Permelia Dawson, wife of Bro. John Dawson. She died at her home near Union Church, Groves Co., Ky. on the 10th day of Nov., 1870, after lingering for nearly two years with consumption, which she bore with meekness and Christian fortitude to the last.

She died in her 56th year, having been married over 40 years, and nearly the same length of time a devoted member of the Church of Christ. The first 27 years of her membership was with the disciples at Lebanon Trigg Co., Ky. Ever since she came to Graves Co., she has adorned her profession with such constant piety, that all who knew her, loved her, by her example, 6 of her 7 children have been induced to obey the Lord.

She leaves a husband and 5 children to mourn her departure, but their loss is her eternal gain.

Mourn not Bro. Dawson, the same hand that she trusted so confidently to lead her across the Jordan to the promised land, will lead you also with unerring certainty, to the realms of eternal happiness where there will be no more parting, sorrow, nor suffering.

We sorrow with you but our sorrow is not unmixed with joy, when we consider that all who love and obey the Lord will be reunited forever.

D. D. STEPHENS

### A Rising Danger.

Time has demonstrated the utter inability of our enemies to dislodge us from our position, entrenched as we are, behind the breastwork of truth. All the assaults of our foes have failed to break our lines, and our flag, to-day floats over an unbroken host, while the courageous legions go marching on to new conflicts and new triumphs. To-day our artillery is heard from far and near, battering down the walls of error, and planting the banner of truth over numerous fortifications which have been unconditionally surrendered to us, thus demonstrating the prowess of our soldiery, and the effectiveness of the weapons used by us in the strife.

We pen the foregoing in no spirit of vain boastfulness, but as indication of the onward march of truth, warranting the hope that the world will soon see a united church, all glorious in holiness, "clear as the sun, fair as the moon, and terrible as an army with banners." The voice of God—"Come out of her my people," is being heard and heeded, and the glad shouts of God's united people will soon resound aloud o'er all the Christian world, and sinners will come in myriads, and bow to the scepter of King Jesus. The prospect is truly encouraging and cheering.

But amid all the tokens of coming victory, there is a threatening danger that we should watch and ward off. The danger to which we refer is this:—*Too many of our ablest proclaimers have been detached from our offensive forces, and have become limited, circumscribed and localized in their la-*

*hors to a single congregation, while the world is perishing for the want of knowledge.*

Now, there is a reason—one or more—for the existence of this state of things, and we propose to point them out, as there is a loud call for amendment here. The first reason for this is: When a congregation becomes wealthy and proud, there arises a desire to have the best talent in the land to fill their pulpit, and such congregations offer large inducements, in the way of salary, to a "star preacher," to labor in their midst. As the demand increases, as wealthy congregations multiply, a lively competition springs up, and prices rule high, for a prime article, and they will have no other kind.—There is in this, a want of wisdom, and an exhibition of selfishness alike injurious to the favorite preacher, to other preachers and to the cause at large.

In the second place, we remark: Preachers, like other men, prefer two thousand dollars to one thousand; and the life of a preacher in a pleasant town or city is preferable to the life of a wandering itinerant, exposed to the wind and weather, and who has to do hard work, on scanty fare in the way of compensation; away from his home and family; his children deprived, in a measure, of his influence and counsel; responsibilities devolved on the wife, that, by their weight, render her prematurely old, and after all he is 'only a country preacher' of little learning.

It is a fact, patent to all, that evangelists are not so well sustained as their more fortunate but less laborious brethren, who secure what some call the "pastorates." Those are the

men by whose unrequited labor the desert is made to blossom as the rose; they are the men who seek to carry out the injunction of the Lord, "Go into all the world and preach the gospel to every creature," and thereby bless the world.

We inquire, in the third place, why it is, that our evangelists are not so liberally sustained as our settled preachers, or pastors, as they are sometimes denominated. In doing this we would not detract one iota from the dignity and importance of pastoral labor, but simply insist on this being done, and the other not being left undone. The idea of keeping our most talented preachers shut up in our wealthy congregations is robbing the world, by localizing a power which should be diffused abroad for the enlightening and christianization of the nations. Not only are the talents of our most efficient preachers thus cloistered and shut up from the world, but the means of the church are all expended on itself, by which selfish course men and means that should be employed in converting the world, are devoted to our own selfish enjoyment, and both talent and treasure act and react upon each other, while the world is left to die, or depend on fickle fortune for the word of life: which the less aristocratic must bear to sinners, if they ever hear it. In looking over the field evangelical, we find but few young men engaged in pushing the column forward into the enemy's lines. The old veterans are sent to the front, or rather, go to the front, often having no base of supplies on which to draw. "Old men for counsel, and young men for war" is not the maxim

now, unless it be inverted. Too many are merely seeking a good situation, by which is meant a place where there is much style, little work and large pay. While a preacher must not forget the wants of his family, he should enter no field where money is the chief, or only inducement. He that does so is mercenary, and better suited to be a Jewish peddler than a teacher of Christian morality. Such men are eating cancers on the body spiritual, from which all vital force retreats, as the innocent dove flies from the approaching eagle, which seeks the dove only to devour it, in order to satisfy its own voracious appetite. Such birds are called noble, but they are selfish as well as cruel, and are symbols of more than freedom. Now we love and honor the shepherd who watches the flock for its own good, and not for the fleece alone. His work is a useful and honorable one; but he should teach his flock not to expend all their means on their home enterprise, not to forget those congregations which are few in number and pecuniarily weak; besides, there are communities needing their aid, and to which attention must be given, or somebody will be remiss in their duty and sin will lie at the door.

Brethren in the ministry, look out on the waving field of humanity, and thrust in the sickle, so as to reap a golden harvest of souls, rather than a harvest of gold. Children of God, awake to your duties; remember the Church is "the light of the world—the pillar and support of the truth." No time to lose. The day of the Lord is at hand. Death and the judgment are just before us. Heav-



en or perdition hangs on the momentous question of faithfulness. Who dare hesitate in regard to the issue? Up, ye favored ones, and bear the waving banner high, and save the world from sin and death.—*E. L. C., in Gospel Echo.*

### Church News.

*Brethren L. & S.:* By your permission I will give you and your readers some account of the cause of Christ in this vicinity.

Bro. G. F. Adams has been laboring with us for the last three months. There have been three additions to the congregation at this place. The brethren think that much good has been done in the way of winning the ears of the people, and feel encouraged to hope that the truth will yet prevail with them.

Brethren Adams and S. D. Andrews held a meeting embracing the 4th Lord's-day in Aug., at Henderson Station resulting in 7 additions from the world. Another, embracing the third in September, at which time were added two from C. Presbyterians two from Baptist, and three from the world. Another at Jack's Creek the second in October, resulting in 17 additions; 11 from Methodist, two Baptists, 2 from C. Presbyterians and 2 from the world.

To God only be glory through our Lord Jesus Christ.

J. R. WILKINSON.

Jackson, Tenn., Dec 5th, 1870.

*Brethren L. & S.:* I am still in the field as independent evangelist, self-appointed and self-sustained. Since my last report I have commenced

preaching regularly one Lord's-day in each month at Corinth, Pratt's and Perkins', and still keep up my regular monthly appointment at Baldwin. I find the church at Corinth in a most deplorable condition. Embracing the 4th Lord's-day in October, I commenced preaching at Corinth in our unfinished meeting house, and delivered six discourses to small congregations: had 3 additions, one of these—a young 'sister—is the only member of the Christian Church living in this little city of five thousand inhabitants. We have a few discouraged, disheartened members living hard by in the country, but as they cannot dress like the town people they do not like to attend preaching in town.

Five of the protestant sects and the Romanists have each a congregation here. They have able preachers and have succeeded in closing the ears of the people against us.

We have the hull of a good house on the prettiest and most convenient lot in the place. But we have no bell, and the brethren are not able to finish the house, the people will not hear us, and a Christian preacher can not find any one in the place to entertain him.

If you know any gospel preacher who can stir up the Corinthians and get a good hearing, I pledge myself to foot his hotel bills as long as he will stay and preach to good congregations.

Who will come?

Embracing the 5th Lord's-day in October, I held a meeting at Holly's School House, 4 miles west of Corinth; delivered 6 discourses, had a good hearing, and think the good seed

sown will ere long produce a good harvest. I have also regular preaching and a good hearing at Bell's School-house 2 miles S. W. from Corinth. The 1st Lord's-day in November, I preached 2 discourses in Corinth. The 2nd is my regular time at Perkins', but was too sick to attend. Embracing the 3rd Lord's-day in November, I held a meeting at Saltillo on the Mobile & Ohio R. R. in Lee county, delivered 8 discourses, and had 5 added, 2 from the Baptists, and three from the Methodists. These were the most prominent, intelligent citizens in the place.

I am preaching at various other points, an account of which would probably be of no interest to your readers.

J. C. OLIVER.

*Bro. Lipscomb:* Bro's A. C. Borden and Isham Hicks commenced a meeting at Berea on Friday night before the third Lord's-day in September and ended on the Wednesday following. It was a time of rejoicing with the Brethren at this place. They were much edified. Eighteen were added to the Lord: fourteen by immersion, two from the Baptists, and one by commendation, and one restored. Since that time Bro. Hicks has had five other additions: two from the Baptists, and three from the world, making, in all, twenty-three. Our little church here at Berea was organized with 9 members on the 30th day of May, 1869; we now number 53. The people are getting tired of the isms of the day.

Yours as ever in the Lord,

ALBERT TAYLOR.

Skinner P. O., Campbell, Ga.

*Bro. Lipscomb:* I have labored for the cause of Christ, in Hickman and adjoining counties, from the fifth Lord's-day in July up to the present, have witnessed one hundred additions to the army of the faithful. To the Lord be all the praise.

C. D. GIFFONS.

*Brethren L. & S.:* The second Lord's-day in September I was at Cross Plains, had one accession by confession and Baptism. The second in October I spent with the brethren at Corinth. Had two confessions and one baptism. One of the candidates not yet baptized.

On the 4th Lord's-day I was at Silver Springs with Bro. Huffman. There were two added at this meeting.

I left this place for Fall Creek, in Rutherford county. Preached from Saturday night till Thursday night following. Closed with sixteen additions.

In my last report you published the meeting in which I left Bro. Alsop at Antioch, whereas it was at Corinth. Bro. Alsop had six more accessions, making 17 in all. Bro. Alsop reports 7 at Rome, the 3rd Lord's-day in Oct. I report two for him at Mr. Joseph French's the night of the 1st Lord's-day in November.

We had one addition at Oakland School this evening.

To the Lord be all the praise.

Your Brother in Christ,

W. F. TODD.

Dec. 4th, 1870.

## DWELLERS IN TENTS.

A while on earth we roam,  
In these frail houses which are not our home,  
Journeying toward a refuge that is sure—  
A rest secure.

Only a little while  
We dread the frown of life, and court its smile;  
A dwelling then we have, not made with  
hands,  
In other lands.

Therefore we need not mourn,  
That sudden clouds across our skies are borne;  
That winter chills us, and the storm makes  
rents  
In our frail tents.

Therefore we need not fear,  
Though moth and rust corrupt our treasure  
here;  
Though midnight thieves creep in with silent  
stealth  
To seize our wealth.

For, in our Father's house,  
A mansion fair He has prepared for us;  
And only till His voice shall call us hence,  
We dwell in tents.

### There is a Boy I can Trust

We once visited a public school. At recess a little fellow came up and spoke to the teacher; as he turned to go down the platform, the master said: "That is a boy I can trust. He never failed me." We followed him with our eye and looked at him when he took his seat after recess. He had a fine, open, manly face. We thought a good deal about the master's remark. What a character had that boy earned. He had already got what would be worth more to him than a fortune. It would be a passport into the best store in the city, and what is better, into the confidence and respect of the whole community. We wonder if the boys know how soon they are rated by other people. Every boy in the neighborhood is known, and opinions are formed of him; he

has a character, either favorable or unfavorable. A boy of whom the master can say: "I can trust him, he never failed me," will never want employment. The fidelity, promptness, and industry which he shows at school, are in demand everywhere and prized everywhere. He who is faithful in little, will be faithful in much.

### Bishop Simpson's Preaching.

Bishop Simpson was announced to preach in the Norfolk street Methodist church last Sunday morning. I had never heard him speak, and embraced this opportunity to have that privilege. The church is situated below Broome, and eight blocks east of the Bowery, in a quarter of the town which long since ceased to be fashionable, but where multitudes still live with souls quite as precious as those on Murray Hill. It had become necessary to pay off a debt on this church to save it for the people; Bishop Simpson had been called to preach on the occasion, and a collection was to be made at the close of his sermon.

It was early when I reached the place, which is a long way from my house, but the church was packed. Every aisle was thronged with people. One of them at the door asked me to follow him, and he led me up within the rail of the altar, and gave me a chair under the very eaves of the pulpit. The pulpit itself, which is a wide platform, was filled with men and women—fifty at least were in it. There was just room for the speaker to stand, with hearers on the

right of him and on the left of him, before him and behind him.

The Bishop has a strongly marked face; a forehead low for a man of power, with a voice clear, penetrating and strong, not bass, but tenor; and easily modulated and always pleasant. He is reckoned the most eloquent of the living Methodist preachers. One of their preachers, a gentleman of large culture and wide experience, who told me of this opportunity to hear the Bishop, added that he had sometimes heard him when he thought he was superior to any other living

His text was the word of the Lord to Moses as he drew near to the Red Sea with the Israelites flying from Egypt, "Arise, speak unto the children of Israel, THAT THEY GO FORWARD." He told the story vividly, simply, with no superfluous words: his sentences were short, terms well chosen, and we saw the scene: the mountains on either hand: the sea in front, the foe in the rear. The command was to *go forward*. The path of duty was before them: to attempt to escape by the mountains was death: to stand still was death: now the command was to go. This was the theme, activity the law of life, the natural life, of all nature, the sun and stars and earth itself, of all on the earth and in it, the sea, the light, the plants; stagnation is decay, putrefaction; action tends to health, purity, strength: it is the law of intellectual and moral life; it is the law of Christianity. Then he applied the law to growth in the divine life, progress toward holiness; to work for God, in building up the Redeemer's Kingdom: he showed the difference between activity and excite-

ment; warned them against *getting excited*, and making the mistake that there was any religion in shouting and making a noise: the shouting was to be done after they got through the sea and on the shores beyond. Then they might take the cymbals and, with Miriam, sing the song of triumph. When he was young, he used to think of Miriam as a young maiden with a timbrel in her hand; but she was several years older than Moses, and he was eighty; She was a staid and noble mother in Israel, but she led the song of rejoicing when "the horse and his rider were thrown into the sea." "Did you ever think," said he, "that we are not told a word about the dress that Miriam wore, or what kind of a bonnet she had on: nor Moses, whether he had any real estate or stocks of any kind; all we hear of them is, that they obeyed the Lord's command to go forward, they did their duty, and then they triumphed in the great deliverance. So will we, when out of our trials and perplexities we find the way of escape by just doing what God tells us to do and trusting Him to take care of us and ours. The widow was told by the prophet to give him food, but she said she had but just one cake for herself and child: there was no miracle wrought until she obeyed and prepared to give the last morsel she had to the Lord's prophet: then the meal and oil were multiplied, and through all the famine that followed the barrel and the cruze never failed." This was a nice point for the Bishop to make, for the people were mostly poor and were to be called on to give of their penury, and the widow's offer-

ing was the very thing for them. Then he rushed to his conclusion, by crossing the Jordan with his congregation and anticipating the glorious time when they should there sing the song of the Lamb, and the song of Moses, too: when they, with all the Israel of God, with harps in their hands, would sing unto Him who loved us and given Himself for us.

In spite of the hints the bishop threw out, the people would often give utterance to their emotion, and "Amen," "Glory to God," "Hallelujah," were interjected sometimes very loudly; but he took no notice of the interruptions, and went through his discourse with a dignity, self-restraint, and reserve of power, that are rare to be seen under such exciting circumstances. Intellectually, the sermon was not equal to many that I have heard, and I could readily understand that the preacher did not design to make an intellectual effort. But I have very rarely listened to a discourse more admirably fitted to promote holy living and doing, or more pertinent and happy for the specific object to be accomplished at the time.—*N. Y. Observer.*

#### To the Little Folks.

"Uncle Joe, I have been hearing some preaching that reminded me of the Scotchman's metaphysics; that is, "when the hearers dinna ken what the speaker means, and the speaker dinna ken what he means himself." For the most part I was at a loss to know what the preacher was trying to say. The nearest I came to seeing any point was when he said, and tried to prove, that

Jesus Christ was God Himself; and that He died to atone for our sins. He then asked (and here I got worse confused) how we could know that God was satisfied with the atonement. He said we were assured of it by God's raising Jesus from the dead.

I admit that this kind of talk is calculated to confuse. When we attempt to reason we should try to do so "after the manner of men," to be understood. Neither should we attempt to reason upon Divine things beyond what has been revealed to our understanding. Now what can we comprehend about Jesus Christ being God himself, and dying for our sins, and God's satisfaction or dissatisfaction with his death. To reason upon it after the manner of men it stands thus: Jesus Christ was God himself. He died for our sins. That is God died for our sins. He died for an atonement; and how do we know whether God was satisfied with the atonement. That is, how do we know that God was satisfied with the atonement which he made Himself. We are assured of it by God's raising Him from the dead. That is, by God's raising Himself from the dead. Now what understanding can we get from all this? Does it teach any thing? Can any one understand any thing from it? What possible benefit can it be to labor and with such great zeal, in words that are wholly unintelligible.

"I could not understand it, and I did not believe any one else did. There was another thing the preacher talked about I did not understand; He spoke of something he called the Gospel of the heart. He said it was necessary for God, by the Holy

Spirit, to do a certain work upon the heart of the sinner in order to make the Gospel of Christ the power of God unto salvation."

Neither can I understand such talk, and I doubt whether the preacher himself understood it.

Uncle Joe, don't the Baptists teach that Baptism is the door into the Baptist church.

Yes they claim that baptism is the door.

"Well, I heard a Baptist preacher say, the other day that he was going to open the door of the church. I was puzzled to know how he would do that, if baptism is the door. I asked old aunt Judy if she knew what it meant. "Law, bless your heart and life, child," said she, "Don't you know what dat is? Dey is a gwine to call forjiners. Didn't you never see 'em call forjiners at the meetins! Dat's what dey call openin de door ob de church?" And I suppose aunt Judy's understanding of the matter is almost about what the preacher meant."

There is very little consistency in any thing advanced by the human religious parties of the day, and this matter respecting the door of the church is about a fair sample of many other things they hold to. First, to call baptism the door, and say no one can enter only through that door; and perhaps, in the next breath, say it is a non-essential. And then, again, speak of opening the door of the church!

"How do you suppose he quoted the commission given by Jesus to the Apostles?"

If he quoted it at all, he did what is very unusual with any of those sectarian preachers. They dare not

quote the commission and follow it out by answering sinners as Peter did on Pentecost. Were they to do so, their churches would arraign them for heresy. Because we follow the teaching of the Scriptures in this matter, is the reason they denounce us for every thing that is heretical and vile, and "consort with rude fellows"—if not with the "baser sort"—to put us down.

"He quoted, what he called the commission, three times, and each time quoted it, "Go into all the world and preach the Gospel to every creature, and lo, I am with you, even to the end of the world.

This was evidently, "handling the word of God deceitfully. It reminds me of a Methodist preacher, who was once making a terrible onslaught upon what I had been presenting as the teaching of Scripture. He told the audience that I had been misrepresenting the Scripture and teaching dangerous doctrine, and that he intended to expose it. In the course of his tirade he pretended to quote Peter's answer to the inquiring Pentecostians. The way he quoted was, "Repent and be baptized every one of you, and you shall receive the gift of the Holy Ghost." He quoted at it two or three times, and made it the same every time. I noted down his words, and when he was through, I read what I had noted, and then asked him if that was the way he quoted. He replied, it was. I then asked him to turn and read Acts ii: 38, He replied, I could read it myself, which I did. I then remarked to the audience, "This man told you that I was misrepresenting the Scripture, and teaching dangerous doctrine

doctrine; and that he would expose it. His attempt to do so, is by misquoting the Scripture! Two or three times he has pretended to quote Acts ii: 38. And has left out part of it every time. He has left out "*for the remission of sins*;" every time. Is that the way you expose error sir?" Said he, "I was not trying to give *all* the Scripture in that case." "No," said I, "you were not trying to give *all the Scripture* in that case, but trying to *keep from giving it* and that is just what I am now showing to this people, that they may see who it is that misrepresents the Scripture and teaches dangerous doctrine." The poor fellow never recovered from this blow. He had actually killed himself butting against the truth.

UNCLE JOE.

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### Some of Baby's Sorrows.

Now, I suppose you think, because you never see me do anything but feed and sleep, that I have a very nice time of it. Let me tell you that you are in a great mistake.

How should you like every morning to have your nose washed up instead of down? How should you like to have a pin put through your dress into your skin; then have to bear it all day, till your clothes were taken off at night? How should you like to have a great fly light on your nose, and not know how to take aim at him with your fat little, useless fingers.

How should you like to be left alone in the room to take a nap, and have a great pussy jump into your cradle, and sit staring at you with

her great green eyes, till you were all of a tremble? How should you like to tire yourself out, crawling away across the carpet to pick up a pretty button or a pin, and have it snatched away as soon as you begin to enjoy it? I tell you it is enough to spoil any baby's temper.

How should you like to have your toes tickled by all the little children who *must see the baby's feet*?

How should you like to have a dreadful pain in your side, and have every body call you "a cross little thing," when you could not tell what was the matter with you? How should you like to crawl to the top stair just to look about a little, and tumble heels over head from the top to the bottom?

O, I can tell you it is no joke to be a baby!

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### Never too Late.

How often do we see men around us who having been discouraged by financial reverses, are broken in spirit, and declare that it is no use to make any further efforts—that fortune is against them! How often do we meet people addicted to bad habits who affirm that they are too old to break them off, that after so many years of indulgence it would be impossible to give up this or that pleasure! How often do we encounter individuals who earnestly desire this or that accomplishment, but who argue that they are too far along in years to acquire it! If they were only a little younger they would lay hold and master it. And yet all history affords illustrations of the old adage that "it is never too late to mend."

It is never too late to make a beginning. Smiles tells us that Sir Henry Spelman did not begin the study of science until he was between fifty and sixty years of age. Franklin was fifty before he fully entered upon of natural philosophy. Dryden and Scott were not known as authors until each was in his fortieth year. Boccaccio was thirty-five when he commenced his literary career. Alfieri was forty-six when he began the study of Greek. Dr. Arnold learned German at an advanced age for the purpose of reading Neibuhr in the original, and in like manner James Watt, when about forty, while working at his trade as instrument maker in Glasgow, learned French, German, and Italian, to enable him to peruse the valuable works on mechanical philosophy which existed in those languages. Thomas Scott was fifty-six before he began to learn Hebrew. Robert Hall was once found lying upon the floor racked by pain, learning Italian in his old age to enable him to judge of the parallel drawn by Macaulay between Milton and Dante. Handel was forty-eight before he published any of his great works. Indeed hundreds of instances might be given of men who struck out in an entirely different path, and successfully entered on new studies at a comparatively advanced time of life.—*Exchange*.

**PREACHING TO ONE BOY.**—Dr. Nehemiah Adams relates that as he was preaching to his people on one occasion, in the midst of his discourse, as his eye glanced from his manuscript he saw a very small boy intently gazing upon him. He was so struck

by his appearance of interest that he turned for a few moments from his written page and deliberately and tenderly addressed his little listener. What a Sabbath day that was for that boy! How dear his minister became to him! What an impression those few sentences made upon his mind! Would God that ministers might often be beguiled in the same manner.—*Congregationalist*.

**FIRST STEP IN PRAYER.**—He that makes but one step up a stair, though he is not much nearer to the top of the house, yet has stepped from the ground, and is delivered from the foulness and dampness of that. So in the first step of prayer: "God be merciful to me a sinner." Though a man be not established in heaven, yet he has stepped from the world and the miserable comforts thereof.

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THE  
GOSPEL ADVOCATE

VOL. XII.

LIPSCOMB & SEWELL, Editors.

NO. 49

NASHVILLE, TENNESSEE, DEC., 15 1876.

Another Fair Proposition.

BRO DAVID LIPSCOMB :

*Dear sir:* Your proposition to discuss the propriety of the work in which I am engaged, at our Hopkinsville meeting did not reach me till yesterday after-noon. I have heard that you wrote me a letter at Russellville, but it has not come to hand. "In our last," you say, "we proposed an investigation of the subject in Hopkinsville." This must have been in a letter to me which I have not received for it is certainly not in the last Advocate, before the present of Dec. 1. I have looked in vain for it in the No. of the week previous (Nov. 24.) No such proposition is to be found in it. I therefore conclude that it is in some communication which I have not received

You insist on a discussion, yet you refuse access to your columns to avoid discussion. It takes two you know to make a bargain, yet Bro. Lipscomb you insist on *your* terms being accepted as the only conviction of a friendly discussion of the subject between us. You first claimed that you could not be heard in papers

favorable to our general plan, and now you will not controvert their course, and restate your assertion respecting them by saying you know whereof you affirm. You, in your comments on my article, which you *did not publish*, spoke of discussing it by pen or orally, but now it seems that you will not be satisfied with anything less than an oral discussion.

Another reason you assign for refusing me access to your columns is that in the discussion, "the Scripture would be ignored and other reasons depended upon." This is crossing a bridge before you come to it. You should not assume that one who reverences the word of God as much as you do yourself, would ignore it in every discussion in which he might engage. I can but regard the assertion as a very plain case of begging the question. As to the voice of the brethren in this district, I have no fears. More than three-fourths are for the plan.

As to inviting you to come to Hopkinsville, I have this to say: So far as I am concerned personally, you most assuredly are welcome. I know of

nothing of which you have been guilty to prevent any of the brethren in any of their meetings from making it pleasant and free for you to attend them. You received a special invitation to attend one of our general Conventions and to *make a speech*, but you did not attend. I can't speak for all the brethren who attend at Hopkinsville, but I suppose, as there are no charges of any kind against you, that you will be as welcome as any other brother in good standing.

The meaning of not publishing the SPECIAL NOTICE of the Hopkinsville meeting in the Advocate is precisely this: you refused to publish anything favorable to the Louisville Plan, and did not wish to burden your columns, or readers with it in any way. For this reason I did not send you a request to publish said notice. But to conclude, I now make you *Another Fair Proposition*. The time allotted for the Hopkinsville meeting is too short for a "full, fair, free, and fraternal discussion of the question and I did not receive a copy of the Advocate till, I presume, too late a date, to reply before that meeting. I propose in the stead thereof to have it discussed orally and by pen, all over the *State of Tennessee* between this and the third Thursday in June 1871. At which time let there be a meeting of messengers or delegates from the churches of the State, in the City of Nashville, for the purpose of organizing a State Co-operation on our general plan, if the voice of the brotherhood be for it. And then let all the details of the work such as forming district Co-operations, and be com-

mitted to faithful, sound men. Now what say you to this? I am the more encouraged to do this as I am led to believe that a majority of the brethren in Tennessee are favorable to the plan.

It is a foregone conclusion in Kentucky. We brethren are for it and are going to succeed in mission work by it.

We greatly desire such a result in your State. Look at Missouri, Iowa, Georgia, Mississippi and Ohio. All are for our plan of letting the churches do their own work in the least expensive of all methods of "going into all the world and preach the Gospel to every creature.

Yours fraternally.

H. TURNER.

Cadiz Ky. Dec. 6, 1870.

The foregoing may be a very fair proposition, but we fail to see its fairness. A fair proposition, as agreed by Bro. Turner discusses the question before all parties. But none of his propositions ever have a word about discussion before the Kentucky brethren. Now we are more than willing it should be discussed before the brethren in Tennessee. But we wish it also discussed before the brethren in Kentucky. Why not Bro. Turner, let the Kentucky brethren hear both sides as well as our Tennessee brethren? If it be true that a majority of the Tennessee brethren are in favor of the Plan I should certainly like to hear it fully discussed before them. I know not what Bro. T.'s opportunities for knowing the sentiment of the Tennessee brethren may be, but I have yet to hear as I now remember the first one

declare himself in favor of the Louisville Plan. Yet it may be true. Last Spring some brethren called a meeting at Jackson, West Tenn. Bro. Caskey, from Paducah, and Bro. Jones from Miss. came and made eloquent speeches in favor of the Plan. The brethren wrote repeatedly pressing letters to me to attend. I determined that I would see their own action in the matter. They almost unanimously rejected the Plan. Another meeting was held at Trenton, Tenn. This we attended the last day. The expression of opposition to it was so universal and so severe, that we felt compelled to defend it, as being as good as any other human arrangement except the Methodist and Romish. We regard these as the most effective of all human religious organizations. The difference in human organizations for religious purposes is in degree, not principle. Yet the Tennessee brethren may be in favor of the Plan. We never took the vote. When any considerable number of the readers of the *ADVOCATE* express a wish for the discussion of the question we will engage in it without the proviso of papers which favor it publishing both sides. I stated what I did about our papers from a refusal I know was made a few years since, not to me but others. If a majority of the brethren in Tennessee favor the Plan, and after a deliberate investigation still desire it, I am by all means in favor of their having it. I favor this on the same principle that God favored the Jews having a king, when they desired one to make them like the other nations of the earth. Read eighth chapter of 1st Samuel. We object to no dis-

cussion here, understand that; we only wish a discussion of the principles involved, before those who have as we believe, without proper consideration, at the suggestion of a few, to be like the surrounding denominations, adopted "the Plan."

So far as Mississippi is concerned we learn that although a few of the big men met together at Jackson and recommended the Plan, the churches sent up delegates and rejected it. Yet Mississippi is represented as adopting the Plan. In all these conventions too it is to be remembered that the brethren who oppose the Plan seldom go. Only those in favor of it are invited to adopt it and when the convention rejects it, it must be unpopular indeed.

The brethren at Atlanta met under a call for a preachers' meeting. Not one word was intimated about the consideration of the Plan. Eighteen met, one of these from Michigan, another whose membership is in a church in Tennessee. These eighteen from fear the church would reject it or some other cause did not refer it to them but adopted it for them. Four out of eighteen voting against and protesting that no such questions were anticipated from the call of the meeting.

This style of a few men assuming to adopt any plan for a whole community of brethren and commit them to it without consulting them, is of itself sufficient to condemn it with all just thinking persons. If we crossed the bridge before we came to it in saying no Scripture would be used, it was because we knew the ground well. We have since attended the Hopkinsville meeting. Have heard

Bro. Turner speak two hours, and Bro. Barbee speak one hour and one half in vindication of the cause without reference to a single passage of Scripture save the commission given to the apostles and what was called its reiteration to Timothy. "Commit what thou hast heard to faithful men that they may teach others also." A Scripture pregnant with instruction. It is used to teach apostolic succession in office by Rome and all the sects, to necessitate Bible Colleges by Bro. McGarvey and now the Louisville Plan by its advocatés. Well it is strange that the apostles never understood that these Scriptures taught these things. Yet their meaning remained hidden until the year 1869. But let light increase.

The developments at Hopkinsville did not sustain the idea that three fourths of the brethren in that district favored the Plan. After a pretty thorough canvass by yourself not over a third of the churches were represented. Of those represented at least one third refused to adopt the Plan. Of the church at Hopkinsville, which must be the Metropolitan Church of the district, and which led in the organization and whose elders under the arrangement constitute virtually the managing board, and control all the money and the preaching in the district, under the Plan. The Plan simply gives to the Metropolitan churches control of the religious affairs of the district, State, and United States. I should judge at least a fourth are opposed to the Plan. Some good sisters told me they felt that they were left out in the cold by the adoption of the Plan.

Bro's Day and Dulin, the oldest

and two of the preachers who have done the labor in building up the cause in the district both earnestly oppose the system and refuse to have anything to do with it. Bro. Mobley only, of the preachers who have actively labored in the district who were present favored the system.

The brethren were compelled to take a young, inexperienced man, a stranger in the district as their evangelist or secretary. If brother Turner in canvassing the district instead of introducing it as a measure of harmony would tell the brethren that it produced division, strife and dissatisfaction in the churches and among brethren; if he would tell them that many of the oldest, best, most experienced brethren were very fearful of its influence, were he to tell them that Bro. Lard says "it is wholly unknown to the New Testament. By that book it is neither required or sanctioned." That Bro. G. W. Elley speaks of it as making "laws" "decrees," of depriving "the churches of their independence," that he regards it as dangerous; were he to tell them that Bro. Franklin, although endorsing it in the beginning, after seeing its operation had grown afraid of it, criticised it unfavorably in his paper and in private expressed his distrust and discouraged brethren from co-operating with it, if he would tell them it will take at least fifty thousand dollars to run the concern with its present districts merely to collect the money, and that every additional district would involve at least fifteen hundred dollars expense. that this amount must be taken up in salaries to support the secretaries, to collect the money, as so many

tax-gatherers—that so soon as these cease to go around to collect the money, it ceases to come in, as has been proved in Kentucky, by several different experiments. Were he to tell them that before the organization of these societies the increase in numbers and piety was much more rapid than since, that in Ohio the most thoroughly organized of all the States for the last twenty years although the population had trebled, during this time, the churches have barely held their own in numbers. That in Tennessee we have doubled our numbers since the close of the war without the shadow of a society—were he to tell them that no society of the kind had failed to subvert the independence of the churches and the purity of the Gospel for 1870 years, and that we were no better or purer than other people when cut loose from the Bible and would most likely follow their course, as he might with perfect truth tell them, I apprehend few indeed would favor the Plan.

When they went to organize, although three elders, the deacons and two preachers of the Hopkinsville church were delegates, it was difficult to find enough outside of the committee of five to move and second the adoption of the report, and scarcely any to vote for the five officers of the board. The whole thing had greatly the appearance of a ridiculous farce. Yet it will be claimed as an adoption of the Louisville Plan by the district. But as to the discussion I am anxious to publish any argument from the Scripture bearing on the question that Bro. Turner will furnish us, whether he is willing for his Ken-

tucky brethren to hear both sides or not. Now Bro. Turner will you send the best Scriptural argument you can furnish, and our poor benighted Tennesseans shall have the benefit of it.

On the subject of oral discussions the ADVOCATE is and has been always open to any announcement Bro. Turner wishes to make. We will make his announcements and try to meet him at every central church of the districts in Kentucky, and discuss the question in half-hour speeches—fully and fairly, kindly and Christianly if he will make the provisions for it, and then we will do all in our power to facilitate a full and fair hearing of a discussion of the same at as many points as he or any other brother may desire in Tennessee. That is what I call fair Bro. T.

After making Bro. Turner's acquaintance at Hopkinsville and our limited effort at discussion, I feel sure that we can investigate the questions in a kind and Christian manner.

We were once invited to attend the general Missionary Convention and make an address. But the subject on which we should speak was assigned so as to preclude a discussion of the merits of the Society. Notwithstanding we were opposed to the Plan and we considered this a mere piece of craft to flatter our pride and stop our opposition, we should have made the address had our health permitted. We have frequently requested the privilege of discussing these questions at the Kentucky State and general meeting but never could get any assurance that it would be tolerated. It was once refused by the president of the Kentucky Society.

D. L.

### Gifts of the Spirit.

*Bro. Lipscomb:* We have a word to say in reference to some things you and Bro. Holland have said (through the pages of the *ADVOCATE*, No's 40, and 44) in regard to "gifts of the Spirit." The sum of what we have learned relating to the foregoing, is in substance, as follows, to wit, That gift, (being a measure of the Holy Spirit,) promised on the day of Pentecost, to all those believers who would repent and be baptized for the remission of their sins was not confined to the miraculous age of the Church, but to all who would from the heart obey the truth, through all time.

Peter says that God gives the Holy Spirit to them who obey him. Acts v: 32. Paul says, "Because you are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba Father." (Our Father.) Gal. iv: 6. We trust there are still those who obey God, and enjoying all the blessings God vouchsafed to his children, conditional on their absolute fealty to his Son, which blessings were to conduce to their own spiritual strength, comfort and growth, in the divine life, whether living before the cessation of miraculous gifts or after. We remark here, (without pausing to prove it) that miraculous gifts were not for the benefit of those upon whom they were bestowed, but for the benefit of others.

So you see Bro. L. that your views and our own accord as to what God has promised (in common) to his children, and you also see that we cannot accept Bro. Holland's view as to his confining the promise of the

Spirit to all the obedient believers in Christ to the age of miracles, and that to the imposition of the Apostles' hands. The foregoing is very astonishing to us. Bro. Holland has certainly said what was correct, when he stated that "the apostles alone could confer miraculous power." Then, if he be correct, we must forever abandon the idea that those teachers in the church at Antioch, (Acts 13,) (for none of them were Apostles) conferred miraculous power on Paul and Barnabas. It must have been (as has been stated) simply approbatory.

The idea that Paul derived his power to prove and back up the Gospel, which he began to preach immediately after his sins were pardoned, from a source inferior to that whence the other Apostles had derived theirs, deteriorates the high claims the apostle sets up to his apostleship, in Gal. i: 11, 12.

W. T. BUSH.

### Death of Bro. Goss.

We have been pained though not surprised to hear of the death of Bro. Jas. W. Goss, at his home in Virginia. He was for years a most successful teacher and preacher in Virginia. At the close of the war he came to Kentucky and settled at Hopkinsville. He remained there but two years. He was stricken with paralysis over a year ago. Although hearty, cheerful, and of good constitution he never recovered. At the close of the session of his school in June he passed through Nashville on his way to Virginia. We felt then that he would never return West and that his days on earth were few. He was in many

respects a remarkable man. His faith was positive yet simple, child-like and trusting. His life was the outgrowth of his faith and was pure, upright, active but blameless. His talent was extraordinary. Though modest, retiring, and even shy as a girl, he had few superiors in either matter or manner as a preacher. He had an inexhaustible store of social kindness, loved his friends and was in turn loved by them as seldom falls to the lot of man. He was full of humor, ready in repartee, was a living spring of salient wit, yet tender, gentle, and loving as a child.

We learned to love him before we ever saw him. That affection was strengthened by every meeting we had with him. We truly sorrow with his family and many friends in his loss, yet feel that the life of such a man is a public blessing to the world and his memory a precious treasure to his family and friends. He died we believe Nov. 26th.

D. L.

### Georgia Meeting.

We have received the record of the proceedings of the meeting held in Atlanta, Ga. Its length precludes our publishing it.

Bro. J. S. Lamar, of Augusta, Ga. was appointed Chairman and Bro. E. A. Lodge of Detroit, Michigan, was made Secretary.

The only matter introduced seems to have been the Louisville Plan. Notwithstanding the meeting purported to be called for an entirely different purpose. Eighteen persons attended the meeting, including E. A. Lodge, of Detroit, Michigan, and

Dr. Marshall, whose membership is at Gallatin, Tenn. The Louisville Plan was adopted by a vote, 14 for, 4 against. Bro. P. F. Lamar was appointed State Evangelist.

D. L.

### The Last Number.

This is the last Number of the present Volume. We have found much in it with which to be dissatisfied, yet we have a very strong assurance that it has done much good. We ask every subscriber to promptly renew his or her subscription and send us at least one more in addition. Will not at least one hundred brethren and sisters undertake to raise us ten new subscribers each? If so, we would greatly improve the ADVOCATE during the year. We hope our friends will be prompt in making returns for themselves and others, that we may know what number to issue.

EDS.

### Personal.

During our visit to Hopkinsville we made the acquaintance of our brother Crenshaw. We had long known him from character. He now has charge of the brethren's school for young ladies, formerly presided over by the lamented Bro. Goss. We found him a pleasant, genial, warm-hearted Old Virginia-bred Christian gentleman. He and his estimable sister wife we think are admirably suited for their work. We also met our estimable Bro. Dr. Barbee, well known in former years in Tennessee, more latterly in Mississipi. He is now laboring with the congre-

gation in Hopkinsville, and we hope will be instrumental in doing much good.

D. L.

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### Christ All-sufficient.

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"Christians might avoid much unhappiness," says Dr. Payson, "if they would but believe that God is able to make happy without anything else. God has been depriving me of one blessing after another, but as every one was removed, he has come in and filled up its place, and now when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expect to be, and if I had believed this twenty years ago, I might have been spared much anxiety."

The bee can find honey in the most prickly, thorny flower. So our bitterest trials hold the sweetest mercy drops. If Christ gives us himself along with them, we have nothing more to ask. But a murmuring, rebellious spirit will never receive this blessing. We must be passive in God's hand, and he will lift us up. No one can know the conflicts passing hourly in hearts that are nearest to us, or the unseen victories achieved, which in God's sight are greater than taking a city.

Faith in the Lord Jesus is the only true consolation in trouble. "I would run wild into the arms of Christ," said Luther, "if he stood with a drawn sword in his hand." "I will trust him, though he slay me," has been the language of many a Christian since the days of Job, and we all, at last, shall be able to say—

"With mercy and with judgment,  
My web of time he wove,  
And aye the dews of sorrow  
Were lustered with his love.  
I'll bless the hand that guided,  
I'll bless the heart that planned,  
When throned where glory dwelleth,  
In our Immanuel's land."

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### Church News.

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Bro. J. Medearis writing from Fayetteville, Tenn. says Bro. Kidwell is preaching there. Up to date there have been five additions.

Nothing more hinders a soul from coming to Christ than a vain love of the world; and till a soul is freed from it, it can never have a true love for God.

Pray often, prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

It is a principle in sound morals, and equally so in religion, that actions should be judged of by the intentions which prompt, rather than by the success which attends them. Our great work, therefore, is to have a right heart.

What we do for ourselves must perish with us; what we do for others may outlive us; what we do for God, shall remain forever!

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### Notice!

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We will transfer our list to a new book before we mail the next paper. In the transfer we are liable to make mistakes. Should any who are entitled to it fail to get it we hope they will promptly notify us.



## A Word to our Readers.

The Volume rapidly approaches its close. The great number of subscriptions expire with the close of this volume. We shall regret to part company with a single reader. We hope then every one will renew his or her subscription and induce at least one other friend to subscribe for the next volume. Will not each one try this? Subscribe at once. Send money by Post Office Order, by express or draft, or when none of these are in reach enclose it in a letter, and direct it to either David Lipscomb, or E. G. Sewell, Nashville, Tenn. Do not mark it "Gospel Advocate." This creates a suspicion of money. Terms \$2.50 per copy. For a club of ten, we will send an extra copy or a Gospel Preacher or any other book we advertize worth \$2.50. Will our friends give a few days' earnest attention to these matters and aid us?

Eds.

## To our Friends.

Greatly desiring to extend the circulation of the Gospel Advocate, we propose to send to all new subscribers ten numbers of the present volume, together with the Advocate for the year 1871 for \$2 50. An extra copy with a club of ten.

Will not our friends immediately set to work to aid us? Show this proposition to your friends and neighbors and induce them to subscribe at once. While the weather is good, give attention to this matter and aid us in a good work.

Eds.

## REST AND HOME.

Rest and home are words more sweet to none than to the weary traveler journeying to his Father's house. Filled with thoughts of the comforts there, and joyful welcome awaiting him, he falters not, nor chooses another path, though rugged steeps are in his way, and difficulties on many sides beset him. With joy he notes each change that tells he's nearer home; and an enemy indeed would he consider him who would direct him falsely, or seek to lure him in any other road than the one leading to that dearest and best resting place of earth.

Pressing onward, he braves all dangers, and when safely there, recounting the perils of the way, but adds new charms to the joys which have been prepared for him. Here kind hands soften the couch to rest his weary form, and the sympathies of loving hearts cause each burden to grow lighter and heighten every joy.

Fellow Christians, is not the journey of the traveler to his home a fit emblem of our life on earth? Though the pleasures of a home which sin, sorrow and death oft invade, are not worthy to be compared with the joys of a heavenly and eternal one, there, too, we are assured a rest remaineth for the people of God which, unlike the brief repose at times enjoyed here, will be as enduring as eternity, and with it will be fullness of joy forevermore. We are but pilgrims journeying home, though truly exalted is the position of the faithful band—God our father and we children whom he will ever guard with

tender care, if we will obey the laws he has given. Surely it is sinful for us to murmur at our lot here, whatever it may be, when we know that our Father doeth all things well, and have the promise all shall work together for good to those who love Him. The King of kings, while journeying below, had not where to lay his head, and there are few of us who receive not blessings innumerable, so we all fare better than did our best friend and Savior. Narrow is the way that leadeth to the peaceful haven, but we have in God's word an unerring guide which so plainly directs that we are inexcusable if we continue not in the right path. We may expect to meet with tribulations, but cheered by hope of the glorious home awaiting us and following the direction of our guide, we will be enabled to resist each temptation and overcome every obstacle. One by one our light afflictions will be lost in the distance and even in life's darkest hours we will find His words a "light to our feet and a lamp unto our path." False teachers will arise and endeavor to lead us astray, so it devolves on us to be very watchful, lest we be turned aside into the paths of sin which lead to endless ruin and woe.

Some seem to think their eternal salvation secure if they but enter the way heavenward. Sad delusion this, for no easier can they arrive at a heavenly home without persevering to their journey's end, than can the traveler reach his earthly one, if he forsake the way leading there. Those who have wandered astray are tenderly urged to return to the right way, and all weary of sin are invited to

come and learn of Him who alone can give rest unto their souls.

The pleasures of this world prove but bubbles, and often where much happiness is anticipated there is only disappointment, sorrow and vexation of spirit. Only in diligently following Christ is true joy to be found, for though storms arise and mountains tower in our path, the hope that he is willing and able to conduct us safely home, gives us a peace which the world cannot take away. Swiftly do the seasons come and go, reminding us that nearer, still nearer we are to our journey's end. Many of our number are even now almost home, and the time is short that any of us will here remain. This thought must indeed be a terrible one to those in the broad way leading to destruction but need bring no terror to the Christian, for even through the dark valley of death the lamp of his love can be a guide. They who have borne the cross may then receive the crown, and all who have been faithful unto death may enter into the joys of a home where light and love supremely reign, and rest nevermore to be weary.

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Never enter a sick room in a state of perspiration, as the moment you become cool your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick and the fire, because the heat attracts the vapor. Preventives are preferable to pill or powder.

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Forsake not the worship of God, lest God forsake thee; not only in public, but in private.

### Co-operation Meeting in Mississippi.

*Bro. Lipscomb*: Our annual meeting embraced the 24th, 25th, and 26th of November. Thirteen preachers were present, twelve white and one black, being about half the entire number of preachers we have in the State. I give their names and address.

Dr. S. R. Jones, Hon. Geo. L. Potter, Geo. A. Smythe, Esq., and J. W. Harris, Jackson, Miss.; Eld. W. H. Stewart, Utica; W. C. Scholl, Woodville; Eld. W. T. McKay and Dr. J. H. McKay, Madison Station; J. P. McKinley, Waterford; N. B. Gibbons, Ellistown, Alex. Ellett, Starkville; B. F. Manire, Winona; and Wm. Ramy, (colored) Carrollton.

Bro. J. C. Oliver of Baldwyn, reported his labors and success since the middle of last July by letter. These and other brethren present represented at least three fourths of the entire brotherhood of the State.

Eight business sessions were held in addition to which there was preaching every night and on Lord's day. The utmost harmony prevailed throughout the entire meeting. Not a discordant note was heard. There was no discussion of "plans." "Plans" were not mentioned and I doubt if "plans" were thought of during the meeting.

The time was spent in hearing reports from evangelists and others; in learning the condition, wants, and prospects of the churches; and in active efforts to ascertain what could be done to meet these wants for the coming year. Special attention was given to the subject of Sunday Schools,

and the religious wants of the Freedmen. The Evangelists were requested to bring these subjects before the churches. To the latter of these, it is my purpose, soon to call the attention of the entire brotherhood throughout the U. S.

The reports were all very encouraging. They showed that about 450 persons had been added to the churches; that four new congregations had been planted, and several old ones revived and re-organized; that a nucleus had been formed at several points around which, it is hoped, self-sustaining congregations will soon be collected; that the brethren generally had been much strengthened and encouraged, and in many places a deep interest had been excited in the whole community by our labors and the labors of other evangelists.

It was also shown that about two thousand dollars had been paid for State work, and something over that amount for home work. Full reports from all the preachers in the State would doubtless have largely increased the number of additions, and to a considerable extent the amount contributed for the support of the Gospel. About eleven hundred dollars, partly in cash and partly in pledges, were raised by the meeting, mostly from the members of the church in Jackson, for the purpose of canceling the indebtedness for labor already performed, and starting the work again. A contribution of seventy-eight dollars in cash was raised for our colored brother to enable him to extend his labors among the colored people. He represented a congregation of 140 members, 30 of whom have been added this year, and are

included in the number given above.

On reviewing our labors we feel that we have great cause to thank God, renew our courage, and redouble our efforts.

Three years ago when the writer of this without the promise of a dollar, entered the field relying on the providence of his Heavenly Father, and the justice and liberality of his brethren, there was not another preacher in the State devoting his whole time to the work. Now there are six; and we trust there will soon be four more, as the fields in which they can be sustained are looking out for the laborers. In these three years more than a thousand persons have been added to the churches, and the truth more widely disseminated than at any previous time. Bro Ellett and myself are again in the field relying wholly on the voluntary contributions of the brethren; and we expect to be joined soon by our able, eloquent, and beloved brother Caskey.

In God is our trust. Pray for us, Bro. Lipscomb, that the word of the Lord may have free course in this our afflicted country.

Your Bro. in Christ,

B. F. MANIRE.

*Winona, Miss., Dec. 12, 1870.*

We like the flavor of the foregoing much. If brethren will just let plans alone—quit inventing, introducing and discussing plans and just go to work as brother Manire did, harmony will prevail, strife will cease and sinners will be converted to God.

Bro. Manire started to work when all was desolate and dark. He started without a society or a plan. He succeeded. The Lord blessed his ef-

forts. The Lord opened the hearts of the brethren to aid him; His success encouraged others. His labors of love provoked many. They labored successfully. Some proposed to introduce a plan. Why introduce it when you were doing so well without it? The effort to introduce the "Plan" caused discussion and strife among brethren. The Plan was the cause of it. It was responsible for the discussion, the difference, the strife. The Plan was proposed last Spring in Jackson. It was recommended to the churches for adoption. A meeting was held in Columbus by the delegates to consider the Plan. The meeting was one of discussion, division, bad feeling. The Plan was voted down if our information be correct. In Jackson again the brethren meet.—No Plan is before them, no discussion, no strife arises. They have a harmonious, happy meeting. A meeting of Godly rejoicing, of brotherly encouragement. This is the invariable working of these matters. In Tennessee we have had no Plan. We have had no discussion of plans among ourselves. We have had some with those without who are proposing plans, because we know these plans militate against harmony. But nobody has proposed any plans among us. So instead of dividing about plans we have all tried like Bro. Manire to work. Work unites, Plans divide. We worked during the war feebly, humbly, but we tried to work; God blessed us. We kept working though poor after the war closed. We have no enumeration to rely upon, but we feel sure our numbers in Middle Tennessee have been more than doubled since the close of

the war. Some counties which had but one or two weak churches before the war, and these demoralized at the close, have now eight or ten active ones.

Almost every county has had several new congregations planted within its borders. The old ones have borne children and multiplied. We think no plans have borne better fruit. When our brethren in Tennessee saw the desolation of our Southern brethren, they determined to aid them somewhat. They sent once and again to the necessities of a score of preachers in the south. Other sections aided the poor, but—excepting a congregation or two in southern Ky., one at Georgetown and the congregation in Springfield, Ill., none sent through our hands to keep the teachers at work, save the impoverished Tennessee brethren. Sister Jennie B. Logan, now Mrs. L. H. Coleman, and Bro. L. B. Wilkes, of the *Apostolic Times*, chiefly moved in this matter, both giving liberally, at Springfield, Ill. The church at Clarksville, Tenn., gave much the largest sum for this purpose. But this was materially increased by smaller donations from numerous congregations in Tennessee. Bro. Manire and the lamented Bro. Ussery, of lower Miss. were aided and encouraged some in this way.

These things were all done without plans. Without even a discussion of plans. Plans and the strife which plans introduce, engender jealousies, envies, parties, and dry up all the warm sympathies and pure impulses of Christian love. Not only has the work of which Bro. Manire speaks been done, but in North Mississipi,

true and humble men worked. The signs of activity and life exhibited themselves there sooner even than lower down. None possibly of the brethren here have devoted their entire time to the ministry of the word, but they have worked with their own hands to support themselves and families and still have done a noble work for the Lord.

We but add these remarks to Bro. Manire's to emphasize his suggestions and to impress the idea that in earnest, faithful work, a blessing can be found. About plans we will differ, divide and contend. Plans cannot excite devotion, activity, zeal—Hence they are weak. But if we ignore plans and work bravely, faithfully, trustingly for the Lord, we can unite. In this we can all join hearts and hands, For success in this we can unitedly work and humbly pray.

D. L.

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LIFE—We bring into the world with us a poor, needy, uncertain life, short at the longest, and unquiet at the best: all the imaginations of the witty and the wise have been perpetually busied to find out the ways how to revive it with pleasures, or relieve it with diversions; how to compose it with ease, and settle it with safety. To some of these ends have been employed the institutions of law-givers, the reasonings of philosophers, the inventions of poets, the pains of laboring, and the extravagances of voluptuous men. All the world is at work about nothing else, but only that our poor mortal lives should pass the easier and happier for that little time we possess them, or else end the better when we lose them.

THE SOLITARY GRACE LEFT FOR THE RICH.—A Presbyterian clergyman in Philadelphia, after making thirty-nine ineffectual appeals for money for some benevolent purpose, succeeded in opening the purses of the rich brethren by the following touching and skillful appeal: "Brethren the Lord has denied to you the privilege of exercising many of the most precious graces of the Christian character, which, in his infinite mercy, he has vouchsafed to the rest of us. You never knew what it was to repose absolute, unassisted faith in God for the things of this world. You never had to go to sleep at night without knowing where your breakfast was to come from. You never had a sick child wasting away for the want of costly luxuries. You never had to deny yourself the gratification of the impulses of pity, when a sufferer came to your door. You never had to endure the humiliation of being dunned for an honest debt without knowing whether you could ever pay it. All these unspeakable advantages in developing Christian character and inscrutable Providence has taken from you and bestowed upon us poor men. The one solitary grace of the Christian life which has been denied to us and given to you is the grace of liberality, *and if you don't exercise that, the Lord have mercy on your souls!*"

Will not one hundred of our readers send us at least ten new subscribers during the month of January? If so we will make an important improvement in the *ADVOCATE*.

## THE FIRESIDE.

### FRIGHTENED BIRDS.

"Hush! hush!" said little brown thrush,  
To her mate on the nest in the elder bush,  
"Keep still! don't open your bill!  
There's a boy coming bird-nesting over the  
hill,

Let go your wings out so,  
That not an egg nor the nest shall show.  
Chee! chee! it seems to me  
I'm as frightened as ever a bird can be!"

Then still, with a quivering bill,  
They watched the boy out of sight o'er the  
hill.

Ah, then, in the branches again,  
Their glad song rang over vale and glen.  
Oh! oh, if that boy could know  
How glad they were when they saw him go,  
Say, say, do you think next day  
He could possibly steal those eggs away?

A firm faith is the best theology;  
a good life the best philosophy;  
a clear conscience the best law; hon-  
esty the best policy; and temperance  
the best physic.

He that speaks, sows; he that  
hears, reaps: hence we should be  
guarded as to how we speak, and how  
we hear. "He that hath ears to hear,  
let him hear; but take heed how you  
hear!"

### Susie Logan's Story.

BY ANNIE BELL.

This is my story, and I am Susie Logan. Susie Logan isn't a very pretty name, especially when my brother George calls me Susan Jane. Susan Jane is my true name, but I don't think it's fair for George to twit me of it.

Father calls me Bridget, and mother calls me Pet; but Uncle Charlie calls me "Little Heroine,"

and that's the best name of all. I like it, because what I did makes him call me so, and that is what my story is about.

Papa, mamma, Nell, George, me, and Bobett, live in the city. We are all nice folks, but Bobett is the nicest. She was a Christmas present, four years ago, and her hair is curly and shiney, and she is *just* as cunning. She never stays still in one place a minute, and so we call her Bobett.

Every summer we go in the country to see Grandma Rexford. We all like to go. Mamma said once that it is her old home, and contains many things that are treasures in her eyes. Then papa laughed, and said "he himself found a treasure there, once." Mamma blushed when he said that; I don't see why, though.

Nell likes the farm because there are great groves on it, with dark, shady places in them. George likes the horses, I like everything, and I suppose Bobett likes the change. Anyhow, we have good times.

Uncle Charlie used to tease me when I made mistakes about the names of things. He laughed when I called the old turkey with a red hood on, a "goblet;" and because I thought the fanning machines were to keep us cool. I know a great deal now, though.

The cars run through the farm only a little way from the house, and that came near making us a great deal of trouble, once. Here is where my story begins. I suspect you think I have been a long time getting at it, but I never tried to tell one before.

Last summer when we were all at

Grandma's, I was eight years old, and Bobett was only three. We had a great deal of fun, Bobett and me. We played keep house, we swung, we did about everything, only we never went to the railroad track. We wanted to go, but mamma never allowed us. She let us go to the top of the bank and look through the fence, but that was all. We always used to run to see the cars go by. How Bobett would jump and laugh! All the while, though, we kept wishing we could go, just once down the bank. We minded good, though. We *did* mind *real* good for a long while, and then something happened that has kept us afraid of railroad tracks ever since.

One day, when every one was out of sight, we went to the bank to see a train go by. Mother didn't care for that, and we only meant to look. As it passed, we sat down and looked at the track. That wasn't much fun. Then we rolled little stones down; and all at once Bobett stuck her hat through the fence and rolled that down the bank, too. I tell you I was scared. Bobett wasn't a bit, though.

"Now," says she, "you and I will have to go down after it."

At first I thought we would, and then I made up my mind that it would certainly be wrong, no matter if Bobett's hat was there, so I said:

"No, Bobett, I shall go straight and tell mother, and she will get it for you."

Then Bobett began to cry.

"I'll be mad at you forever'n'ever, if you do, Susie Logan. I threw that hat down a-purpose, and ma'll

give me a talking to. don't tell, please."

She always says "please" so coaxy, that I promised right off.

"It was very wicked, Bobett," I told her, "but I'll send George for it, by-and-by, and won't tell."

Then I thought, because I was older, that I ought to scold her some; so I told her if she ever, ever did anything so bad again, I should surely tell. I said, "Bobett, it will be my duty."

And she told me I was "putting on airs."

Well, we left the hat, and ran off into the garden. After a while she went away, and I sat down in the grass. I remember how queer the clouds looked,—all streaky, and then like snow banks, and angels, and all sorts of things. I forgot it was so long, till I heard the cars whistle. They always whistled at a place quite a good way off. I ran for Bobett to go with me to see them, for I was sure her hat would be all spoiled. I called her a good many times, but she didn't come. Then I went alone. I got to the bank and looked down. Oh, my dear, you'll be scared when I tell you! There was Bobett, on the track, with her foot fast, and she was crying. I thought I was going to scream, but I didn't. I just ran fast and got where she was. I said,

"Don't cry, Bobett, and I'll pull you out."

The cars were a good way off, yet, and I thought I could. I pulled, and pulled, and pulled, but couldn't get her loose.

Then I didn't know what I should do. All the while the train was

coming, and no one was there but Bobett and me. All at once I thought. I said,

"Bobett, hold still, till I untie your shoe."

Then I began to untie it. It was a high shoe, and I was afraid I never could do it. I tell you, the cars flew, and so did my fingers. I never saw a train go so fast or look so big. Bobett was crying, and I was hurrying, and after a long while I could pull out her foot. I pulled so hard that we both fell over and rolled into the ditch by the side of the track. Then the engine whistled hard, and went by.

Mamma and Uncle Charlie came running down the bank, and the train 'most stopped; and Bobett and me screamed while they carried us up to the house.

Ever since then, Uncle Charlie has called me "Little Heroine," and this is the end of my story, only Bobett's hat and shoe weren't hurt a bit.—*Little Corporal.*

### How Many Wives Fade.

How many pale, lifeless women you see in the West, and in the East, too, for that matter! Young, fresh looking women marry, and in five or ten years you can scarcely recognize them, while their husbands look as well as on the day of their wedding. One cause of this is complicated housekeeping. When a man undertakes a business, he finds learned men ready to assist him; he knows what there is to do and secures help accordingly. A young woman goes to housekeeping very often without any help at all, or perhaps with one



awkward girl, like the wife in this respect. There are three meals to get every day—that means cooking; and then come the dishes to be washed after each meal. It would take about 45 pieces for breakfast and supper, and 70 for dinner for a family of five—115 pieces to be carried from the kitchen to the dining-room every day, washed and carried back. If you have six rooms in your house there is one to be thoroughly swept and cleaned daily, besides brushing up the others, making beds, bringing in wood and carrying water.

Twice a week there is bread-making, twice a week yeast-making, one day washing, one day ironing, pantries and safes to be washed out once a week dairy work to be attended to, besides innumerable jobs in the way of preserving, jelly-making, pickling, curing hams, putting down pigs' feet, looking over apples twice in winter, and making hogshead cheese, mince meat, and thorough house cleaning twice a year, then sewing on dresses, aprons, drawers, shirts, gowns, etc., by the dozen.

Then supposing the housekeeper has a baby—an average six months' old baby that weighs about 18 pounds, Suppose she has this child in her arms 30 times a day (a cross infant is taken up more frequently), and often she is obliged to work with the right arm whilst carrying the burden of a baby about with the left. Who is it that says there is nothing in gymnastics equal to the endurance of a mother's arms? Even when the day's labor is accomplished, and she goes to bed, she still holds her baby and does not sleep soundly for fear

of rolling on it or its getting uncovered; she must attend to its wants several times in the night, and must lie in a constrained condition for fear of disturbing it.

I have heard women say they would give almost anything for a night of undisturbed sleep, "with no care upon the mind." Then in the morning up and at it again, Don't you see why women get pale, and why some times a little cross, and how their husbands wonder that their wives don't look pretty and dress well, and entertain them as they did before they were married?

The wives don't reason on the matter; they think it all the man's fault, and then they turn cross, and so things go at sixes and sevens, and this is the place where woman's rights should be taken hold of. I don't think voting would help that very much; woman's labor should be made a study. In the first place men must realize that it is a great labor to keep house. A great many women sink down under the weight; then everybody says, "poor thing, she always was a weakly, good-for-nothing creature!" and the "poor thing" has been doing more for the past ten years than two women ought to have done.—*Exchange.*

### The Deaf and Dumb Pupil.

As an illustration of the atonement of Christ for the sins of the world, a distinguished speaker at a public meeting related the following story:—

A pupil in a deaf and dumb asylum had broken one of the rules of the school, which had been strictly

laid down. It was necessary for the teacher to punish him in order that his government should be sustained. But his heart pleaded for the young offender. He would forgive him for this time; but in future his laws must be enforced, or his power over his pupils would be lost forever. It was necessary that he should be strictly obeyed, or punish as he had threatened.

The next day, the boy perversely committed the same offense again.

The teacher was grieved to the heart. Now the penalty *must* be enforced. The other pupils of the class in the sign-language pleaded earnestly for the culprit. Suffering more than the transgressor at the thought of what he was compelled to do, the master retired from the room for a few minutes; then he returned but not alone.

His sister with a heart full of pitying love, had offered to suffer for the offender. She stood before the class, her hand extended. The brother's heart was bleeding at every blow. It must be laid on sharply, severely, that all might understand the power of law and government henceforth in the school. The young sister stood firmly; but the great tears started and rolled over her cheeks as the sharp blows fell on the palm.

At last, it was over. And then the stubborn boy, now melted to tears, went to her in his mute agony, took the poor smarting hand in his, kissed it, threw his arms around her neck, and clung to her lovingly; and *he never committed the offense again.* Love had conquered him.

### Gnarled Lives.

I buy an old place of a careless man, and find that the grape-trellises have been neglected until the vines have gone in and out, and twisted themselves around the trellis. I look at it for a while, and say to my gardener: "See here; which is the cheapest, to take that vine up, and burn it, and plant a new vine there, or undertake to trim this up and give it a new start, and endeavor to train it right?" He would say that it was about "six of one and half a dozen of the other." On the whole, it is better to plant a new root than to seek to change the old vine.

Is not this true in regard to a great many men? To undertake to untwist and unlock those gnarled branches which are twined around their life, is it not like taking the very root out of them? How many are here who know this from experience! Conceive yourself as being again in the state of a child, and your whole life is as conforming to the wish of your Father who is in heaven. What a mighty change would that be!—*Beecher.*

Men are always saying things, which, if laid up, may be used upon them as whips.

The discovery of what is true, and the practice of that which is good, are the two most important objects of religion.

We learn wisdom from failure more than from success; we often discover what will do by finding out what will not do, and he who never made a mistake never made a discovery.

## Reflections on the Closing Volume.

Another stage of life has been rapidly run, and we approach the close of another year. With the end of the year closes another volume of the *ADVOCATE*. Fifty visits with its words of encouragement, warning and instruction have been made to its readers with more than usual regularity. It has not only more regularly made its appearance but it has been freer from typographical errors and more uniform in the style of paper. These improvements have been accomplished chiefly through our owning the office and purchasing our own material. We shall for the future strive still to improve in these particulars.

In a review of the matter of our paper, we find we have fallen short of our hopes and calculations in many particulars. We have failed to impress many points of practical holiness and piety as we had hoped we would be able to do. Much we see that might be improved. Yet with all its shortcomings the substantial evidences of good accomplished, are numerous. We presume no one conducting a paper has ever been able to mark out his course and closely follow it through a year. Unexpected controversies arise, which however distasteful to the editor he cannot avoid. New questions spring up demanding his attention. New movements are made calling up new thoughts, and discussion on unforeseen subjects. With these interfering causes that are unforeseen, it is difficult to tell exactly what course an editor will pursue. In these difficulties there is but one safe course, that is, to be well grounded in the liv-

ing and unchangeable principles of God's word, and rigidly apply these principles to all the questions that arise in the workings and failures of the church of God.

A great many act on no principle in religion but upon mere impulse, fancy or prejudice. They do one thing, favor one thing, and reject another standing upon the same basis, merely according to a whim of prejudice. One suits their convenience, the other does not. One accepts a church representative assembly or council as an expediency, because it is according to his prejudices, it advances his interests, it is favored by his people, but he rejects instrumental music because contrary to his prejudices, predilections and views of propriety, notwithstanding both stand on precisely the same foundation so far as Scriptural authority is concerned. That is neither have a particle of Scriptural authority, both rest upon the right of man to introduce changes in the organism or worship of the church, and change somewhat the manner of work or worship of the church.

This principle once admitted we see no limit to the changes that may be introduced in either the work or worship of the church. The changes will be as multiform as the prejudices and whims of the various members composing the body of Christ. Confusion, discord, never-ending strife, anarchy and finally, spiritual despotism in the church of God must be the sure and final result of such a course. We know there is only one road to unity, harmony, peace—permanent, lasting peace, among the children of God. That is to maintain

the order sanctioned by God in the Scriptures of truth, both in the work and worship of the church, without change of any kind, without adding to or subtracting therefrom. Who-soever adds an iota or takes from the law a jot or a tittle shall be counted least in the kingdom of Heaven. The great principle embodied in our effort to return to the ancient order of things in faith and practice involved that simple principle. Do nothing in religion save what is ordained either by plain example or precept. This rule which we cherish as fondly as we cherish our love of God—cuts off all innovation, makes us of necessity oppose all change in the work or worship of the church. Makes us at once reject the organ and the representative assemblies of the church. One as changing the work, the form, adding to the organism of the church, the other as changing its worship, both equally offensive to God. Both introduce strife and confusion among the children of God.

We then have one invariable rule to apply to all these—that is, that any agency or instrumentality that was rejected by Christ and the apostles must be rejected by Christians for all time. The failure to adopt an instrument or agency or combination then in existence was a rejection of it. The ordaining something different is a rejection of an instrument or agency. Instruments of music in religious worship were common in the days of Christ and the apostles. They rejected them, failed to use them, ordained other manner of worship. Hence the church of God cannot use them. Church combinations, representative assemblies were within

reach of the churches in the days of the apostles. The failure to ordain, direct or use them, but the ordaining, directing, using the simple congregation without organic connection with each other, as a means of doing work was a rejection of all combinations over and above these. This decision on both these points must be the irrevocable decision of the true church of God forever.

Adherence to this principle has made us opponents. The popular course was one more latitudinarian. We knew this. Our object is not popularity. It is fidelity to God's laws and appointments. The church of God, just as God himself gave it, is the ideal of our love, the state for which we pray and work. Some oppose because we plead for separation of God's children from all the institutions of earth. They think God's children ought to contend in the strifes and conflicts of the kingdoms of earth. Christ's church can never be a pure, separate, holy priesthood while its members are thus engaged.

Our circulation has been healthy—though such as to yield but small return to the publishers. They are still compelled to look to other means of support so give a divided attention to the paper. It demands their undivided attention and shall have it so soon as it will enable them to give it.

Our work for the year has gone to the judgment seat of him who judges without error. With all of its imperfections we cheerfully commit it to him and taking courage from the past will strive to work more faithfully for the future. May God our Father bless us all in such efforts.

D. L.

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Soame Jenyns says, " If Christian nations were nations of Christians, all war would be impossible and unknown among them."